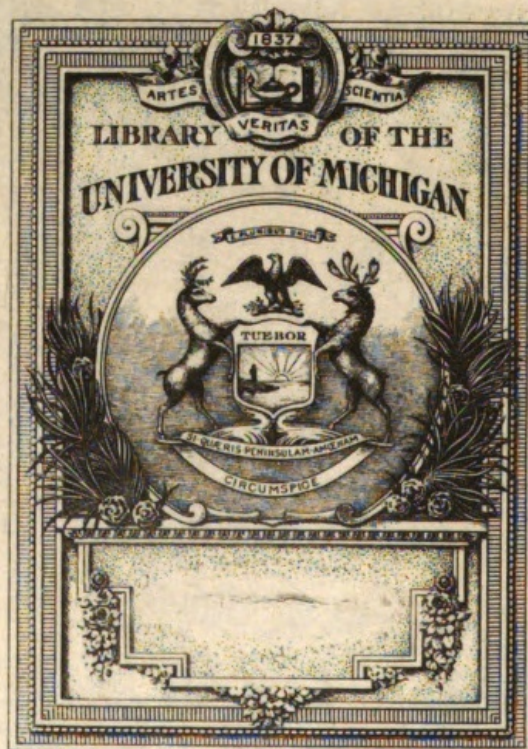


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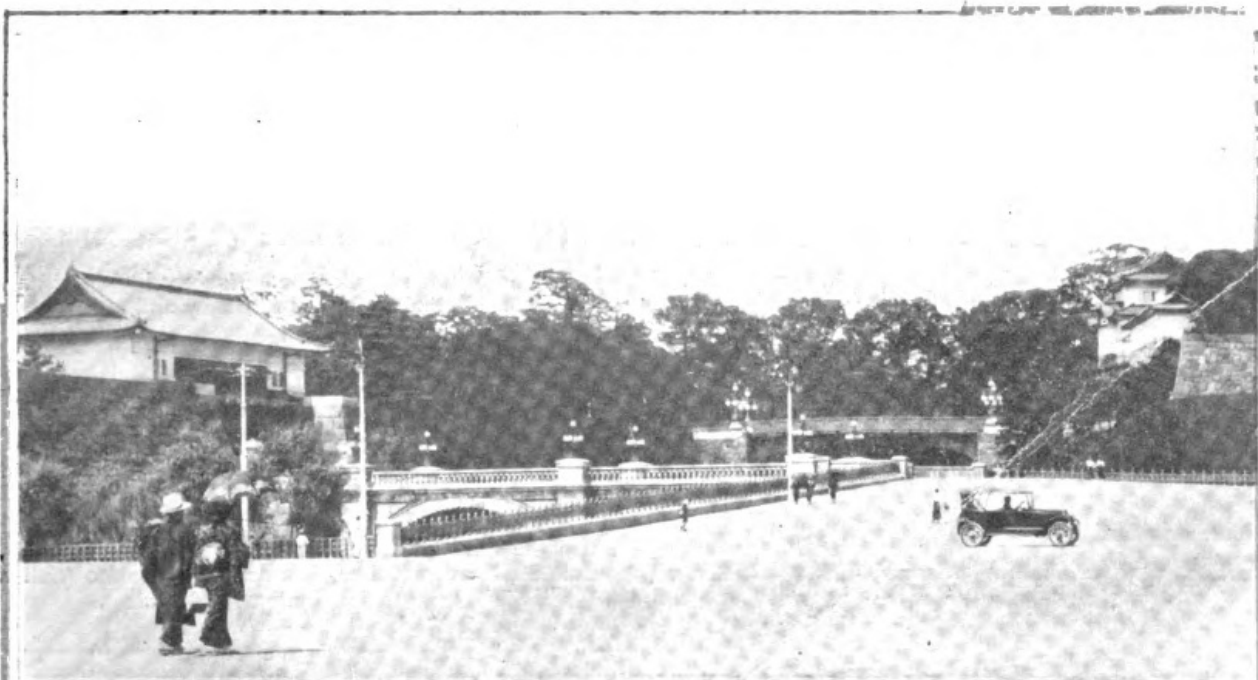
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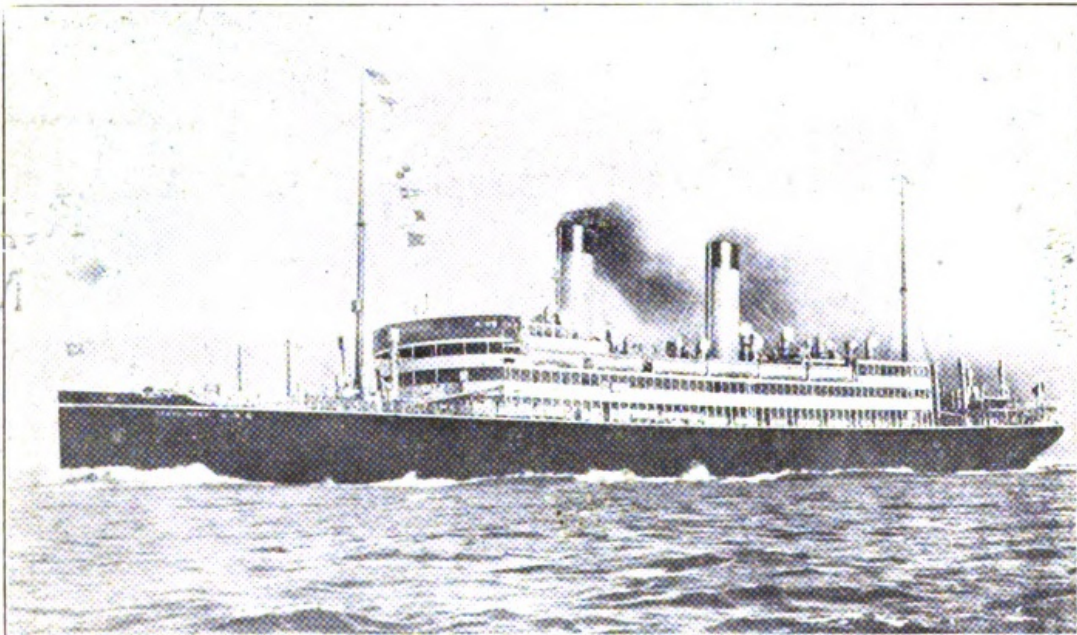
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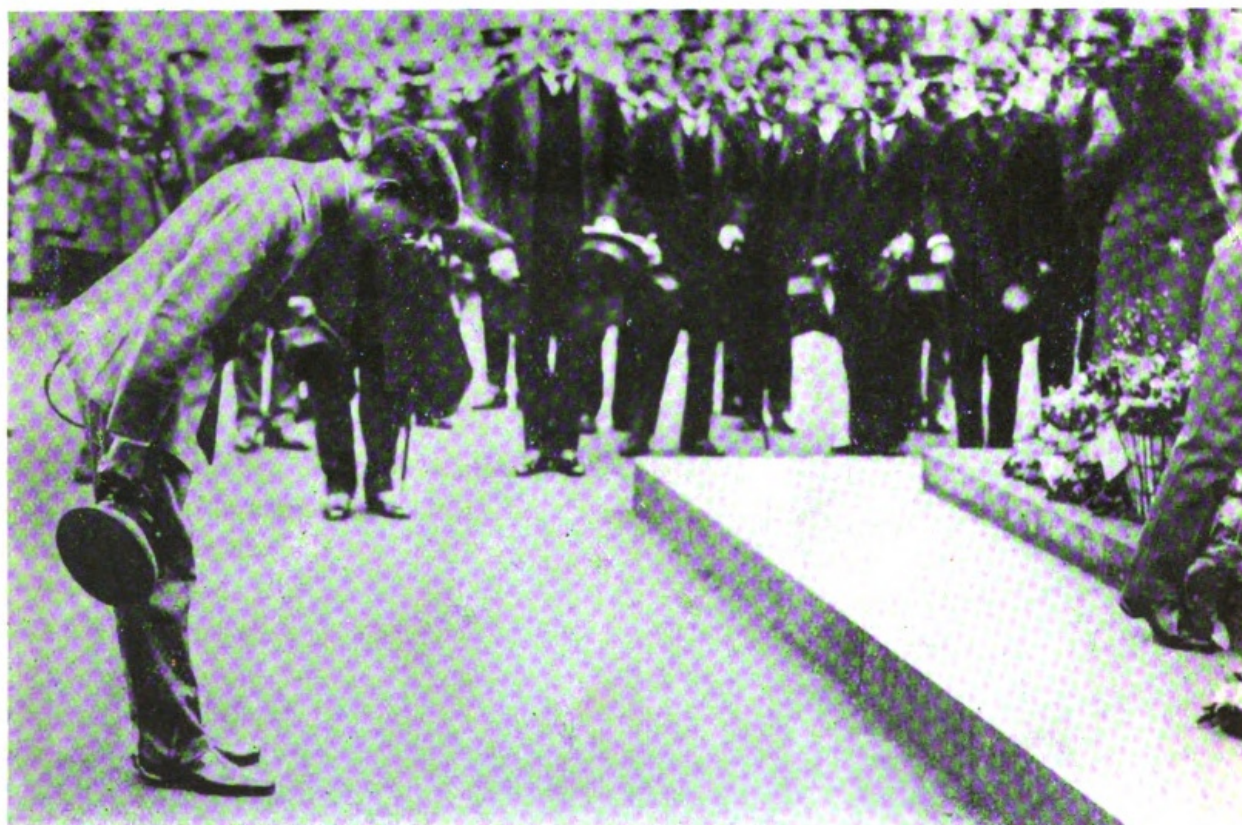
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THE KING OF GREAT BRITAIN, THE CROWN PRINCE AND COUNTESS ELIZABETH ON THE WAY TO BUCKINGHAM PALACE



THE TWO PRINCES REVIEWING BRITISH MILITARY FORCES



HIS HIGHNESS HONORS A SOLDIER'S TOMB

THE JAPAN MAGAZINE

VOLUME TWELVE

JUNE, 1921

NUMBER ONE

THE COSTUMES OF THE "NOH" DANCE

By MARK KING

VIII

THE study of the costumes of the "Noh" dance is one of the most important studies. The style of the costumes is that of the ancient court-suit and the robe décolletée, and it was used by the Japanese courtiers during the period lasting from the Fujiwara to the Kamakura period, about 500 years from 830-1330; the style was brought from China and it was in exact imitation of Chinese costumes worn at that time. They are all grand in style and of luxurious materials, and they are now considered very valuable among Japanese art treasures. The dyeing and weaving of the costumes are of wonderful workmanship and they stand unchallenged among the art treasures of the world; the patterns and the figures are most worthy of study as illustrating the ancient Japanese fine art.

(I).—The costumes for the female dramatis personae of the "Noh" dance are as follows :—

(A).—"Kara-ori"—This costume is used for the female dancer's coat and is embroidered in many beautiful patterns with multi-coloured gloss-silks and gold thread on a white or coloured background, made of raw silk :—the patterns of golden waves, bamboo leaves, plum and cherry blossoms, partly on a light green, partly on a crimson background; the golden fence, chrysanthemum, and plum blossoms, all on a red background; the cloisonné, fans, and flowers, all on a red and white background; running waters and cherry blossoms on a red background; the golden mist, and wistaria flowers, on a purple background; the golden lattice-work, tree-peonies, and butterflies on a red background; the fences and the dandelions on a red and white background; the golden mist and pinks on a background of light-green, red and white; the bamboo blinds and the flowers and the birds on a golden background; the autumnal herbs on a background of gray; the lozenge and crane pattern each on a brown background; the butterflies and the Indian pink on a golden background; wreaths of flowers and golden baskets on a red and white background; the blue magpies and the weeping cherry trees on a background of red; etc.

These costumes sometimes are worn as underclothes by the male dramatists, below an outer coat.

- (B).—"Haku"—This is a costume, worn as underclothes by those impersonating female dancers. Gold and silver thread on a smooth background of soft white satin, it is mostly in designs of birds and flowers, embroidered with coloured threads, on a white background:—the designs of the dewy grass, flower-beds, hydrangeas, tree-peonies, bush-clovers, all on a red background; the armorial bearings of cloisonné, trellis work, and flowers of wistaria, all on a light brown background; the butterflies, pine trees, and wistaria on a red background; the golden waves, reeds, boats, and fishing-nets, all on a white background; the clouds, and pine-trees and ivy on a background of red; etc.

The printed designs in silver and gold of the "Haku" are mostly used for the "Noh" dancers:—the patterns of stars or tangled pampas-grass are on a white or light-blue ground.

- (C).—"Koshi-maki"—This is a chemise, used by the female dramatis personae, and is embroidered in several figures with gold and silver.
- (D).—"Chō-ken"—This is a light dress, made of silk, and it has a high collar, and the front part of the dress is divided from the back under the arm-holes. The front part has two long plaited cords at the right and left sides, and these cords are tied in a bow to hang down while the dancer is performing. The dress is of various colours—purple, scarlet, white, light-blue, light-green:—with designs of trellis and flowers, and maple-leaves on a golden background; the paulownia and phoenix on a purple background; the bamboo, pine-tree, and paulownia on a dark blue background, etc.

The light dress, which is generally used for the "Noh" dancers, is embroidered in patterns of flowers with wide golden threads on a purple background, and it has two long red plaited cords in the front; it is patterned with designs of *miscanthus sinensis* and dewdrops on a light green background.

- (E).—"Mai-ginu"—This is a dancing dress, used as a substitute for the "Chō-ken"; the front and back parts of this dress are stitched together under the arm-holes; and it has no breast cord, and the patterns are printed in coloured threads on a light silk:—the pattern consists of round coils of gold and silver thread on a gray background; the dewy grass and tree-peony are on a purple background.
- (II).—"Atsu-ita"—This costume is used for the male dramatis personae's underclothes, and is interwoven with several fancy figures:—the figures of tortoise-shell marks and armorial bearings of paulownia on a red background; the tortoise-shell marks and a lion among the tree-peonies on a white background; frame-work designs and tree-peonies on a brown background; flying clouds and dragons on a golden background; scales and chrysanthemum vine pattern on a dark-blue background.

This costume is sometimes used as a coat for the female dramatis personae.

- (III).—"Atsuta-Karaori"—This is a costume which combines the dress of the "Atsu-ita" and the "Kara-ori":—the background is "Atsu ita" and the pattern is of the raised figures of the "Kara-ori":—designs of the cloisonné and armorial bearings on a red background; lozenge and dragon, horse-clouds, and golden tortoise-shell on a black, red, and white background.

This costume is sometimes used as underclothes for the child dancers.

- (IV).—"Kari-ginu"—This is a costume which was adopted by the falconers in ancient times, and afterwards was worn as a Court-dress. A long piece of cord is passed through the lower edge of the wide hanging sleeves to draw them close round the wrist while at the sport. This cord was called the "Dew," because it dropped from the sleeves. The neck is round, and the costume is joined only on the shoulders, there being no side seams. It is fastened round the waist by a cord. The same costume is worn in the "Noh" dance, and is complete with a wide skirt, which is named "Sashi-nuki" or "Ohokuchi" or "Hangiri." The design of the "Kari-ginu" is chrysanthemums and cloud figures on a background of red; also green bamboo, paulownia-bloom, Chinese characters for "Longevity," and peonies on a dark brown background.

FIREFLIES

Oku-no-ma yé

Hanashite mitaru,

Hotaru kana !

Pleasant it is, from the guest-room, to watch the fireflies being set free in the garden !

This costume is sometimes used as a coat for the female dramatic personae.

(11).—"Arauta-Karori"—This is a costume which combines the dress of the "Ara-ita" and the "Karori";—the background is "Ara-ita" and the pattern is of the raised figures of the "Karori";—designs of the cloisonné and armorial bearings on a red background; lozenge and dragon, horse-clouds, and golden tortoise-shell on a black, red, and white background.

This costume is sometimes used as underclothes for the child dancers.

IV.—"Kari-gin"—This is a costume which was adopted by the falconers in ancient times, and afterwards was worn as a Court-dress. A long piece of cord is passed through the lower edge of the wide hanging sleeves to draw them close round the waist while at the sport. This cord was called the "Dew," because it dropped from the sleeves. The neck is round, and the costume is joined only on the shoulders, there being no side seams. It is fastened round the waist by a cord. The same costume is worn in the "Noh" dance, and is compared with a wide skirt, which is named "Sashimuki" or "Ohokuchi" or "Hanging." The design of the "Kari-gin" is chrysanthemums and cloud figures on a background of red; also green bamboo, paulownia-bloom, Chinese characters for "Longevity," and peonies on a dark brown background.

FIGURE 11.

Okunari no

Heavenly robe

Heavenly robe

FIGURE 12. The figure is on the right hand to watch the figures being set

FIGURE 13. The figure is on the right hand

THE HISTORY OF THE UNITED STATES

OF THE
NATION

BY
WILLIAM W. HARRIS

The history of the United States is a story of the growth of a nation from a small colony to a great power. It is a story of the struggles of the people to establish a government of their own, and of the triumphs of the American spirit. The story begins with the first settlers, who came to the New World in search of a better life. They found a land of freedom and opportunity, and they built a nation that has since become a model for the world. The story is one of the greatest achievements of the human race, and it is a story that we should all know and understand.

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IS THERE AN ANTI-FOREIGN SPIRIT IN JAPAN?

By HANJIRO NAKASHIMA,

Professor in Waseda University

1. Many foreigners have expressed themselves as considering Japan a highly chauvinistic nation. Some of the reasons may be given as these: (a) Japanese do not easily fraternize with foreigners; this is shown by the fact that Japanese immigrants live together in a clannish fashion, not trying to adopt the manners and customs of the foreign country in which they are living, nor even showing respect for them; (b) Japanese are too patriotic and hence are often misunderstood by foreigners, who consider them aggressive and inclined to harbor sinister designs toward foreign lands, for which they show usually but scant sympathy; (c) The Japanese, while having their own national code of ethics, have no broadly human culture enabling them to share the thoughts and sentiments common to all civilized lands. Indeed, foreigners often stigmatize our country as a second Germany and this belief is responsible for much misrepresentation and much misunderstanding.

Now, is our nation really open to this charge of being ultra-chauvinist? Are we justly to be ranked as an imitator of that Germany which after loudly proclaiming "*Deutschland über alles*," failed in attaining the hegemony of the world at which she aimed? It may be well to

consider on what this claim is based; and if it has indeed any basis in reality, it will be well for us to examine ourselves honestly, as a people, and inquire into our past history and activities with this thought in mind. However, in general we may say foreigners have overestimated our nation, and so misunderstood her true spirit. Americans and Europeans are especially inclined to judge Japan from their own viewpoint.

2. It is clear from history that Japan is not a thoroughgoing chauvinistic nation, since shortly after Chinese classical literature was introduced into Japan, the Imperial Court adopted this alien culture as an important element in the education of the nobility, and when Chinese learning had come to be greatly esteemed the court became so fascinated with it that they were in danger of forgetting even their own *Yamato damashii*. In the days of the Tokugawa government, we find the ruling Shogun personally performing Confucian rites in the sacred places, while teachers of Chinese ethics adopted names of Chinese origin and felt it humiliating to be considered "Eastern barbarians." Yes, we must confess we owe a great debt to the teachers of Confucian morality in the past.

Later, when Buddhism was introduced

into Japan, a certain Emperor became so zealous a devotee that he humbly called himself the servant of the *Triratna* (*Sambodo*)—three precious things, viz., Buddhism, Buddhist doctrine, and the Buddhist priesthood. In the Nara Period our people became so subservient to this alien religion that Chikafusa Minamoto complained that the country of the gods had become changed into a Buddhist land. From that time to this Buddhist culture has been a leading influence in our country. To-day it is sometimes said that true Buddhism is to be found not in China nor even in India, but only in Japan. It is indeed so deeply embedded in our spiritual natures that it appears to be an indigenous faith. This proves we are not so proud as to refuse a valuable religious or philosophic system simply because such may have come originally from a foreign land.

3. At the time of the Restoration (1868) the five cardinal points in the Imperial covenant clearly indicate that the policy then initiated looked toward a régime of steady expansion and development. Again, if we review the national movements from 1877-86 we shall see that this disregard of Japanese institutions went so far indeed that certain leaders recommended seriously the adoption of the French representative system in politics and the European theory and practice of eugenics in sociology.

In reviewing the history of our nation, especially as regards the time when she came in contact with occidental civilization, we find numerous proofs of how enthusiastically she adopted the ethics and art of the West, almost to the point of discarding her national religion, just as in the remote past when Confucian ethics and Buddhist religious ideas were adopted, so long ago.

In the realm of science, too, we find to-day many imitators of Western methods. Those who have made original contributions to world science from our nation are comparatively few. Travelers in the East often comment upon how extraordinarily westernized our civilization has become, while China is generally recognized now as the conservative home of oriental culture.

So both from past history and from her existing social institutions we might naturally infer that Japan is rather too much inclined to admire foreign countries and is far from being a chauvinist nation. Our people are painfully conscious that we have not clearly defined policies in politics, national defence, economics, ethics, science and art. So if her attitude sometimes perchance assumes a chauvinistic or aggressive aspect, this or that action of hers should really be construed as an attempt at self-preservation, or a blind movement caused by her lack of precise knowledge in the realm of international relations. But indeed her natural temper is not at all the reckless and daring one which some foreigners attribute to her. Take the two recent wars—that between China and Japan, and that between Russia and Japan,—these were both waged for national defence, in circumstances which made war unavoidable. If any other nation had been placed in the same position would it not have acted in the same way?

4. As to Europeans and Americans, Japanese have been so much inclined to consider them as superior to themselves, that even a foreign vagabond is regarded with a measure of respect; though we formerly had a strong anti-foreign element in Japan, which to preserve the national self-respect used the menacing

slogan, "Let not foreigners dare to tread on our divine shores," this was really an evidence of fear and too great consideration for foreign power. This element was constantly worried lest their land should be captured by foreigners, and when the news came of the invasion of the Black Fleet, our ancestors experienced a severe shock.

Our people being thus timid and white-livered in their attitude toward Europeans and Americans, because conscious of their diplomatic shortcomings and inefficiency in dealing with international questions, naturally they are very sensitive on this point and eagerly strive to improve their position internationally. Even though Japan was taunted with being an oriental watch-dog, did she fail an iota in her duty during the recent war? Did she not faithfully serve her ally according to the spirit as well as letter of the bond? Even during the Russo-Japan war, she was scrupulously careful not to infringe international law in the slightest degree. She must indeed have seemed absurdly serious about it to those who look upon a treaty as a "scrap of paper" when confronted by some fancied or real necessity.

The various European countries have been eagerly striving to gain the hegemony of the world, and though they do not use military forces, yet with them in reserve they are planning an invasion of some country for economic reasons. Besides military power and economic force they attempt religious and intellectual propagandizing. Against these forms of invasion there is no firmly established Monroe doctrine of the Orient. Thus Japan finds herself harassed in all directions and her national existence as well as the preservation of her

national ideals threatened. If a democratic nation acts consistently upon the principles of justice and liberty and respects the independence of other nations, no complaint can be made that the teaching of such principles and of the doctrine of the self-determination of small nations is in any wise hypocritical or insincere. But those who teach liberty and justice must of course be scrupulously careful to practice what they preach.

5. Though Japan is called one of the five great Powers, she is in reality far below England, France and America, as she did not take an active part in the recent reconstruction of the world. She is sometimes called a "second Germany," but this is a poor compliment indeed, since it refers not to Germany's ability in science and art, and her beneficent work for society, but only to her maleficent activities. Such a compliment is no better than a white elephant to us, as it refers only to Germany's despotic and militaristic supremacy, not to her really good points.

It shows merely superficial observation to say that Japan was left out of the Council Chamber of the Nations because she was too despotic and militaristic and chauvinistic. We cannot deny facts; she was left out, but was it not because she is still young and green and unskilled in international activity, and is depending upon a small number of great men to tell her what to do?

But at the same time we must recognize that "Young Japan" is working toward a more liberal policy, that a constitutional monarchy is gradually being evolved, and that the taste for freedom and democracy is gradually being formed among the masses.

6. That the Japanese were at first

wrongly classed as a conspicuously clan-nish and narrow-minded people was probably due to the fact that they could not at once assimilate Western civilization. Yet as we Japanese are one of the nations of the earth we must hope to help on world civilization by mutually understanding and harmonizing our respective codes and not by remaining forever apart, as Kipling intimates is necessary in his oft-quoted line :

“East is East, and West is West.”

Yet while striving to understand and adapt all that is good in Western culture, we need not make the mistake of despising our own, evolved through thousands of years and in such realms as philosophy often giving depth and life to western speculative thought. While we respond to the call of the West for the assimilation of all that is good in her civilization, may we not naturally ask for a like sympathetic appreciation and assimilation of whatever is worthy in our age-long culture? To this end we must both avoid the self-centred attitude. If we do not, how can we achieve genuine co-operation and harmony?

7. In one point we must admit a considerable measure of narrow-minded insularity, and this is in the retention of many old customs having their roots in the dim distant past. Compared with Europe and America whose national boundaries are so close we may seem to show great differences in customs and manners, so we must be ready to make concessions and changes in deference to occidental taste. We must purify our ardent patriotism, and make it more open and all-embracing and suited to advance world culture. These changes might not at first be welcomed by our nation, because she has been situated in such an

isolated portion of the Far East and has only recently opened diplomatic relations with the world. Consequently she may appear too eager to defend her own position and without much reserve force to expend upon altruistic projects. But we promise that “Young Japan” will be only too eager to remedy these weak points.

Another point in which Japan has been misunderstood is this: It has been said that we have our own peculiar code of morals and cannot exchange this for any universally acceptable system. But is not this the natural result of our former isolation and failure to take part in international diplomacy and politics?

It is true that some Japanese, writing on the national ethics or expounding the ancient cult of Shinto, interpret both in a narrow and ultra-nationalistic way, but such interpretations are not acceptable to the mass of our people. Of course every people prides itself on the myths connected with the national origin and also on the old stories of valor and stoic resolution which illustrate the national ethic, but in reality our generally accepted moral code is not such as contravenes international ethical standards and we desire to defend it from any such imputed narrowness.

We may give one instance showing how easy it is for foreigners to criticise us adversely, because of a superficial knowledge of the country: During the cherry blossom season, an Englishman was disgusted by seeing some vulgar rustics with pockets full of their recent war gains, reeling about in an intoxicated condition under the flowery branches, and spoke as follows: “While the allies are confronting the enemy on the field of battle in Europe, fighting for the very existence of their respective

"The first thing I noticed when I stepped
 out of the car was the smell of the
 city. It was a mix of old and new, of
 history and progress. The air was thick
 with the scent of the past, but there was
 also a hint of the future. I had heard
 that the city was a place of contrasts, and
 now I knew it was. The old buildings
 stood tall and proud, their walls telling
 stories of a bygone era. But alongside
 them were modern structures, sleek and
 shiny, reaching towards the sky. It was
 a beautiful sight, a testament to the city's
 resilience and its ability to embrace change.
 I walked through the streets, taking in
 every detail. The people were a mix of
 old and new, of different backgrounds
 and cultures. They all seemed to have
 a sense of purpose, a sense of direction.
 I had come to the right place, I knew
 that. This was my chance to start
 over, to begin a new chapter in my
 life. I had heard that the city was a
 place of opportunity, and now I knew
 it was. I had found my home, and I
 was ready to start my new life here."

[illegible]

countries, the Japanese, though nominally connected with the allied cause, appear to be heartlessly intent only upon pleasure, quite unmindful of what their occidental comrades are suffering. Does this look as though the Japanese were capable of broad-minded sympathetic co-operation in work for humanity? " This was a very natural criticism indeed, but did it not arise from failure to understand the minds of our common people, who are very circumscribed in their outlook and do not realize at all what international conditions are? For this reason I some time ago denied that this incident proved our people as a whole to be narrow and cold-hearted toward foreign nations and indifferent to the welfare of mankind.

8. We do not wish, however, to be understood as defending our nation from all imputations of narrowness and weakness. We admit we are often lacking

in self-reliance and independence in our foreign relations, and that we are still young and inexperienced in our diplomacy toward the West, but we are earnestly endeavoring to remedy these shortcomings and to learn how to participate wisely and effectively in international councils. We must nevertheless repudiate criticism which is the result of surveying our nation with colored glasses and resent the superficial taunt that we are chauvinistic or a "second Germany." We ask only for the unprejudiced observation, the calm and fair judgment, of the world. Our nation has no secret ambition to create international strife, nor indeed has she such power as some of our critics aver. We are only striving eagerly to secure the opportunity and ability to assist in the beneficent work of world reconstruction so sorely needed everywhere. This is our world policy.

FIREFLIES

Moye yasuku,

Mata kiye yasuku !

Hotaru kana !

How easily kindled, and how easily put out again it is, the light
of the firefly !

STRANGE CHANCES

Translated by T. Wakameda from the Japanese
of BAKIN

CHAPTER VII

Kambara, thrown into a dilemma, commits suicide

IN the beginning of the ninth month, in the seventeenth year of Tembun, Kambara Yasohei returned to Kamakura and reported to his lord all the promises made by Ishizuka Toroku. Then he withdrew to his house, and told his son, Sagoro, about Ogusa, and gave him the fan on which she had written the versicle. Sagoro, looking at it, praised her handwriting, and said, "I have often heard of Mr. Ishizuka's military skill and bravery. So if you are pleased with his daughter, I have no objection to marrying her."

Both father and son impatiently awaited the arrival of Toroku and Ogusa. The autumn had already gone and the winter was half passed away, but no tidings had come. Lord Norimasa repeatedly asked Kambara what delayed Toroku so long. Greatly embarrassed, Kambara at last despatched to Ise a man who was a good walker for the purpose of discovering what had become of his cousin. The man returned in the beginning of the twelfth month, and said, "I arrived at Ano on the 26th of last month and asked Mr. Ishizuka's neighbors concerning him. They told me that he had left there with his daughter on the 16th of the ninth month; some say the father and daughter went by water, while others say they went

along the Tokaido. At any rate, it is certain that Mr. Toroku has left Ano."

Full of doubt, Kambara was obliged to go to his lord and report what he had heard from his man. Lord Norimasa, with anger in his face said, "You say Toroku left for Kamakura in the middle of the ninth month, and still he has not yet arrived here. Something must have happened, that is sure. I cannot believe you. You are responsible for this. Go back to your house and wait for an order from me. If Toroku does not come early next spring, you must be held responsible for all this trouble. Be off, I say."

Having no excuse at hand, Kambara retired from the presence of his lord and secluded himself indoors. In the meantime, Sagoro was very sorry over his father's humiliation and secretly visited the Tsurugaoka Hachiman shrine in the morning and the Benten Hall at Enoshima in the evening in order to pray for the safe arrival of Ishizuka Toroku; but the latter did not appear, nor could his whereabouts be discovered.

The year was drawing near its close. Kambara thought Toroku had been detained by force on the way, or that he had been murdered by highwaymen, and that if a longer time elapsed without news

The first of these is the *Journal of the Royal Society of Medicine*, which has been published since 1849. It is a quarterly journal, and is one of the most important in the field of medicine. It is published by the Royal Society of Medicine, which is a learned society of physicians and surgeons. The journal is published in London, and is one of the most important in the field of medicine. It is published by the Royal Society of Medicine, which is a learned society of physicians and surgeons. The journal is published in London, and is one of the most important in the field of medicine.

1. The first step in the process of the
 2. is to determine the scope of the
 3. project. This involves identifying the
 4. objectives, the scope of the project,
 5. and the resources available. The next
 6. step is to develop a plan of action.
 7. This involves determining the steps
 8. that need to be taken to achieve the
 9. objectives. The third step is to
 10. implement the plan. This involves
 11. carrying out the steps that have been
 12. determined. The final step is to
 13. evaluate the results. This involves
 14. comparing the actual results with the
 15. expected results.

the same time, the different types of

1. The first step in the process of the investigation is the identification of the problem. This is done by the investigator, who is usually a member of the research team. The investigator will identify the problem by looking at the data and trying to find out what is going on.

2. The second step is to develop a hypothesis. This is a statement that the investigator believes is true. It is usually based on the data that the investigator has seen.

3. The third step is to design the experiment. This is a plan that the investigator will use to test the hypothesis. It usually includes a description of the variables that will be used and the methods that will be used to collect the data.

4. The fourth step is to conduct the experiment. This is where the investigator actually tests the hypothesis. They will collect the data and see if it supports the hypothesis.

5. The fifth step is to analyze the data. This is where the investigator looks at the data and tries to find out what it means. They will usually use statistical methods to help them.

6. The sixth step is to draw a conclusion. This is where the investigator decides if the hypothesis is supported or not. They will usually write a report about their findings.

7. The seventh step is to communicate the results. This is where the investigator tells other people about what they have found. They might do this by writing a paper or giving a presentation.

1. The first condition is that the system must be in a state of equilibrium. This means that the system must be at rest and not moving. If the system is moving, then the forces acting on it will not be balanced, and it will not be in equilibrium.

[illegible][illegible]

of him, Lord Norimasa would be still more angry and he himself could not escape punishment; that then his son Sagoro would be banished to wander from province to province; that he would rather commit suicide than wait for a punishment from which he saw no escape; that then his lord would pity Sagoro and let him be his successor; that if one did not die when one ought, one would be exposed to much dishonor. So, determined to commit suicide, he made his preparations to that end.

It was the 28th of the twelfth month. Sagoro got up early in the morning and visited the Benten shrine at Enoshima alone. On his way back when he reached Shichiri-ga-hama, he saw some villagers picking up pieces of timber, which had been washed ashore the day before. Among the rest, there was a piece of board from a wrecked ship with some words written in two lines on it. Sagoro happened to recognise the name of Ishizuka Toroku on them; he hastily took up the board and deciphered the writing. Greatly to his astonishment, he found by it that Toroku and Ogusa had been drowned in the Sea of Totomi; he hastened back with this board to show it to his father.

Kambara, on seeing his son had gone out, had sent all his servants on errands; so that the house seemed as silent as the grave. Sagoro went directly to his father's room, and on opening the door, found that he had just committed *hara-kiri*. Exceedingly grieved and astounded, he ran up to him, and found him still breathing. The son, helping the father up, said in a trembling voice full of tears, "Are you going to kill yourself, father, because you cannot find an excuse for the absence of Mr. Toroku? Why was

it you didn't tell me a word about it? I have daily prayed to the gods and Buddha that Mr. Toroku may at once come to us and that we may have a happy New Year. I have just returned from Enoshima. While walking along Shichiri-ga-hama, I saw some villagers picking up pieces of the timbers which had been washed ashore from a wreck; among these there was one bearing the name of Ishizuka Toroku. On closer examination I found other words written on it according to which he and his daughter were drowned in the Sea of Totomi on the 17th of the ninth month. I have brought this undoubted evidence with me."

At these words the father opened his eyes wider and said in a painful voice, "What! Toroku and Ogusa were drowned on the 17th of the ninth month. Show me the board, Sagoro. Truly man's life is very uncertain. Let me see the board, my son."

Sagoro placed the board before his father.

"Indeed man's life is very uncertain," continued the elder, with many sighs. "Toroku, who was not yet turned forty, was brave and skilled in fencing; so that I never believed he was murdered by highway knaves. As I could not imagine what had detained him so long, I thought I must hold myself responsible for this delay. Now though Ogusa was not married to you, she was affianced so you ought to think of her as your wife and say a mass for her as well as her father. Toroku's second daughter, I am told, left him when she was only six years of age, and went with her mother, whom he had divorced for some reason. This girl's name is Toiko, I hear. If you meet her, and she is still unmarried, make her your wife." Hearing this, Sagoro was

overwhelmed with sorrow and remained silent.

After a while, the father raised his head and said with a sigh, "I have spent too much time on private matters. I must report Toroku's death to our lord at once, or I shall be proved unfaithful. Go to Mr. Nagao this instant with this letter and board, and ask him to apprise our lord of the details, Sagoro."

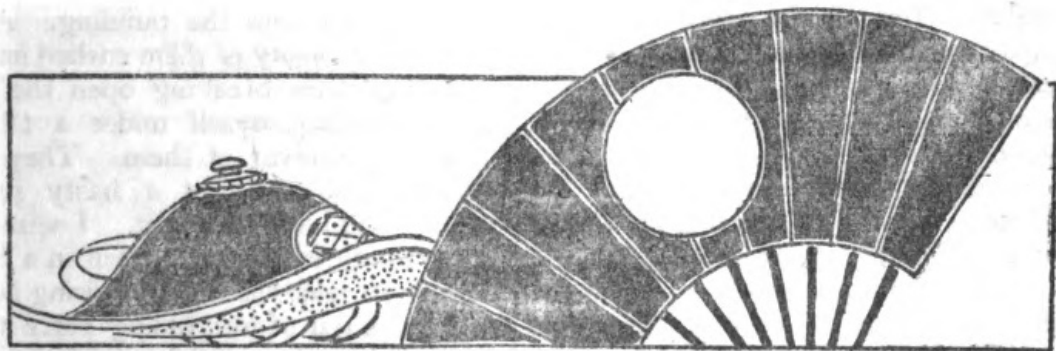
"I understand you well," replied Sagoro, wiping away his tears; "but how can I go to our lord, and leave you to die alone? Unluckily all the servants are out. Though your wound is a mortal one, at least let me send for the doctor and beg him to sew it up."

"No, no," cried the father in a faintly indignant voice. "Even though you stay here, your dying father will not recover. If our lord's doubts are cleared away and he mourns over my pitiful death, his sympathy will be extended to you. When I am dead and gone, you must be more faithful to our lord. Now I have said all my say. See me die with

your own eyes, and your heart will be set at ease." So saying, he drew his sword from his side and pierced his throat with it, then fell forward and expired.

Poor Sagoro, overpowered with extreme sorrow, was speechless for awhile, until some of the servants returned. Then he told them what had happened, bade them watch with their departed master, made haste to Lord Norimasa's mansion, accompanied by a servant with the board, and told the particulars to Nagao Kageharu. On hearing the story Lord Norimasa said with emotion, "Verily I regret Toroku's death and deeply grieve over Kambara's suicide. I have heard Toroku and Sagoro were second cousins, and that Sagoro was to marry his daughter. We must say masses for all these untimely deaths."

Soon afterwards a grand memorial service was held in the Jufuku Temple at Kameya. Sagoro thanked his lord for this favour and went into mourning for the departed.



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 Consulate grounds. As soon
 as they got out, Mr. Harada was shot
 his wife, who was in an
 condition, was seized by a
 man, who bayoneted her in
 and then strangled her to death
 of her children. It was
 a terrible scene continu-
 ing all day long, when the enemy
 main building of the
 consulate was built at a cost of
 some other struc-
 tures were reduced to ashes, my
 residence being
 intact. More
 were killed
 casualties of
 the war be about

CAUSE OF THE CHIENTAO EXPEDITION

From The Far East

THE first clear account of the tragic incident which prompted Japan to dispatch a punitive force to Chientao, appears in the March issue of the *Chosen Teishin Kyokai Zasshi*, a monthly magazine published by an association of men in the postal and telegraphic service in Chosen. This is a graphic account of the Hunchun outrage, occurring in the autumn of last year, and is given by one who went through it. The writer is Mr. Tatsuji Omachi, a clerk of the Japanese post office in that town. His narrative is translated by the *Seoul Press*, and is as follows :—

Rumours had been in the air that an attack would be made on the Japanese Consulate at this town by Korean and Chinese outlaws. They turned out true on October 2, 1920, when at 4.25 a.m. a large band of about 800 strong appeared at a point some 300 metres from the back gate of the Consulate, and began their attack by firing volley after volley at the building. I was then on night-duty in the postoffice in the compound of the Consulate. I ran to the police station at the gate of the Consulate, and asked the officers on duty to come for the protection of the postoffice. I found, however, they could hardly do so, as they were few in number and had to defend the Consulate itself. Accordingly I ran back to my office, after collecting mail matter from the postbox standing at the gate, and locked it together with important documents in my charge in a strong safe. I also nailed the door of a room containing parcels, securely locked

all doors of the office, and with a revolver in hand alone awaited developments. At 5 a.m. the raiders came round to the front gate of the Consulate and attempted to force their way into the grounds, shouting like demons and firing incessantly, or throwing bombs. There were only twenty-five men on our side to defend the Consulate. They fought valiantly against the overwhelming odds, and held the gate for some time. They were, however, ultimately forced to retreat to the porch of the Consulate. As they withdrew one of them shouted to me: "It's sheer madness to stay in the post-office. Come with us to the main building!" I refused to follow this advice, resolved to remain at my post until the last moment. By this time the assailants had broken through the front gate, set fire to a small detached building near by, and begun to attack the main building by means of bombs. Police Sergeant Satani, chief police officer of the Consulate, who was directing his men, was the first to be killed, and a few more of our men fell fighting. By this time the enemy had surrounded the Consulate, looking like so many demons in the semi darkness, and continued to pour a merciless fire into the building. About 5.30 about twenty of them rushed into the postoffice after breaking open the front door. Hiding myself under a table, I fired my revolver at them. They were taken aback and beat a hasty retreat, leaving one killed outright. I seized this opportunity to conceal myself in a closet. In a short time the sound of firing ceased, so I came out of my hiding place to see how the situation was developing. As I entered my office room, I found two raiders trying to open the safe by strik-

ing it with the butt-ends of their rifles. I fired at them and they fled, one of them leaving his rifle behind. It was about 6 a.m. The enemy had now retreated, but the Consulate building as well as two detached buildings were in flames. The inmates and those seeking refuge in them were forced to leave them and expose themselves to the peril of bullets and bombs still continually pouring into the Consulate compound. All thought that their last moment had come and pathetic was the scene that took place, mothers hugging their children, children crying, and men embracing their dear ones in final farewell. Particularly tragic was the case of Mr. Harada, formerly post-carrier and deliverer in the service of my office, who was carrying on a small retail trade in miscellaneous goods. He, his

wife, and two little daughters tried to flee from the Consulate grounds. As soon as they went out, Mr. Harada was shot dead, while his wife, who was in an interesting condition, was seized by a brute of a man, who bayoneted her in the back and then strangled her to death in the presence of her children. It was a veritable hell, the terrible scene continuing until about 8 a.m., when the enemy retreated. The main building of the Consulate, recently built at a cost of ¥90,000, as well as some other structures, was entirely reduced to ashes, my postoffice and an official residence being the only buildings left intact. More than twenty Japanese were killed or wounded, while the casualties of the enemy are stated to be about fifty.

LOVE

Since that first night when, bath'd in hopeless tears,

I sank asleep, and he I love did seem

To visit me, I welcome ev'ry dream

Sure that they come as heav'n-sent Messengers.

By Komachi

THE HISTORY OF THE CITY OF BOSTON

FROM THE FIRST SETTLEMENT
TO THE PRESENT TIME

BY
JOHN H. COLEMAN

IN TWO VOLUMES.
VOL. I.

BOSTON:
PUBLISHED BY
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1857.

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CHIENTAO, AND ITS MISSIONARY DEFENDERS

BY A JAPANESE TRAVELLER, IN *The Far East*

THE last act of my drama opens with a boisterous scene—a carouse in a common place of assembly in Lunching-sun, Chientao. The backward state of the economic life of the place is such that it has not yet reached that stage of development where business may be profitably specialised; and one should not wonder if the accommodations of a restaurant, an inn, and something else are supplied by one and the same house in one of the least-known parts of China. Dimly lighted by two small kerosene lamps hanging from the sooty ceiling, there sang, roared, and danced a motley crowd of Japanese, Koreans, Chinese, men and women. To the accompaniment of their huge tomtoms, the Korean singers sang in a plaintive cadence:

How sad life is! Araran! arariyo!
Youths of but yesterday wear grey
hair to-day, for who can stop the sun
setting on the western horizon!

Time passes with the flowing water
never to return, araran! arariyo! etc.,
etc.

Such ejaculations as “Mota!—well-done!” from the Korean gentlemen showed their keen appreciation of the song; while the melancholy refrain “araran! arariyo!” made me feel very wretched. Drinks of the three nations were served in such abundance that as the

night wore on the partakers in the orgy began to beat their respective reeling retreats.

I also staggered back to the hotel under the escort of the manager of our branch office there. Out of the dark corners of the dirty streets would come the Chinese sentinels with their rifles levelled under their arms—to watch us closely. Any delay on our part to answer their third challenge in Chinese might have led to a fatal mistake! On the other side of the road, only a few paces from the Chinese stood the Japanese sentinels, and woe betide any Korean or Chinese who had not the wit about him to get up a ready answer to the challenge “Who goes there?” Besides wit, it would require a workable knowledge of the Chinese language for a Japanese to disarm the suspicions of the celestial guardians of peace, and a Chinaman, in turn, would be compelled to explain himself in Japanese if he did not relish the idea of being shot by the Japanese soldiers. The possibilities of capital blunders that might happen under such anomalous circumstances are made doubly ominous by the general excitability—war psychology!

I lay awake in my bed at the inn: I tried all methods of courting sleep, beginning with deep-breathing and ending

desperately with the counting of the tick-tack of the clock. The room heated on the "ondoro" system was half tropic, half arctic. While a 17°-below-zero wind made its way freely through the chinks in the wall, the mud floor was as hot as an oven, with huge logs of wood burning underneath. It was about 2 a.m. when suddenly violent knocks at the door were heard in several places. I was soon told that a general domiciliary search throughout the village was being carried on by the Japanese soldiers and policemen. I was also told by the manager the following morning that the visit ended in the arrest of a score of the Korean malcontents who seemed to have been actively engaged in enlisting the support of the residents as well as in spying on the conditions of the Japanese punitive force.

One can hardly tell in China or Korea how much of those endless rumours of intrigues is real and how much is mere propaganda to frighten the enemy. Even during my stay in Luningtsun, talk was rampant that the "Righteous Army," as the Korean extremists preferred to call themselves, intended to destroy the Japanese Consulate-General with the same ruthlessness as they dealt with the consular office and its staff at Hunchun in conjunction with the Chinese bandits. It was also part of their programme to loot our branch, for ours is the only financial house of good standing operating in this wide region: it was money that the rebels wanted most. Exactions from the wealthy Koreans were, of course, freely but secretly extorted.

Mr. Ri, chairman of the Korean Residents' Association in Chientao, was kidnapped and detained until the ransom agreed to under threat of death arrived. Hundreds who denied their demands were

either killed or maimed. These dismal stories did not startle me, though such crimes were at that time so extensively committed even in Seoul that only a few well-to-do Koreans escaped the ordeal.

Admiral Saito, Governor-General of Korea, has the incorrigible habit of repeating "All is well in Korea." The truth is, all was never well, and is going to the bad. I cannot understand why the incurable optimism of the Governor has not been corrected with straightforward statements of the facts.

The assassination of Mr. Bin Gen Shoku at the Tokyo Station Hotel, in my opinion, does not so much reflect upon the efficiency of the police as upon the misleading assurance of "All is well in Korea." Notwithstanding, as Korea is well known for its finished products of propagandists, intriguants, and assassins besides jinsen and lacquer-wares, it requires a fine sense of discernment to tell propaganda from actualities.

"The safest way," observed our Luningtsun manager, "is to prepare for any and every serious danger that might be talked of in the streets." Evidently he was acting on this axiom in providing in his office two cans of kerosene and some rags which he meant to use for setting fire to the bundles of bank-notes and other valuables in case of extremity.

Shortly after my arrival in Luningtsun, the manager introduced me to a middle-aged gentleman in Japanese clothes—Col. Mizumachi was his name. Later, I learned that this plain-looking man was the author of the famous fiasco upon which so much ink and much more ire were spilt by the foreign press both in Japan and China. As his ill-fated letter to Rev. Foote declared, he and a few junior officers were sent there to act as

"liaison officers" between the expeditionary force and the outer world. That Chientao is an integral part of the Republic of China no one can doubt; but its actual status leaves it as a no-man's land or every-body's land. Though administrative matters are attended to by the Chinese officials, a comprehensive exception is reserved by the Japanese Consul-General who claims to look after his countrymen, namely the Japanese and Korean residents, in juridical matters. The claims, however, are not readily acceded to by the Chinese authorities in cases where Koreans are concerned; for the former, by a strange logic peculiar to the Chinese mind, still consider the latter as their subjects. Practically the entire population thus placed under divided counsels and claims is Korean, the Chinese and the Japanese remaining negligible minorities in number. The situation has become more complex by the ever-increasing influence of the foreign missionaries. It would be no exaggeration to state that the real rulers of Chientao have been a handful of these men and women during the last decade. To the natural longings of man living in this sparsely populated prairie and battling with the necessities of life, the missionaries supplied the love of God and His promises; while to the sick and wounded they, being trained physicians and nurses themselves, gave medicines and medical treatment. On a small hill at the entrance of the village stand their spacious brick buildings including a hospital, a church, and the residences of the preachers and nurses. Indeed, the moral courage and simple devotion with which they have followed the divine call to this desolate nook of the world deserve our admiration, and I do sometimes think that if the Japanese in Korea had shown as much sympathy and love toward the natives, the new addition to the Empire would not have been what it is to-day. But for all my respect for the missionaries, I could not listen with equanimity to the various stories about their activities during the darkest days of the guerilla war—about

their shadowing the Japanese troops with their cameras, taking photographs of the alleged atrocities, and sending the pictures thus taken to the anti-Japanese papers and elsewhere to incriminate the expedition. When advised to refrain from meddling in politics, these gentlemen were reported to have declared it their duty to interfere whenever and wherever the cause of humanity was at stake. No one doubts the sincerity of the motive that prompted them to criticise Japan, but I do doubt the soundness of their judgment. The world once started rolling by the Versailles conference, from Nationalism toward Internationalism, will reach its destination in time to come, and then, and not until then, a citizen may be justified in meddling with the interests of a foreign Power in the name of "humanity." Removed as they are from the realm of realism, those missionaries who maintain a sympathetic attitude toward the Korean independence movement seem to overlook the important question of political expediency. One "sick man" in the Near East was the cause of much bloodshed and international enmities; one misgoverned China bred several wars and innumerable civil wars, promising to give rise to more troubles for some time to come; and any student of politics may perceive that an independent Korea would mean a valuable addition to the store of new evils not only for Japan alone but also for the whole world. As I remark elsewhere in this article, the Koreans, being stripped of their legitimate means of defiance, sink so low as to fan the flame of anti-Japanese sentiments among the American residents in Korea, mostly missionaries, with the faint hope of realising their dreams out of the ruins of an America-Japanese war.

"Within five years," I heard a distinguished Korean nobleman predict, "there will be a war between Japan and America."

"Japan was pushed to the forefront of nations by the militarists," opined the prophet in white; "and the same militarists are now working her destruction."

THE RED CROSS SOCIETY OF JAPAN

THE TWENTY-NINTH ORDINARY GENERAL MEETING

ON the 5th of May when the azaleas were blooming in all their spring glory in Hibiya Park, a brilliant assemblage of 15,300 persons, or thereabouts, awaited the coming of H.I.M. the Empress to open the General Meeting of our Society in person.

Although it was in the middle of the rainy season, we were fortunate in having a bright day for this important gathering, in which distinguished guests as well as the officers and members of the Society met to celebrate the close of the fiscal year.

Of the Imperial Family those present were T.I.H. Prince and Princess Higashi Fushimi, as deputies of H.I.H. Prince Kanin, Honorary President, also H.I.H. Prince Takehiko Yamashina, H.I.H. Princess Kuni, H.I.H. Princess Nashimoto, H.I.H. Princess Kitashirakawa, and H.I.H. Princess Fushimi Jr. Of distinguished guests we may mention Minister of the Interior Tokonami and Minister of the Navy Kato, with Vice-Minister of War Yamanashi and Messrs. Sugano and Suzuki, Chiefs of the Bureau of Military Affairs and that of Medical Affairs in the Navy, respectively. Mr. Oka, general superintendent of the Metropolitan Police Board, was also present, as well as many of the superintendents of our branch organizations.

Her Imperial Majesty the Empress

arrived punctually a few minutes after 10 a.m., and was respectfully welcomed by members of the nobility present and the officers of the society. Her Majesty was first escorted to a private reception room where she graciously gave audience to the following privileged persons: the president and vice-president, with Viscount Ishiguro, honorary member, Marchioness Nabeshima, president Volunteer Nurses' Society, Madam Motono, vice-president, and the managers of the Society, Dr. Sato, president of the Red Cross Hospital, and superintendents of the branch organizations of both societies.

The president first submitted the annual report, together with other documents, including a report on the present condition of the Red Cross Society, to Her Majesty for approval, after which H.I.H. Prince Higashi-Fushimi led the way to the place of meeting, followed by the president and the two vice-presidents, also Messrs. Tokonami and Kato and General Yamanashi and the other officials before mentioned. Mr. Hirayama, the president, then submitted his report of the business transacted during the year and a financial statement, the year being the ninth of Taisho (1920). The election of standing councillors and supervisors next took place, the voting being unanimous.

7-29-59

1. *Phragmites australis* (Cav.) Trin. ex Steud.

[illegible]

After this Her Majesty the Empress appeared and was enthusiastically greeted by three hearty banzais. Her Majesty graciously acknowledged the salute and in person expressed the following gracious words.

"We are pleased to be present in person at this 29th General Meeting of the Red Cross Society of Japan and to greet all the members here assembled. A relief corps which was sent to the extreme Far East several years ago has not yet returned. But in general the conditions are such as to permit us to say that peace is practically restored. Now in regard to the duty of this Society in time of peace, it is evident that we should strive after greater progress in relief work, year by year. We would therefore suggest and urge that all the Red Cross members earnestly unite and do their best to promote and extend the work of our Society."

H.I.H. Prince Higashi-Fushimi made the response to Her Imperial Majesty's message:

"On this happy occasion when we are all gathered here to celebrate the Twenty-Ninth General Meeting of the Red Cross Society of Japan, we all deeply felicitate ourselves upon your majesty's presence here and gracious message, which we esteem a signal honor to our Society. Our Society has now attained its forty-fifth birthday, and numbers over two million members. This striking progress has been made entirely owing to your Majesty's gracious encouragement and generous assistance. This great beneficence of your Majesty's we hope to acknowledge by sincerely endeavoring to advance the work of the Society in accordance with the kind suggestions we have just received from your Majesty."

After this, President Hirayama announced the close of the meeting and H.I.H. the Empress retired amid the hearty farewell acclamations of the company. Her Majesty acknowledged the salutation, and quietly returned to the Palace.

Among those present may be noted Madame Bielkiewicz, and Dr. Jacobkiewicz, officers of the Polish Orphans' Relief Society, the seventeen members of a Korean sightseeing party, and the five members of a Hawaiian tourists' party.

The principal part of the Report submitted by the President is given herewith:

"On account of the absence of Prince Kanin in Europe, H.I.H. Prince Higashi-Fushimi has kindly consented to preside in his stead, on this auspicious occasion, being the 29th general meeting of the Red Cross Society of Japan. That Her Majesty the Empress has graciously condescended to favor us with her presence here to-day has caused profound gratitude to fill the hearts of all present on this occasion.

"That Viscount Ishiguro has zealously devoted himself to the good of this Society from the time he was elected president February of the 6th year of Taisho to September (1920) of last year when he resigned on account of his advanced age, is a matter for deep gratitude on the part of all the members. And it is an honor not only to him but to our Society that he was raised to the rank of Viscount in appreciation of his long and meritorious service.

"I, Shigenobu Hirayama, have been appointed to succeed him in the presidency, and Mr. S. Sakamoto succeeds me in the vice presidency. I feel this to be a heavy responsibility for me to assume but am encouraged to hope I may sustain the burden through the kind co-operation I trust I shall receive from you all.

"As to the financial statement, as it is separately printed and will be distributed to you I need mention here only the most important items:

"The occasions for relief work reached 318, and 130,981 persons are believed to have received aid. There is gradual improvement in the tuberculosis preventive work. Permanent relief stations and circuit relief work are increasing and also seaside resorts for children to recuperate in; the number of head nurses

under pledge are 322, with 3,362 women nurses and 865 women student nurses, Hospitals, headquarters and branch, number 18. The two corps of relief workers sent to Vladivostok in November of last year are still there. One corps is working in the Military Hospital while the second is treating Russians and other foreigners. Both are doing good work.

"The General Conference of the International Red Cross League was held in Geneva, Switzerland, in March, 1920, and at this time we were represented by Marquis Tokugawa and Dr. Arata Minagawa, who reported a successful meeting when they returned home in July of the same year.

"Again in March 1921, the 20th International meeting was held in the same city at which time Doctors Kumazo and Kuwata were commissioners, and wired us that every thing passed off well. The two gentlemen are Standing Councillors in our Society.

"As to International relief work we may mention our assistance to the Polish people, as we contributed to the Epidemic Relief Fund, and also agreed to send sanitary supplies to the prisoners remaining in Eastern Siberia; and in addition to the work of our Red Cross Contingent in Siberia, we assisted the Polish orphans there; divided into several parties we gave each temporary asylum in Japan and have been helping to repatriate these poor children since July, 1920. Since the beginning of 1921, we have extended aid to our friendly neighbor China. The Japanese-Chinese Industrial Association materially assisted the famine sufferers, and our Society co-operating with this organization despatched a relief corps to China in March, giving aid from three centers, viz., Peking, Tungchow and Tientsin.

"Her Imperial Majesty the Empress was graciously pleased to visit the Hospital maintained by our Society on April 6th, and presented the patients with cakes. She bestowed like attentions upon the Polish orphans staying in Tokyo, and moved us even to tears by her kindness.

"The membership of the Red Cross

Society of Japan has now reached two million and the total receipts for the year are ¥37,000,000. Such good results are owing mainly to the energetic work of officials and members, for which I feel profoundly grateful, and look forward to still greater expansion through your hearty co-operation."

REVISION OF REGULATIONS

In harmony with the movement initiated by Occidental Red Cross Societies, to institute and extend relief work in time of peace, for the good of humanity, our Society surveyed conditions at home and abroad, and revised our regulations to meet the demands of post-war times. These new regulations are to go into effect May 15, 1921.

In addition to the four supervisory boards functioning heretofore, a fifth has been added, viz. an Investigation Board. The other four attended to General Affairs, Relief Work, Finance, and Secretarial work. The new Board of Investigation will attend to the following named matters:

(A) General work and reports on domestic and foreign sanitation and health maintenance.

(B) Business pertaining to (1) The International Red Cross Convention, (2) the international work of the Red Cross Societies of the world.

(C) Business pertaining to Juvenile Red Cross Societies.

(D) Propaganda Work.

(E) Museums and Exhibitions.

(F) Interpretation and Translation.

(G) Publication Work (Organ of the Society)

(H) Relief Work for Prisoners of War. Another change was in the addition to the work of the Relief Board of the care of prospective mothers and the protection of child life.

the first of these was the discovery of gold in California in 1848. This discovery led to a great influx of people into California, and the state became one of the most populous in the Union. The second of these was the discovery of gold in Colorado in 1859. This discovery led to a great influx of people into Colorado, and the state became one of the most populous in the Union. The third of these was the discovery of gold in Nevada in 1859. This discovery led to a great influx of people into Nevada, and the state became one of the most populous in the Union. The fourth of these was the discovery of gold in Idaho in 1860. This discovery led to a great influx of people into Idaho, and the state became one of the most populous in the Union. The fifth of these was the discovery of gold in Montana in 1862. This discovery led to a great influx of people into Montana, and the state became one of the most populous in the Union. The sixth of these was the discovery of gold in Wyoming in 1869. This discovery led to a great influx of people into Wyoming, and the state became one of the most populous in the Union. The seventh of these was the discovery of gold in Utah in 1871. This discovery led to a great influx of people into Utah, and the state became one of the most populous in the Union. The eighth of these was the discovery of gold in Arizona in 1876. This discovery led to a great influx of people into Arizona, and the state became one of the most populous in the Union. The ninth of these was the discovery of gold in New Mexico in 1878. This discovery led to a great influx of people into New Mexico, and the state became one of the most populous in the Union. The tenth of these was the discovery of gold in Texas in 1880. This discovery led to a great influx of people into Texas, and the state became one of the most populous in the Union.

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REGULATIONS FOR THE TRAINING AND LICENSING OF MIDWIVES

In the training of women as midwives the history of Japan shows we have had great success from of old up to the present. Obstetrics is an important science with us, and almost every hospital has an obstetrical department. So our Red Cross Hospital has its maternity ward for women in confinement. This is open to the poor without charge. But according to the new regulations we shall make a specialty of this free treatment for prospective mothers as one of our sociological experiments in child-welfare work. The first experiment will be in Tokyo. A new hospital is to be built where the work can be supervised by the staff at Headquarters. Later we hope to extend this work throughout the Empire.

In the licensing and training of midwives, we act in accordance with strict government regulations. Those applying for a license must meet the following conditions :

- (1) Age must be above 20 years.
- (2) Applicants shall have passed the required examination in obstetrics ; or
- (3) have graduated from the school or place of training designated by the Department of the Interior.

Furthermore, without a year's study applicants will not be accepted for the examination to be given by the governors of prefectures, according to the regulations of 1899.

At present the number of midwives in Japan is as follows :

(A) Graduates of specified schools	396
(B) Licensed after examination...	22,421
(C) Former practitioners	11,531

Total 34,348

This is 6 per 10,000 of the population.

In the Red Cross Training School for midwives, the course is two years. In addition to the science of obstetrics, ethics and the outlines of Red Cross work are taught, and great attention is paid to the development of character.

EDUCATION OF NURSES TO LEAD IN PUBLIC SANITATION MOVEMENTS

At the first meeting of the International Convention of Red Cross Societies March 1, 1920, in Geneva, Switzerland, it was decided that nurses should be educated to lead in public sanitation movements, and that, in preparation for this, each nation should send a student to the Royal Woman's College in London, England, in October of that year. However we could not find a suitable candidate so soon and finally failed to send one at all. This year again the request came to us to send a candidate and on investigation the society found a suitable person to go. Miss Masako Tabuchi head nurse at the Okayama Branch is the one selected and she will sail for England on the S.S. *Kleist* in July.

THE RELIEF CORPS IN VLADIVOSTOK

April 12, 1921, bubonic plague appeared at Vladivostok, and has since been spreading with alarming rapidity. Most of the patients were Chinese of the lowest class. When the epidemic was at its worst, fifteen corpses were found on the streets every day, and as it was impossible to tell where they came from, the places of infection could not be cleansed and isolated. The Board for the Prevention of Plague of the Japanese army stimulated the sanitary department of the Russian government to act more energetically, and private police for the elimination of the plague were increased and census taking and isolation measures strictly enforced. The Chinese were also aroused

and the coolies were required to submit to inoculation. The Relief Corps of the Red Cross Society of Japan which was then in Vladivostok took charge of this work. Beginning May 14th, over 2,600 persons were inoculated with preventive virus. At first the Chinese coolies made strenuous objection to the inoculation order, but later they wakened to a realization of the danger they were in, and discovering that the Japanese escaped the disease because they had been inoculated, they came voluntarily and asked to receive treatment. Later they became more appreciative of the work done by our army and the Red Cross workers, and are now very grateful for their preservation.

Kōshi O-son gojin wo oï ;

Ryokuju namida wo tarete rakin wo hitasu ;

Komon hitotabi irite fukaki koto umi no gotoshi ;

Kore yoi shorô kore Rojin

Closely, closely the youthful prince now follows after the jewel-bright maid ; —the tears of the fair one, falling, have moistened all her robes. But the august lord, having once become enamored of her—the depth of his longing is like the depth of the 'sea. Therefore it is only I that am left forlorn,—only I that am left to wander alone.

WHO IS NICHIREN?

By REV. CHIKEI TSUNODA

OF THE NICHIREN BUDDHIST SECT

IT is about time to analyze St-Nichiren's history and his enlightenment for the whole of mankind, because in the present world's condition there are terrible cries of fighting, the sound of money, unrestrained passions and anxiety for daily necessities of life; those shadows now are obscuring St-Nichiren's doctrine in my opinion and his doctrine would reject them from the living condition of humanity. That such an epoch was coming on the earth nobody knew, not even a prophet; about three thousand years ago there is no one in the whole nation of every country except Sâkyamuni Buddha only who knew. Now we have found a Sûtra of seven thousand and four hundred volumes which was preached during his life. Among the volumes Saddharma Pundarika Sûtra (Hokke Sûtra) are the best scriptures and it is the truth to save human beings. The Buddha said himself of the Sûtra (Chapt. 23) "After I have died and passed about five times five hundred years the light of Saddharma Pundarika Sûtra (Namu Myôhō Renge Kyō) will influence widely and deeply." The period was explained by St-Nichiren, our sect founder in Japan as follows.

Shōbō 1000 year

First five hundred years is a period of deliverance. All disciples who got a truth of the Sûtra long long ago, they

now received a certificate to advance Buddha.

Second five hundred years is a period of meditation.

Zōbō 1000 year

Third five hundred years is a period of reading Sûtra and hearing preaching.

Fourth five hundred years is a period of building Temples and pagodas.

Mappō will continue 10,000 years

Fifth five hundred years is a period of fighting and discussion.

When we advance into the Mappō period and pass one hundred and seventy-one years, St-Nichiren is born in the years corresponding to 1222 of the Christian era. He read over all the holy Sûtra of Sâkyamuni Buddha four times and studied them carefully. At last he decided that Hokke Sûtra is the pure doctrine of the Buddha and he understood it as the true reason of the descent of Buddha into the world. Its characters, sixty-nine thousand three hundred eighty-four in number, are Buddha's spiritual bodies in each character. Hereafter St-Nichiren's mind agreed with the truth of Hokke Sûtra and his great work was working out the meaning of the Sûtra. It is said in the Hokke Sûtra (Chapt. 13): "When the period of Mappō comes many ignorant religious people will misunderstand the truth of Buddha and persecute the re-

ligionist of Saddharma Pundarika Sûtra ; how will they persecute? they will despise him, they will drive out from his residence, they will exile him far from his country frequently. If any of my disciples appear at the period they must keep strong and patient in such heavy persecution because it is a holy order of the Buddha." St-Nichiren believed deeply the testimony and also he anticipated such persecution was coming on his own body in the near future. Hokke Sûtra says again (Chapt. 21 and 22): "Listen! Jiogyo Budhisattiva! I am not a new Buddha of physical body. I have been the Buddha of original enlightenment from all eternity ; this discovery was called Anutar Samayak Sanbodhai. After I have entered Nirvana (the state of supreme happiness of the Buddha) you propagate the doctrine honestly! This is your responsibility! although the place may be in a chapel, in a garden, in a forest, under a tree or in an ordinary house carefully preach and practise! those places are holy pulpits!" When Sâkyamuni's preaching voice sounded to all Budhisattwa's tympanum they proposed to appear at the period of Mappō and propagate Hokke Sûtra but Sâkyamuni did not allow it to them except Jiogyo Bodhisattwa only, why? Because it is too difficult for numerous disciples. Apostle Jiogyo only was chosen among them to achieve Sâkyamuni's holy great command. From the time of Sâkyamuni a prophecy descended on the period of Mappo (fighting and selfishness). The prophecy does not yet begin to work by Apostle Jiogyo, but about two thousand and one hundred years after from Sâkyamuni's Nirvana, Nichiren considered himself that now is the time of Sâkyamuni's prophecy but there is no ap-

pearance of apostle Jiogyo yet. Why is he so slow coming! if he never appears the Buddha will have become a great liar ; But his hot belief was boiling with the truth of Hokke Sûtra. From the boiling belief he discovered himself as Jiogyo Budhisattwa come to life again, the holy successor from Sâkyamuni Buddha. The reason he so decided was because his past life just agreed with words of the Sûtra. His persecution was for the enlightenment of Hokke Sûtra entirely as follows.

- (1) He was rejected from first temple where he was tonsured for Hokke Sûtra.
- (2) He was wounded on his forehead by the sword of a religious enemy for the Hokke Sûtra.
- (3) He was driven out from his preaching place and the building was burned for the Hokke Sûtra.
- (4) He was exiled to Ito island ; it was punishment by the feudal government for the Hokke Sûtra.
- (5) He was compelled to sit down on a straw matting to be beheaded under the sword of a religious enemy for the Hokke Sûtra.
- (6) When he was preaching on the street, stones and tiles were thrown like showers, he was struck with weapons, with a holy book or with the stick of the enemy for the Hokke Sûtra.
- (7) He was exiled again to Sado Island by the central government for the Hokke Sûtra.

Of course the Hokke Sûtra is most the pure law of Buddha to save all living beings from their suffering to paradise. On account of the past that St-Nichiren's work was for all living beings of humanity, he worked as was shown in Sâkyamuni's prophecy entirely. If St-Nichiren did not appear on the earth the Buddha's prophecy would be his falsehood and Buddha would be a trickster or a fraud.

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- (1) He was rejected from first temple where he was tortured for Hoke Sutra.
- (2) He was wounded on his forehead by the sword of a religious enemy for the Hoke Sutra.
- (3) He was driven out from his preaching place and the building was burned for the Hoke Sutra.
- (4) He was exiled to island; it was punishment by the feudal government for the Hoke Sutra.
- (5) He was compelled to sit down on a straw matting to be beheaded under the sword of a religious enemy for the Hoke Sutra.
- (6) When he was preaching on the street, stones and tiles were thrown like showers, he was struck with weapons, with a holy book or with the stick of the enemy for the Hoke Sutra.
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St-Nichiren's work was great evidence and was real life of the Buddha's prophecy. According to Nichirenism we called "Reading Hokke Sûtra with the body." There was no man, no Budhisattwa who sacrificed his life for Hokke Sûtra like St-Nichiren did. Christ was crucified but it was not for Hokke Sûtra! Louis XVI was killed, Napoleon was exiled, but it was not for Hokke Sûtra. From the time of Sâkyamuni Buddha to the present there is no one whom we may consider the incarnation of Jiogyo but St-Nichiren.

Miracles of St-Nichiren

There are two aspects of material and spiritual in every religion. We may recognize the material aspect with scientific knowledge and the spiritual aspect with only a faith which is sprung from a pure mind like crystal as when our mind is free from complex ideas which are tied up with the ropes of eyes, ears, nose, tongue and body; as the mind is freed from the senses it will be nearer to the spiritual circle than before. It is so difficult to recognize the spiritual because it is covered with scientific doubt. (Sometimes we find ourselves pure minds to do compatible work, but the mind is interrupted in doing its best by the temptation of beauty or elegant articles, and sometimes the mind is stopped in doing a good act by the devils of voice, fragrance, taste or feeling. Also the mind can not escape from a perplexed bond to free benevolence. If it may be explained or realized with scientific intelligence it is not a miracle. A miracle may appear from only pure mind which has no selfishness; it can never be understood by a person who desires wealth, reputation or passion. The Miracles of Christ have appeared from his pure mind for salvation, the Miracles of Buddha, came from his great

compassion, St-Nichiren's miracles have appeared from his crystal free mind for benevolence. Well ask yourself if your mind is clean or dirty? Is your measure of religious knowledge enough or not for salvation? St-Nichiren was an incarnation of Jiogyo Budhisattwa and has had superhuman power. If it is hard for you to believe your religious position you are a long distance from the spiritual circle yet. Miracles are not events to discourse on with the knowledge of astronomy, geology, chemistry or physics, etc. At the same time it is my duty to introduce the miracles which are part of the great Budhisattwa's works.

Just a few hours before St-Nichiren (Sun Lotus) was born in Kominato village, there opened beautiful blossoms of lotus on the sea near the village. The smiling petals in white and red colors were shining in the rising sun, and the brilliancy changed them to golden or golden to silver. All fishers and farmers wondered, and suspected the event but this marvellous event was produced by St-Nichiren's birth. Hereafter the baby's future was watched. How! what will happen when he grows up. Also his mother conceived at a time that she had dreamed that "the Sun had entered into her abdomen." On the birthday of the holy baby there was discovered a hot spring which sprang out from the yard and the water was used for the baby's first bath. After he had entered the priesthood at Kiyosumi temple, he considered why there should be many sects from only one Sâkyamuni Buddha's principle. Then he commenced to pray to Kokujō Budhisattwa, (Divine of wisdom) he fasted during twenty-one days and nights and said "O, Kokuzō Budhisattwa! let me know the truth of

Buddha and understand entirely all doctrines of every sect I am intending to save all mankind with the truth. Please let me become the wisest man of Japan." At the end of the twenty-first day a spiritual old man appeared and gave a jewel which represented all knowledge, and when he received it the shrine's door opened of itself. Hereafter his knowledge never questioned but followed smoothly the Buddha's truth; Beside these miracles some nights stars flew down to the branch of a plum tree by his requirement, on some days when he was reading Hokke Sûtra many spiritual guardians to the Hokke religionist appeared in the air before his holy sea', when he was exiled to Sado island his small ship was going to be wrecked in a terrible storm. All passengers were anxious and asked him, "O, help us, let us not get into misfortune, please save us from this danger." Immediately he took an oar and wrote the characters (Namu Miyôhō Renge Kyo) (南無妙法蓮華經) (Saddharma Pundarika Sûtra) on the waves. It was clearly seen like printed letters and after a few hours the storm was gone. If a person who has a crystal mind without selfishness can see it any time at present when the waves are smooth. In the country of Kai Province where he was travelling farmers were suffering from many leeches (bloodsucker). He was compassionated for them and prayed. The leeches were changed into pebbles very soon. Now the pebbles are produced there. Among his miracles the punishment at Tatsunokuchi of being beheaded attracted great attention and wonder on the part of the feudal government, and all Kamakura citizens and other priests. Of course St-Nichiren was a great revolutionist in Buddhist religion as he re-

cognized himself. This opinion of salvation was against the chief of the government and archbishops of every sect, as he considered them hypocrites or leaders of hell, and he argued it with the truth of Sûtra and the present facts and many evidence. For this reason the anger of the government, the jealousies of priests and resentment of other believers gathered on his body. Then they tried to discuss with him but were defeated. They tried to eject him from place to place but everywhere his believers were increased day by day. So they thought that if they did not pay attention to his preaching his religious propaganda would capsize their political or religious position. Finally St-Nichiren was brought to Tatsunokuchi where criminals are executed by the powerful chief of the government. If he were an ordinary man he would fear and be discouraged at the thought of death, but St-Nichiren was glad to sacrifice life itself for Hokke Sûtra, and accepted punishment and execution as though they were a good dinner and a soft bed. When he was all ready to be beheaded Saburo Naoshige flashed the sword and said, "Well, Respectful Nichiren! I heard that you are a great high priest and that you are guilty of no criminal violation such as murder, rebellion or robbery, only you are calumniating other sects to propagate your new doctrines. On this account I must cut your head off by order. Now I am an old man of fifty years, and although it is my duty I do not want to kill you with a feeling of my own sin: If you now repent and give up your new doctrine I shall be glad to plead with the executioner for your life. I am sure that the government will excuse you." Nichiren looked straight into the face of Saburo

the American Revolution. The first of these was the Declaration of Independence, which was adopted by the Continental Congress on July 4, 1776. This document declared the colonies' independence from Great Britain and established the principles of self-government and democracy.

The second major event was the signing of the Constitution in 1787. This document established the framework for the federal government and provided for the separation of powers among the executive, legislative, and judicial branches. The Constitution also guaranteed certain rights to the citizens, such as the right to a fair trial and the right to free speech.

The third major event was the signing of the Declaration of Sentiments in 1848. This document declared the rights of women and established the principles of equality and justice for all. It was a landmark document in the history of the women's rights movement.

The fourth major event was the signing of the Emancipation Proclamation in 1863. This document declared that all slaves in the Confederate States were free. It was a landmark document in the history of the abolitionist movement.

The fifth major event was the signing of the Civil Rights Act in 1964. This act prohibited discrimination on the basis of race, color, religion, and sex. It was a landmark document in the history of the civil rights movement.

The American Revolution was a period of great change and growth. It was a time when the colonies broke away from British rule and established a new nation. The Revolution was a time of great struggle and sacrifice, but it was also a time of great achievement. The principles of self-government and democracy that were established during the Revolution have shaped the course of American history ever since.

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Naoshige and said, "It is my desire to sacrifice my life for Hokke Sûtra every day, now I throw away my head that I may transfer myself into the Buddha's world. It is like exchanging sand for gold and buying a valuable Jewel with a stone." He sat down in good human without moving like a great stone. The words of Saburo Naoshige could not save Nichiren and he said, "O, Hateful Nichiren! O, Abominable Nichiren! Now! Now!" The big sword from Saburo's loins flashed into the air. Suddenly the sky clouded and a terrible storm with thunder and with a strong earthquake broke out. All fires disappeared at the moment and the murderous sword was broken into three pieces and Saburo Naoshige fell down vomiting blood. The executioner and many warriors were put to fear, and as they ran away, St-Nichiren called after them, "Why are you running away and leaving the criminal? Come back! come back! and cut my head off!" But nobody came to St-Nichiren again. One of the officers reported to the Kamakura Government, that they could not succeed. This event was the most famous miracle of St-Nichiren. The miracles produced agnosticism in the man who has not spiritual knowledge, but it is not inconceivable for St-Nichiren, because that all phenomena, mental and material in all time and space are a transformation of his own mind St-Nichiren himself knew. The relation between the individual self and the whole external world at present is the same as St-Nichiren experienced six centuries ago. If we look at the sun and moon and look upon mountains, rivers, plants, trees and land in relation to St-Nichiren those are his phenomenon. If we look at them from our individual

mind they are transformations of our mind but we are not aware of it. In this way mind and external things are the same being; Thus Nichiren's mind is free from clouds, rains and storm or free to fold up a sword, to open lotus blossoms and to write on water.

The Doctrines of St-Nichiren

The principal doctrine was established to connect Buddha's original enlightenment with all living beings; It is the spirit of Hokke Sûtra; Also it is the philosophy of all philosophies in the world. And it is not a mere essay, a logic or useless theory. It is practically working in general living beings in time and space, consequently it is very difficult to explain it sufficiently on a few pages; so now I may describe some digest of it as follows:

- A.—The present human body is Buddha's body (There is no Buddha outside our mind).
- B.—The present world is Buddha's world. (There is no holy world outside our material world).
- C.—The passions are enlightenment. (There is no holy perception outside our lust).

(A) Buddha, Paradise and Enlightenment are within the pure spiritual boundary; Humanity, world and Passion are within the impure boundary. The comparison is like the contrast of white and black or medicine and poison. Why are such oppositions found together? Let me take an illustration. There is chemical morphinum, and the morphinum is a strong poison but when it is injected into a physical body which is suffering from Asthma or Bronchitis it is the best medicine for the disease. The morphinum is good medicine some times to save, and it is terrible poison some times to kill. But the medicine and the poison are same thing, there is no difference in materiality.

Buddha's enlightenment is hiding in our mind and it is covered with passion's clouds and when the cloud is dispelled enlightenment will appear immediately in us. It controls our mind just the same as the light of a candle is produced from the candle and shines itself on external body. Look how original gold is contained in a mineral! There is no gilt in sight but the miner recognizes it surely as pure gold notwithstanding whether it is in bright or dark colors. According to "The Doctrines of Nichiren" There are ten different worlds in our mind.

- (1) When Virtue and wisdom have been fully manifested, that is Buddha's world.
- (2) When one can save both himself and other, that is Budhisattva's world.
- (3) When one saves himself only, who perceives (the twelve) causes, that is Engaku's world.
- (4) When one saves himself only, who perceives (the Four) causes, that is Shōmon's world.
- (5) When one merely enjoys pleasure, that is Deva's world.
- (6) When one acts well for the sake of acting well, that is human being's world.
- (7) When one acts well for the sake of one's own fame and interest, that is Ashura's world.
- (8) When one is a fool, and is not ashamed of it, that is Beast's world.
- (9) When one is covetous and sordid, that is Preta's world.
- (10) When one is lawless and hard-hearted, that is Infernal Being's world.

In the ten worlds, when Buddha's world (1) appears in the mind of human beings (6) just in a moment, it is called a momentary Buddha; if the benevolence continue during a day, it is called a day

Buddha; if a year it is called a year Buddha; if eternal, it is called eternal Buddha. Of course we are human but some times they are momentary Buddhas or one hour Buddhas. Therefore there is no Buddha outside human beings. When infernal being's world (10) appears in the mind of human being, (6) it is called infernal beings. When human being's world (6) appears in the mind of hell's beings (10) it is called human beings (omitted (2) (3) (4) (5) (7) (8) (9)) In this way when Buddha's world (1) is acting on surface other nine worlds are concealed in the inside of the Buddha's world.

The ten worlds contain each other, and they make a hundred worlds, each world of the hundred has ten inherent influences (technically called JYŪNYO) and it makes one thousand worlds, and each of them contains three states of spiritual and matter and it makes three thousand worlds as below.

Ten worlds \times 10 worlds = 100 worlds \times 10 inherent influences = 1000 worlds \times 3 states of spiritual and matter = 3 thousand worlds. (In a mere single act of thought in a mind are contained the three thousand worlds; Technically called "Ichinen Sonzen" I have omitted sufficient explanation of here.)

According to the diagram Human lives in Buddha, Buddha lives in mankind; The explanation is the same as the illustration that fire appears from a stone, ice melts by its frictional heat, indeed enlightenment lurks in our mind, and we are Buddhas but all living beings can not discover it, and recognize themselves as humanity only, just the same as a drunken man who believes himself as a poor man no matter if he possesses a big valuable diamond in his pocket which he has for-

the first of these was the discovery of gold in California in 1848. This discovery led to a great influx of people into California, and the state became a great source of wealth for the United States. The second of these was the discovery of gold in Colorado in 1859. This discovery led to a great influx of people into Colorado, and the state became a great source of wealth for the United States. The third of these was the discovery of gold in Nevada in 1859. This discovery led to a great influx of people into Nevada, and the state became a great source of wealth for the United States. The fourth of these was the discovery of gold in Idaho in 1860. This discovery led to a great influx of people into Idaho, and the state became a great source of wealth for the United States. The fifth of these was the discovery of gold in Montana in 1862. This discovery led to a great influx of people into Montana, and the state became a great source of wealth for the United States. The sixth of these was the discovery of gold in Wyoming in 1869. This discovery led to a great influx of people into Wyoming, and the state became a great source of wealth for the United States. The seventh of these was the discovery of gold in Utah in 1871. This discovery led to a great influx of people into Utah, and the state became a great source of wealth for the United States. The eighth of these was the discovery of gold in Arizona in 1876. This discovery led to a great influx of people into Arizona, and the state became a great source of wealth for the United States. The ninth of these was the discovery of gold in New Mexico in 1878. This discovery led to a great influx of people into New Mexico, and the state became a great source of wealth for the United States. The tenth of these was the discovery of gold in Texas in 1880. This discovery led to a great influx of people into Texas, and the state became a great source of wealth for the United States.

the first of these was the discovery of gold in California in 1848. This discovery led to a great influx of people into California, and the state became a great source of wealth for the United States. The second of these was the discovery of gold in Colorado in 1859. This discovery led to a great influx of people into Colorado, and the state became a great source of wealth for the United States. The third of these was the discovery of gold in Nevada in 1859. This discovery led to a great influx of people into Nevada, and the state became a great source of wealth for the United States. The fourth of these was the discovery of gold in Idaho in 1860. This discovery led to a great influx of people into Idaho, and the state became a great source of wealth for the United States. The fifth of these was the discovery of gold in Montana in 1862. This discovery led to a great influx of people into Montana, and the state became a great source of wealth for the United States. The sixth of these was the discovery of gold in Wyoming in 1869. This discovery led to a great influx of people into Wyoming, and the state became a great source of wealth for the United States. The seventh of these was the discovery of gold in Utah in 1871. This discovery led to a great influx of people into Utah, and the state became a great source of wealth for the United States. The eighth of these was the discovery of gold in Arizona in 1876. This discovery led to a great influx of people into Arizona, and the state became a great source of wealth for the United States. The ninth of these was the discovery of gold in New Mexico in 1878. This discovery led to a great influx of people into New Mexico, and the state became a great source of wealth for the United States. The tenth of these was the discovery of gold in Texas in 1880. This discovery led to a great influx of people into Texas, and the state became a great source of wealth for the United States.

gotten. Do not doubt that all the time we are Buddhas and any time we may advance to original truth without rejecting the present body.

(B) A momentary Buddha, a day Buddha or a year Buddha are discovered already among humanity; when we recognize ourselves as such Buddhas our human world will be transformed into Buddha's world, when we discover ourselves as eternal Buddha our present world will become the Paradise of all the Buddhas, which illuminate it with a Glorious Light, without being removed from the present world. Always the condition of the world follows the mind of human beings. A happy mind produces a happy land; a sorrowful mind produces a grievous country; pure holy mind produces a glorious world. It is in reference to this that our founder, in his work entitled KANJIN HONZON SHŌ says, "The present world which was discovered by the original Buddha of our mind is now free from the calamities of conflagration, wind and deluge, and has got rid of the four epochs: creation, existence, destruction and emptiness. Hence we find it transformed into Paradise. The Buddha did not die in past time nor will he be born in the future. He is one and the same with those whom he enlightens. His mind contains all phenomena in time and space."

(C) A root of beautiful lotus blossom, takes manure from the mud, the mud is dirty and the lotus is beautiful but the beautiful flower can not open without filthy mud; the lovely chrysanthemum was produced from dusty manure. When we look with physical eyes at them the flowers are beautiful and mud or manure is the opposite, but when we consider them in minds with Buddha's enlighten-

ment in them both are beautiful. Why so? Because Great Eternal, Natural Law (MYŌHŌ, the truth of Buddha or the life of Hokke Sūtra) is only one, and its separations are all things in time and space. The late Nissatsu Arai, Archbishop of our Sect said, "The present world is the world of Buddhas and of Glorious Light, and men are unconscious of the Paradise into which they have already actually entered. Their minds being thus confused, they give rein to the four passions of avarice, anger, folly, and pride, and find themselves in the painful regions of birth, old age, disease, and death; so that they are obliged to pass through a series of transmigration in the world of evils which is ever a prey to Great Fire in times past, and present and future. But all these pains and miseries are, in fact, voluntarily incurred by the people themselves; they are not proper and natural to the real state of the world, which is in itself free from them altogether. Sākya-muni explaining the real state of this world says, "This my region is peace and rest." According to this reference, the passions of sadness, pain, trouble are production of people's bewilderment. Those are waves of enlightenment. Water is not waves, waves are not water but there are no waves without water. Shadow is not substance, but there is no shadow without substance. Sunshine, moonlight, mountain-height, sea-depth, stone hardness, sponge-softness, flowers-color, bird-singing, those are reflections of the great truth (MYŌHŌ). Also it explains our humanity by saying that sensation, imagination, consideration, temptation and all other passions are movements of the Great truth. If man perceives by his religious intelligence those transformations he will return to a

real world of illuminated glorious light. Therefore St-Nichiren said "RISSYO ANKOKURON." "Change your beliefs; be converted and return to the truth. You will then find that the worlds of evils, mortal, material and spiritual are all the world of Buddha. And the world of Buddha" (that state of mind in which complete enlightenment has been attained) "is not subject to decay; the land of Jewels" (another name for the same mental state) "can never disappear. The world is changeless and eternal, the land is imperishable and secure. All enjoy rest and peace, while their minds are wrapped in ecstasy."

Buddhist Devotion as Taught by St-Nichiren

The chief object of worship is our great Mandala. It is a symbolical representation of Buddha and the Truth; it embodies them in a visible form, and constitutes a focus and an epitome of the whole doctrine. In the central part of it are inscribed the characters 南無妙法蓮華經 (Namu Myōhō Renge Kyō) which is an extract of all the Sūtra by Sākyamuni or condensation of all things of the universe with substance of enlightenment. Other characters on either side of Namu Myōhō Renge Kyō are separated from the principal Myōhō.

"What is the real substance of the Hokke Sūtra (or truth from the Myōhō)?" asks Nichiren. "It is nothing other than a human being, who, born of human parents, believes in the Hokke Sūtra." Indeed all things and all phenomena are reflected constantly on the Mandala. If any body sits and faces the Mandala he views his own mind reflected therein, and will find the enlightenment of his own mind joined to the original enlightenment, and simultaneously he discovers in his body the source from which

all things and all phenomena in the external world have taken their rise. If one is most sagacious and possesses a good nature and believes strongly he will transform himself into that of the original Buddha's world immediately. If one has ordinary intelligence in common character he must consider frequently about the relation between the Mandala and own mind and also worship and pray, or investigate the holy books or hear sermons, and repeat Daimoku (Namu Myōhō Renge Kyō) in his heart; then he will surely receive great blessings, St. Nichiren said in his work "Hokke Shōshin Jyōbutsu Shō," "When a bird sings in a cage many other birds sing and fly down from the air upon the cage, and when the birds are singing outside of the cage a bird in the cage will sing, intending to escape from the cage. When we repeat Daimoku audibly our enlightenment will appear from the inside of our minds by its calling." If one is ignorant he only repeats Daimoku in his heart honestly and strongly, he surely will attain the Buddhahood. This is the miraculous oral practice in our Sect. Well, let us state an example. Devadatta was the bitterest enemy of Sākyamuni. He fell into the infernal regions through having given rein to anger and fury, but afterwards by manifestation of the hidden reality behind, he produced the state of Buddhahood. It was through merit of the Daimoku, Shuri Handoku, a disciple of the Buddha, who was an ignorant man and could not even write his own name advance to Buddha by most strong belief in Myōhō Renge Kyō. Come one and all, and belong to our sect. Repeat the Daimoku! or consider about the Daimoku! or listen to a sermon about the Daimoku! If we examine

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Thompson's theory can be given a more detailed account of the

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present people there are many wise men and women in scientific intelligence but in religious character there is more ignorance than Shuri Handoku or Devadatta. Therefore it is necessary to repeat the Daimoku in their hearts. If we do so, and rigorously purify our thought, our bad appetites and passions will disappear of themselves, and we shall become inspired with the pure and lofty ethics of our Sect. As I have already explained the Buddha and the Paradise are in the present world so St. Nichiren taught us to respect and decorate the present more than the past and the future, because the present events are produced from the present. If any body does good enough in the present world surely he will receive future good compensation. When any one desires to advance Buddha in future he must do goodness with the enlightenment in his mind at present. Do not care for your future! It is better to

do good at present than to care for the future. Help the poor, save the weak, take up charity work, salve evils with diligence and patience, and decorate sufficiently your present with them! Really you will belong yourself to Buddha without desiring; although people may desire zealously to become a Buddha in the future without the present goodness it is impossible. Do not look for a dreamy Paradise in the future outside of the present world. If we everywhere practise the doctrine of the Hokke Sûtra, it will fit us to be a Buddha, there is the paradise which is inhabited by all the Buddhas. We must work good enough honestly, positively, patiently in the absolutely pure and right way of the Daimoku. Repeat Namu Myôhō Renge Kyô in your heart or with the voice, and it will call up your enlightenment. Buddhahood may be attained by every body, Paradise is not so far away.

FIREFLIES

Hitotsu kite,

Niwa no tsuyukeki,

Hotaru kana !

Oh! a single firefly having come, one can see the dew in the garden !

JAPANESE CAMEOS

BY E. E. SPEIGHT IN *The Far East*

AS I turned out of the Akamon, the old Red gate of the University, I met a young and brawny fishmonger who was a fine type of Iroquois, burnt to a copper tint, hawk eyed, his raven hair full and glossy, his step sure and springy and silent.

At the sudden vision I felt my heart strangely lifted, as though sailing the northern seas, and as our eyes met for a moment of stern cross-query, my limbs were braced as with the long forgotten energy of primeval days.

* * *

Outside my house Japanese soldiers were at their exercises. Three men were taking aim, with unloaded rifles, at distant targets.

I looked along the barrel of the first and I saw the brilliance of the morning triumphant over all the east.

I looked along the barrel of the second, and I saw a red devil with a loin cloth of tiger skin and fierce, lustful eyes.

And when I looked along the barrel of the third, I saw a bier, and a little child weeping at its mother's knee.

* * *

Reading in the train I am struck by the frequency in Greek of single words where we must use several :

Oistha, makar, kekmeke.

Thou knowest, O blessed one, I am weary.

And just as I have read this passage, my neighbour, a jaunty car-conductor out on a spree, says to his companion :

Kongetsu mikka sabotta :

This month, for three days I took it easy.

("Sabotta" is the past tense of "Saboru," formed from "Sabotage.")

* * *

Scarved and robed in purple, black and gold, the shaven nuns walk the forest road.

Silent are their steps, for green and soft is the path.

Above them tower the ancient trees, straight-stemmed as the masts of mighty ships, still as the sentinel stars.

The quiet thoughts of the nuns go out in prayers that are old as the hermits of India.

But the thoughts of the trees, they were born before the shaping of the heart of man.

And every one of those trees, with their noble crests upreaching to the sun, is a fountain of life that is borne afar by all the winds that blow.

But each of the said little nuns, in her solemn stateliness of gold and black and purple, is as a shadow that dieth back into the glory that is without beginning and without end.

* * *

The fathers and grandfathers of my pupils used to put little strips of the ayame or iris leaf into their old Japanese books to keep away the silvertails that eat into script and pictures alike and nest irreverently among the holiest precepts.

How interesting it was to me, therefore, to read in Sologub :

"There close to the window, hangs a sprig of sweet-flag, banishing all evil. It was put there by the grandmother, and the old nurse insists on its staying there. It trembles in the air, the sprig of sweet-flag, and smiles its green smile."

* * *

JAPANESE CAMEOS

By E. E. Sprague in The Far East

Old Red gate of the University, I
met a young and brawny fishmonger who

was a fine type of Iroquois, bent to a
copper tint, hawk-eyed, his raven hair
fall and glossy, his step sure and springy
and silent.

At the sudden vision I felt my heart
strangely lifted, as though sailing the
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Outside my house Japanese soldiers were
at their exercises. Three men
were taking aim, with unloaded
rifles, at distant targets.

I looked along the barrel of the first and
saw the brilliance of the morning
triumphant over all the east.

I looked along the barrel of the second,
and I saw a red devil with a join
club of tiger skin and bare

And then I looked along the third and
saw a red devil with a join
club of tiger skin and bare

And then I looked along the third and
saw a red devil with a join
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The first of these is the fact that the University of Michigan is a public institution. This means that it is owned by the people of the state of Michigan and is therefore subject to the control of the state government. The second is the fact that the University of Michigan is a non-profit institution. This means that the University does not have any owners or shareholders and therefore its assets are held in trust for the benefit of the University and its students. The third is the fact that the University of Michigan is a research institution. This means that the University is engaged in a wide range of research activities and is therefore a leading center of learning and scholarship. The fourth is the fact that the University of Michigan is a large institution. This means that the University has a large number of students and faculty members and is therefore able to offer a wide range of programs and services. The fifth is the fact that the University of Michigan is a historic institution. This means that the University has a long and distinguished history and is therefore a source of pride and inspiration for the people of the state of Michigan.

As the motor-bus sped along to Uyeno through the keen morning air the beauty of the girl-conductor filled me with wonder.

It was a high-bred kind of beauty, such as is met with among the more cultured of the aristocracy,—a lonely beauty and austere, poignantly appealing to some deeper sense of honour, some deeper kind of love than one is conscious of but at the rarest moments.

She was pale, with dark aureoles about her trusty eyes; her features had the shapeliness that comes from a long ancestry of pure emotion. She was winsome as a child, and as self-possessed as a wild falcon.

In her belted jacket and short skirt of

blue serge, her sombre cap that hid her abounding hair, her large white collar and her dainty black shoes and stockings, she handled the full car with a coolness and precision and courtesy few men conductors are equal to, and it was a strange sensation to feel her gentle hands enforcing her injunctions to us to bring some order out of the bewildering chaos.

Those wise and earnest eyes never strayed; and after each encounter with a passenger she raised her pale and delicately moulded face beyond the invasion of any tarnished thought or rebel fancy, far from the deadening tumult that surged about her, into a proud and queenly solitude wherein she could hide her sorrow and her tears.

IN MEMORY OF HARINDRANATH THULAL ATAL*

Lo! a dark shadow and a sudden silence,
And one gone from our midst.

What portent, rising from the abysmal
surge,

Beckoned him hence!

He was not such as life
Could daunt, or death entangle.

All the road
He traveled, every caravanserai
Echoed his faithful voice; his heart had
been

Companion of Krishna and the lords
Of deeds that shall not die; his soul had
seen

The great beginning, and he knew the
lore

That lasteth to the end.

There is a world
We come most nigh in sorrow and soli-
tude;

A world wherein

This life is but a trodden path, and death
A shadowy door; and many ways there
are

Beyond our seeing, though they be so
near

As our own dreams. And from that
world there shine

Upon our bitter gleaning and our gloom,
Memories of them that gladdened us
awhile.

Even as he,—of moments left uncherished
When they were with us, moments now
enlarged

To sanctuaries of desire.

He has gone
As all things go, in a great loneliness.

Wherefore we gather who have been
with him

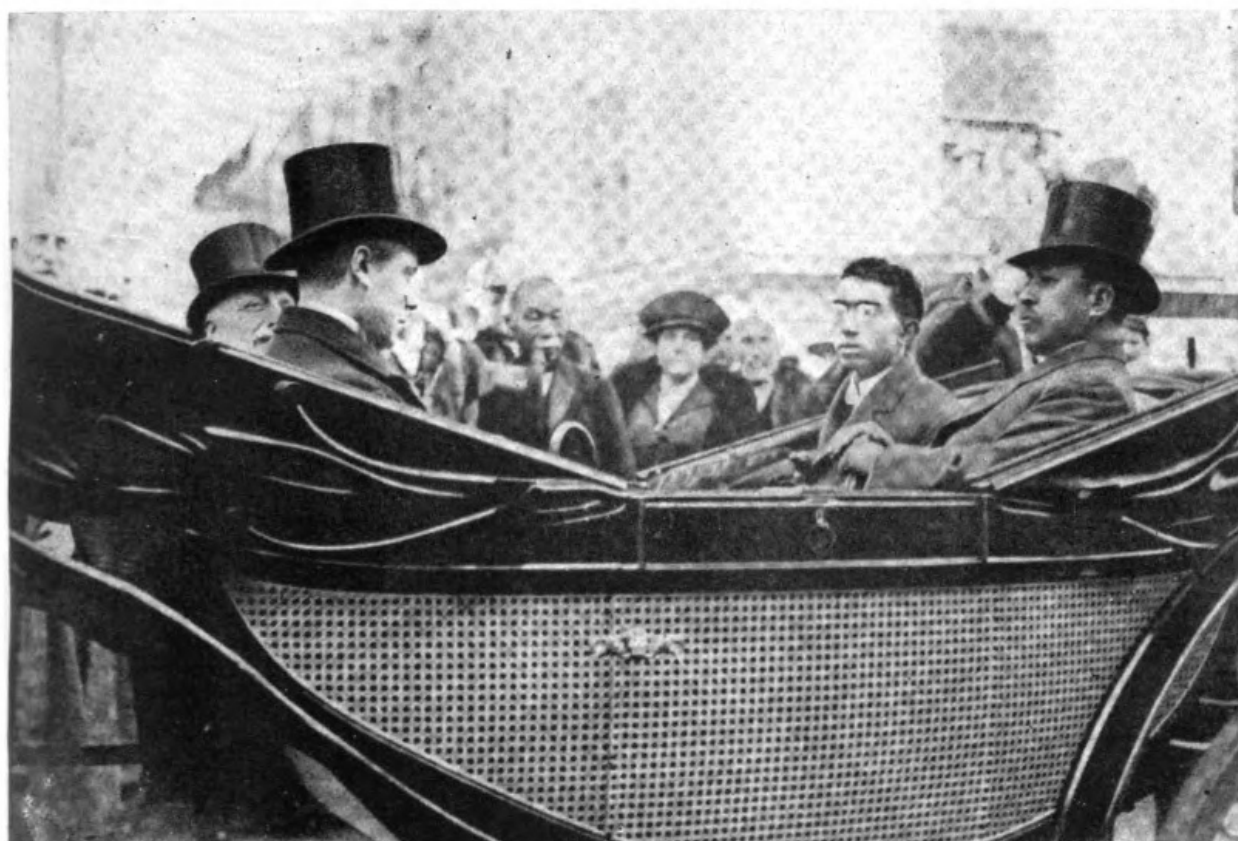
In brotherhood, that haply he may know
How gladly we had drawn him back to
joy

From out the darkness.

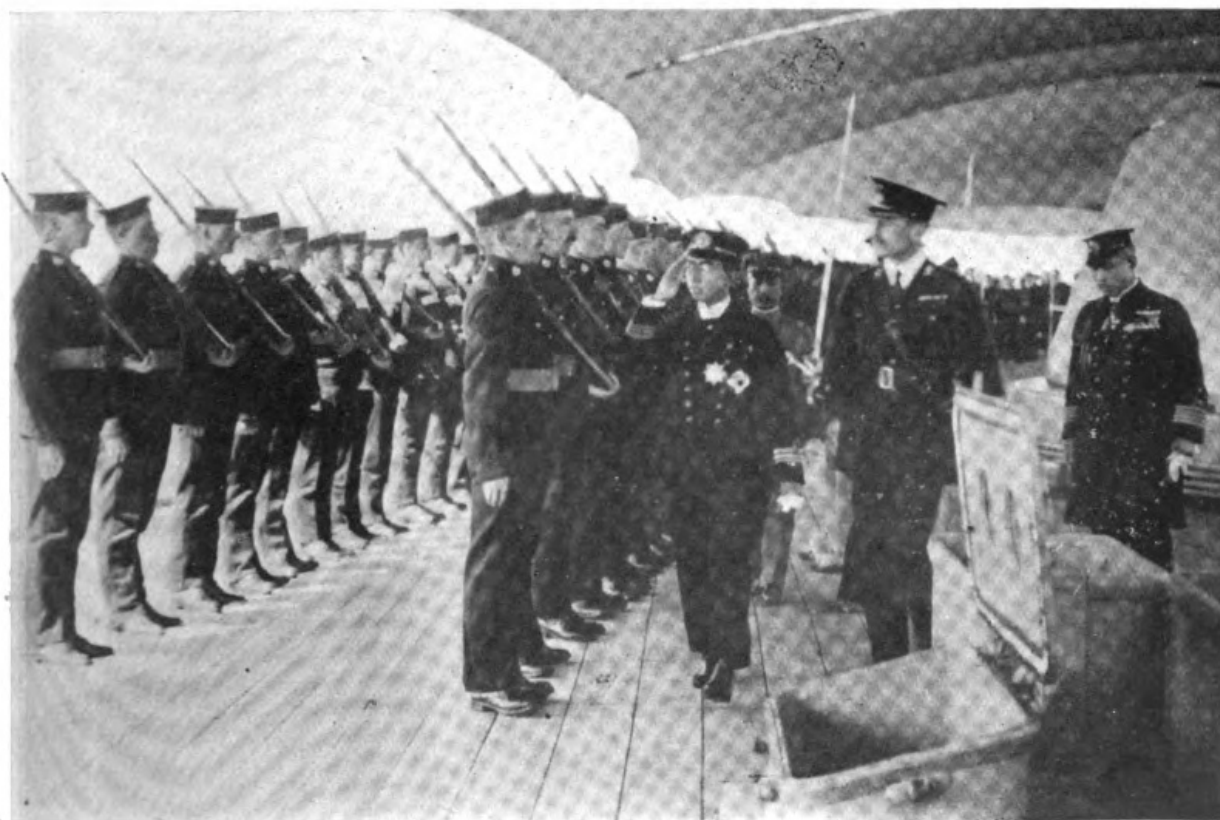
And in our remorse,
Surely great pity from the heart of life
Shall be upon us,—even for his sake.

Japan Advertiser.

* Written after the death by his own hand of a much loved teacher of Hindu in Tokyo.



THE CROWN PRINCE STARTING FOR WINDSOR



ARRIVAL AT PORTSMOUTH



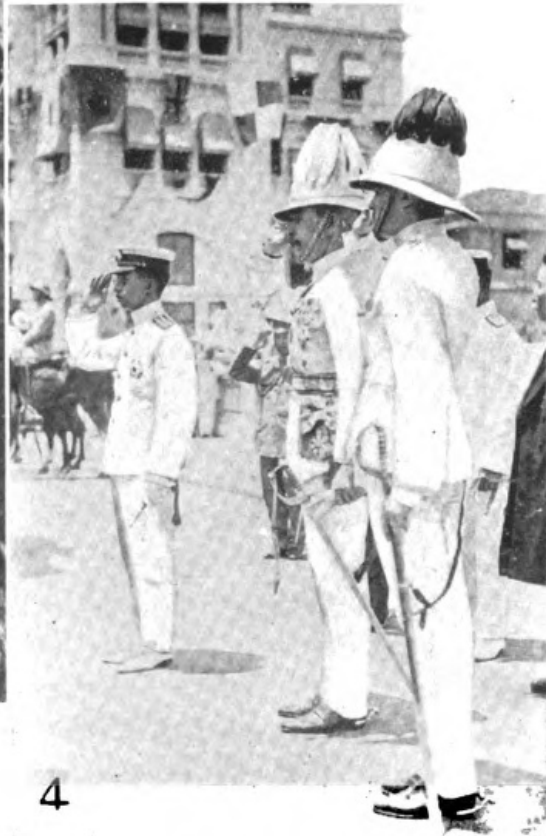
NAVAL LUNCH ON
THAMS



GREETING THE DUKE OF YORK
AT KENLEY



AT THE KENLEY AERODROME



THE CROWN PRINCE AT ALEXANDRIA

THE CROWN PRINCE ABROAD

[Resumé from the Press in Japan Continued]

MANCHESTER, May 25. — After finishing his visit to Scotland His Highness the Crown Prince of Japan returned to England. At the brilliant dinner then given for His Highness the Ambassadors of the Allied nations, the First Lord of the Admiralty, Admiral Lee, and a number of European and Japanese ladies were present.

The First Lord, in his speech, dwelt on the changes in Japan in the last 50 years and the ancient traditions which sympathetically link Great Britain and Japan—loyalty to the Throne and love of the sea. He referred to what he described as the brave and momentous utterance of the Japanese Minister of Marine, recently offering to suitably limit Japan's armaments if the powers reach a reliable and unanimous agreement to the same effect, and he hailed with gratification the United States Senate's resolution authorizing the convocation of a disarmament conference.

The speaker declared that the Japanese Minister of Marine's action shows that Japan, though great in war, is greater still in appreciation of the world's need of peace. His hearers applauded this with cheers. He continued that he was convinced that Japan would never make the mistake which inexorably has brought all militaristic nations to ruin, of

forgetting that peace is the world's greatest interest. Japan, he said, is rightly conscious of her strength, but she is ready to set the example of that moderation which is, ultimately, the greatest attribute of strength.

May 26.—The Crown Prince and his suite spent the morning visiting the Manchester ship canal. All the vessels displayed a profusion of bunting on the occasion. After lunching as the guest of the canal company, the Crown Prince proceeded to London. Before he left, he contributed £150 sterling for the poor of Manchester.

The Duke of York was present at the dinner of the Japan Society held at the Hotel Cecil the 26th in honor of the Crown Prince. On the occasion of the Crown Prince's visit to the Armstrong Whitworth Works at Manchester, the Managing Director, Sir Glynn West, gave him a large and beautiful model of the cruiser *Kashima*, and at the Crossley Motor Works Sir Kenneth Crossley mentioned that the firm had granted the Japanese Government the right to build Avro airplanes in Japan, and had orders from the Japanese Government for over £1,000,000 sterling worth of airplanes.

May 27.—The Crown Prince was given a rousing reception when he visited Eton College. Acknowledging

DOMINION POWER LTD

1. *Explain the importance of the following factors in the development of a country's economy:*

The first of these is the fact that the world is not a homogeneous mass, but is divided into many different parts, each of which has its own peculiar characteristics. This is true of the physical world, as well as of the human world. The physical world is divided into different regions, each of which has its own peculiar climate, soil, and vegetation. The human world is divided into different nations, each of which has its own peculiar customs, laws, and institutions.

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1. The first step is to identify the key components of the system. This includes understanding the hardware, software, and data involved.

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the heartiness of the greeting, he promised to send Japanese books for the school library in memory of his visit.

The Crown Prince and the Prince of Wales, Count Chinda, and Baron Hayashi lunched with the King and Queen at Buckingham Palace; then the two Princes visited the queen mother Alexandra at Marlborough House. Later the Crown Prince attended a luncheon for three hundred guests, given for the Duke of Connaught, by the Admiral commanding the Japanese squadron. After this the Crown Prince was present at a garden party of the Japanese Colony and was host at a dinner party at the Japanese Embassy for the Japanese and British staffs.

London, May 28.—Lieutenant General Nara, accompanied by Major-General Itami, was received at the War Office by the Minister for War, accompanied by Field Marshal Sir Henry Wilson, and Lieutenant-General Sir G. M. W. MacDonough, Adjutant General to the Forces. Lieutenant-General Nara, on behalf of Lieutenant-General Tanaka, Minister for War of Japan, conveyed the Japanese army's thanks for the King's conferment of the rank of General on the Crown Prince of Japan. The Minister for War, replying, asked Lieutenant-General Nara to convey to Tokyo his and his colleagues' gratification at His Imperial Highness's appointment.

London, May 28.—The Crown Prince of Japan, dressed in the uniform of a British General, held an investiture today at the Japanese Embassy in London on behalf of the Emperor and handed the insignia of the Order of the Sacred Treasure to Walter Scott of the *Times*; to Saxton William Armstrong

Noble, director of Armstrong, Whitworth and Company and to Joseph Henry Longford, emeritus professor of Japanese in King's College, London University. The insignia of the Order of the Rising Sun was presented to Frederick Emmett, of Messrs. Reuters, Ltd.

His Highness also presented gold cigarette cases to Sir Albert Rollit, till recently chairman of the British Chamber of Commerce in Paris and a member of the commercial intelligence committee of the Board of Trade, and to Mr. Arthur Diosy, the well-known writer and lecturer whose publications include "The New Far East" and the "History of New Japan" in Harmsworth's Encyclopædia of the World.

The Crown Prince accepted an address of welcome on May 28, in London, from General Bramwell Booth, the head of the Salvation Army. The Prince, in acknowledging the address, expressed himself as highly grateful for the work that the Salvation Army is doing in Japan and other countries. General Booth, Commissioner Higgins, Chief of Staff, who accompanied the late General Booth to Japan in 1907; Commissioner Mapp, who was in charge of the work in Japan for several years, and Captain Sakai, Japan's social secretary and representative at the International Social Council recently held in London, were presented to the Crown Prince by Prince Kan-in.

The Prince sent £1,000 to the Lord Mayor for London charities before his departure.

The King and the Crown Prince had a long and earnest conversation, Baron Hayashi acting as interpreter. The King, the Prince of Wales and the Duke of

York most cordially bade farewell to the Crown Prince.

Prior to his departure, the Crown Prince stated that he had visited Chelsea, and given the artist Augustus John a sitting.

Baron Hayashi, the Japanese Ambassador, Matsuzo Nagai and Hiroshi Saito, the Councillor and Second Secretary of the Embassy respectively, accompanied His Highness to Portsmouth.

The official film of the Crown Prince's tour in England was shown at the Japanese Embassy on the 28th. The Crown Prince expressed much satisfaction with the film, which will probably be shown in all the State schools in Japan.

May 29.—On leaving London for France, in his farewell message to the British people, the Crown Prince said: "Before leaving the hospitable shores of Britain, I desire to express gratification for the cordiality with which I was received and entertained everywhere. Their Gracious Majesties the King and Queen of Great Britain have shown me especial marks of their kindness and hospitality, so that my visit to their London home ever will be cherished in my memory. My recollections are all so pleasant it is almost invidious to mention some without recalling all but I can never forget the impressions of the great capital city, London, the visits to Edinburgh and Manchester, and the glories of Windsor. When I return home I shall not fail to tell the people of Japan that the message of good will which I bore from them to our ally, the British nation, has been accepted and warmly reciprocated, for that is how I interpret the spontaneous kindness shown everywhere. I bid farewell to the British people with a heart full of gratitude."

Members of the Crown Prince's suite expressed the opinion that the visit has left an indelible and happy impression on His Highness, whose anticipations were

more than realized, and the Crown Prince feels that he is leaving a host of friends.

The Crown Prince fulfilled with unflagging interest every item of the program, which was crowded with delightful experiences. He feels he has learned to know and admire the characteristics of the British nation.

It is significant that such an intensely nationalistic daily as the Tokyo *Kokumin* should speak thus cordially of any Western country:

"When we look back on the events during the stay of the Crown Prince in Great Britain, we feel our spirit suddenly rise. With due respect, we are agreeably surprised at the activity shown by his Imperial Highness in spite of his tender years. Whether as an individual or whether as representing the Imperial Family, he acquitted himself admirably, and it seemed as if the whole of Japan rested on his young shoulders. As to the hospitality shown by the Royal Family of Great Britain, our gratitude is indescribable. The welcome extended by the British people was also particularly striking. No such warmth of heart is possible unless the ruling families and peoples of two countries, of similar traditions, one in the Far East and the other in the Far West, understand and respect each other from the depth of their hearts. Is not this feeling an unalterable tie of alliance between the two countries?"

That the whole Japanese nation is highly gratified at the success of the Crown Prince's visit to Great Britain, which is just ended, has been amply borne out by the frequent and favorable comments that have been made in the Japanese press.

Several of the prominent leaders of Japan expressed this gratitude and pleasure to a representative of the Kokusai News Agency.

Mr. Hara, Prime Minister, said:—"It

known) and has been well known to me since I was a boy of

10-11-1944

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• *Journal of Management Education* 31(10):1039-1050

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"Stimulons" are defined as the ability of a cell to respond to its environment and to its neighbors. The ability of a cell to respond to its environment is called "chemotaxis." The ability of a cell to respond to its neighbors is called "chemotaxis." The ability of a cell to respond to its environment and to its neighbors is called "chemotaxis." The ability of a cell to respond to its environment and to its neighbors is called "chemotaxis."

1. *Chlorophyll a* and *Chlorophyll b* content of the leaves was determined by the method of Arnon and Whistler (1940).

1. The first step is to identify the problem. This involves understanding the current situation and the goals that need to be achieved.

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The following are the names of the
 persons who have been appointed
 to the various committees of the
 Board of Directors of the
 National Board of Fire Underwriters
 for the year 1911.

The following is a list of the names of the persons who have been appointed to the various positions in the various departments of the Government of the State of New York, for the year 1900:

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is in harmony with the fitness of things that the first visit of a Japanese Crown Prince should be to the land of our ally of so long standing and that to the Court of that ally he should first bring a personal message of goodwill and amity from His Majesty the Emperor.

"The magnificent reception accorded him by the people of Great Britain, as well as by the Royal Family, has made a profound impression on the entire Japanese nation for it has touched the most sensitive and responsive chord in the hearts of the Japanese people.

"Apart from the lasting benefit that His Imperial Highness will personally derive from his experiences in England, there is no doubt that this mutual manifestation of friendship will further strengthen the bonds that have united the two island Empires for so many years past."

When the Crown Prince returns to Japan, the representatives of the Combined Associations of Japanese Young Men will ask him to become President Emeritus. Viscount Makino, Minister of the Imperial Household Department, is quoted by the *Yomiuri* as saying that the authorities will do all in their power to realize the ambition of the Associations.

More barriers that have hitherto separated the people from the Imperial House are to be eliminated, and in order to achieve this, the authorities in the Imperial Household Department have invited the local Governors to advance suggestions whereby the Imperial House can be brought into closer contact with the people.

These suggestions will be gradually adopted so that there may not be any sudden change in the manners and customs of the country. The *Yomiuri* calls the impending changes epoch-making and declares that soon the Japanese Imperial House will closely

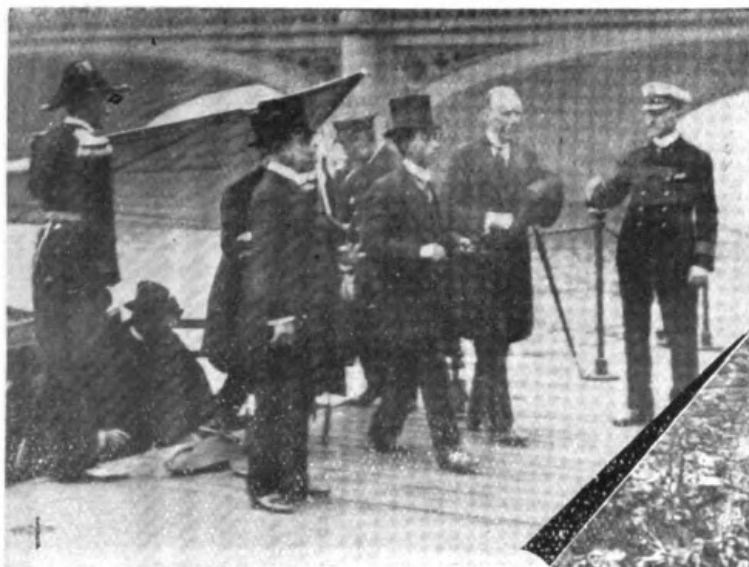
approximate its counterparts in Western lands.

The Imperial Household Department, now awakened from the centuries of slumber due to the surging waves of modernizing influences, has at last come to "leave the old shell," according to the *Maiyu Shimbun*. Preparations are being made for the change, so that upon the return of the Crown Prince, the old style red tape will be completely done away with.

The *Maiyu* says that when the Crown Prince was about to leave Japan for his trip abroad, Mr. Takejiro Tokonami, Home Minister, asked the future Emperor of Japan that His Highness pay close attention to the relations of the British Imperial household members with the people of England and to what that household is doing in the way of social welfare work, so that upon his return he might wisely lead his people and ministers to improvement. The Crown Prince readily promised to remember the request.

The Crown Prince has been very democratic, altogether beyond the imagination of the people at home, while traveling in Europe and associating with different persons there, "even surprising the Western people, who had not expected that he would be so democratic." The news of how he fared during his trip has given an excellent opportunity for the backward officials of the Imperial Household Department here to reflect upon their shortcomings, and they are now ashamed of themselves, says the paper.

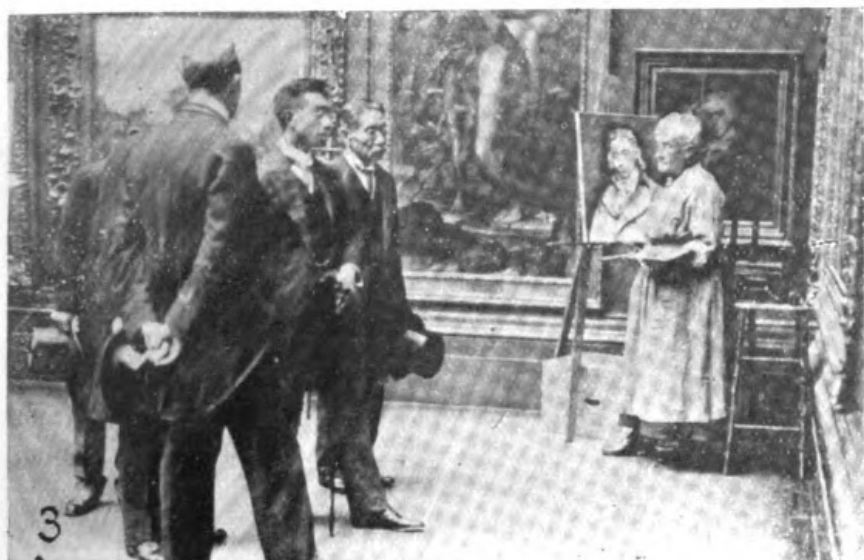
One of the expressions of how deeply the officials are moved will be that immediately after the return of the Crown Prince in the fall the department will announce the establishment of a new bureau of social service. Already preparations are going on for that work. Mr. Asada, a secretary of the department, told the *Maiyu* that while there is yet no bureau of social service in the department, the department has been do-



THE TWO PRINCES LANDED
FROM THE NAVAL LANCH



ARRIVAL IN LONDON



HIS HIGHNESS AND COUNT CHINDA VISITING THE
BRITISH NATIONAL ART GALLERY



QUEEN WILHELMINA OF THE NETHERLANDS



PRINCESS JULIANA, HEIRESS TO THE DUTCH THRONE

ing something similar to what a social service bureau might do, although it had not been advertised so much.

Mr. Otani, chief of the section of general usefulness, said also that while no direct social service undertaking has been engaged in by the department, the charity services have come to be done much quicker than in the past. In the case of the Yotsuya fire, the Asakusa fire, the Mito fire, the Hakodate fire, and other disasters, a relief fund was opened two or three days after each of the disasters. That may be considered, in his opinion, as one of the expressions of the sincere efforts on the part of the department to render service for the welfare of society.

The matter of granting permits to visit the Imperial household grounds will be much simplified shortly, allowing visitors to appear in a more informal dress than in the past, he said. The matter of relief funds, opening up of land owned by the Imperial household to the people for residence and other purposes and other matters for the welfare of the people will be studied. Such endeavors, he says, should be regarded as excellent instances of social service work.

Before leaving Portsmouth, the Crown Prince handed the Mayor of the city £100 as a gift to the Royal Sailors' Rest. Vice-Admiral Oguri sent a message to the commander-in-chief at Portsmouth, expressing appreciation of the generous hospitality extended the officers and men of the Japanese squadron while at Portsmouth. The message stated that the Japanese sailors are taking away with them delightful memories of a very happy visit.

Havre, May 31.—The Crown Prince of Japan was welcomed at Havre by Ambassador Ishii and representatives of the Ministers of War, Marine, and Aircraft.

Paris, May 31.—The Crown Prince of Japan arrived at three o'clock. His Highness was accompanied by Viscount

Ishii, the Japanese Ambassador to France, as well as high officials and Japanese officers and was welcomed by the Minister of Marines, the Minister of the Interior and representatives of President Millerand and Premier Briand.

The station was gaily decorated. A guard of soldiers maintained order at the station. The Crown Prince, wearing the rosette of an Officer of the Legion of Honor in his buttonhole, smilingly shook hands with the Ministers, and then gave a reception to the Japanese military and naval attaches, and the Japanese naval and military missions in France. He then motored to the Japanese Embassy, where he resided during his stay in Paris.

The Crown Prince was warmly greeted by a large crowd outside the station. The newspapers heartily welcomed him. The *Petit Journal* says that France extends the warmest welcome to the future Emperor of the great Asiatic Power and that he will find all the doors and hearts of France open.

May 31.—Premier Lloyd George telegraphed the Crown Prince expressing the pleasure that his visit had given the British people. Lord Curzon also sent a telegram, assuring the Crown Prince: "We will always remember the visit of the Prince, who never failed in courtesy, amiability, dignity and consideration. He presented us with a happy image of the friendly people and the august ruling house of Japan."

While in England, the Crown Prince made unusually lavish gifts, and besides giving large sums for the poor of various cities, he left for distribution numerous signed photographs in silver frames, a large collection of silver cigar boxes, gold and silver cigarette cases, gold links and other valuable presents, also several magnificent gold lacquer boxes. The recipients of these gifts include the

Duchess of Atholl, Mrs. Lloyd George, and Lady Curzon.

Paris, June 1.—The Crown Prince visited President Millerand and presented him with the insignia of the Order of the Chrysanthemum. He then lunched with President and Madame Millerand. Among the guests at the luncheon were Premier Briand, M. Peret, President of the Chamber of Deputies, Marshals Joffre, Foch, Petain and Foyolle, former Ambassadors Gerard, Regnault and Delannev and Ambassador Claudel.

In his toast at the luncheon, proposing the Crown Prince's health, President Millerand said: "In bidding His Highness welcome, I have the pleasure of expressing the satisfaction felt by the Government and the people of France at receiving the Crown Prince on behalf of the great Empire which won so long ago our sympathy and admiration.

"To the feelings which this visit would, in any case, arouse among us, must be added our gratitude born of the help which the Japanese Empire gave to us in the most terrible trial which ever shook the world. The closest and most confidential relations, intellectually as well as from the political and military standpoints, have existed between the two countries for a long time, and they have united us in intimate and fruitful bonds. Often in pre-war days have I heard from the lips of our officers who were with your regiments, enthusiastic praise of the Japanese who had aroused their admiration.

"The Japanese army and navy played a famous part in the war, and could we do other than eagerly seize the opportunity offered by your visit to express our joy that the bonds, already so strong, which united us have been drawn closer together by your presence. By your side is Prince Kan-in, who already knows our country and is so valuable a supporter of Franco-Japanese rapprochement societies in Tokyo. This is a fresh pledge to us of this union with France, which suffered so cruelly and

was the principal theatre of war. France will be grateful to Your Highness, who by your visit to the battlefields, pay our glorious warriors the homage of a nation which is a good judge of courage and honor."

The Crown Prince, replying to the toast of President Millerand said :

"It is with a deep sense of gratitude that I have listened to the kindly words and the cordial manner in which your Excellency welcomed me to the generous hospitality of France. I am profoundly touched by this new proof of the feelings of friendship so happily uniting the two countries in a friendship which has never been clouded since regular relations have been established.

"We do not forget in Japan the eminent rôle played by the French missions in our adaptation of the methods and scientific progress of Western nations. We have been able to appreciate for a long time the merits of your writers, scientists, artists, soldiers and sailors—those pioneers of French influence in the world.

"The feelings of esteem and admiration which the Japanese people always cherished toward the French people were fortified by the spectacle of the heroism and the spirit of sacrifice of the sons of France. Kindly fate permits me today to visit France and its magnificent capital, whose name glitters over the whole world as the symbol of civilization. Of the greatness of this honor I am especially conscious. I have been privileged to meet here illustrious chiefs and eminent statesmen, whose science and tenacity insured our common victory and established world peace on an unshakable basis.

"Tomorrow I shall see memorable and glorious battlefields. I shall open my soul to their teachings and I shall see how an energetic and industrious people repairs ruins by its labor, and lays in order on peace foundations a new prosperity."

The Crown Prince was busy in the afternoon, visiting the Premier, Cabinet Ministers, and Allied Ambassadors.

After he had completed his calls, President Millerand visited the Crown Prince at the Japanese Embassy.

Paris, June 1.—Marshal Joffre informed the Crown Prince of Japan that he would visit Japan within the next three months, on a mission to present the thanks of France for the Imperial visit to the Imperial Court in Tokyo and to promote further the friendly relations between Japan and France. The famous Marshal expressed himself as greatly pleased at the prospect of visiting Japan again, after a lapse of thirty years.

Paris, June 2.—His Imperial Highness, accompanied by Viscount Ishii, laid a wreath on the grave of the unknown soldier buried beneath the Arc de Triomphe. The wreath was inscribed: "To the unknown soldier, a pious souvenir."

General Ferdoulot, the Military Governor of Paris, received the Crown Prince at the arch. In the course of an address, the Imperial Visitor said:

"I have reserved to myself the honour of paying this tribute of pious respect, on behalf of Japan, at the tomb which embodies all the civic and military virtues of the French people. At this exalted spot, representing the fervent piety of an entire nation which is held in the deepest admiration by the whole world, far be it from me to express vain words, because I have come to gain instruction from the glorious soldiers of France.

"It is not alone the heroism of your comrades nor their indefatigable and unflinching tenacity that you represent in my eyes; it is the terrible number of those who formed the sacred rampart of the city of right and of civilization against the oft repeated attacks of an immense force. The French soldier not only served the sacred cause of national defence but also championed the ideals of peace and

justice, which, passing beyond the frontier, was intended in his mind to spread throughout the world.

"Japan could not resist such a strong flame, for she also is a center where patriotic feeling and respect for justice are combined in an equal degree. Thus the two nations fought for a noble cause, but in order not to render vain the immense sacrifice which this grave symbolizes in its touching simplicity, peace must be assured, a peace which will unite all under equitable laws. The nations are now better informed of their duties and less exacting of their rights.

"Such is the thought which the sublime grandeur of this triumphal monument conjures before my mind. I bow in respect before this unique temple of honour and court of duty and place thereon the token of the homage and admiration of the whole Japanese people."

The Crown Prince received the members of the Japanese colony in Paris in the morning. He visited the Eiffel Tower in the afternoon, inspecting the wireless installation.

Replying to an address of welcome by the President of the Municipal Council at a reception in the Town Hall, His Imperial Highness the Crown Prince expressed thanks for the cordial welcome and magnificent reception, and for the honor done him in inviting him to inscribe his name in the "Golden Book" of the city following the long list of sovereigns and celebrities. He proceeded glowingly to eulogise Paris which he said his French tutor taught him to admire when a child.

"Paris, he said, "is the citadel of right, liberty and civilisation, and it shone today with more incomparable splendour than ever before." He said that above all he was charmed by the warm welcome of the populace, and he retains the best and most imperishable memory of his visit to Paris.

visited Fontainebleau today. While there he inspected the Artillery School and attended the fête held at the Palace in connection with the Napoleonic centenary.

Referring to the loss of his health at a banquet given in his honor, the Crown Prince referred to the influence Napoleon's teaching had had both in France and Japan. He concluded his speech by proposing the health of the French Army.

The Crown Prince of Japan dined with President Millrand, Premier Briand and members of the cabinet and their wives at the Japanese Embassy in the evening.

June 4.—His Imperial Highness the Crown Prince of Japan sent a large contribution to the London Hospital.

The entire press warmly welcomed His Imperial Highness the Crown Prince of Japan on his first visit to France. As Yaguchi quoted a passage from the *Times* of London to the effect that the Himalayas separate but do not divide the two powerful nations, but the enemy barrier cannot prevent the help which is the brotherly sympathy of the whole Asiatic race.

June 6.—Diplomats discussed the possibility of a Franco-Japanese alliance as a result of the great impression made by the Crown Prince's reception from the visit of the Crown Prince of Japan.

M. Briand, Premier, French ambassador, went so far as to say: "This family alliance is the necessity for a real alliance between the Japanese and French nations. France would have to ask Japan's aid in the Balkans."

June 6.—The Crown Prince of Japan, accompanied by his entourage, arrived in London.

June 3.—His Imperial Highness the Crown Prince of Japan arrived in London and stayed at the Hotel des Invalides.

At the Japanese Embassy in London, the Crown Prince of Japan expressed his appreciation of the minister's efforts to Japan and the Japanese Navy. He paid tribute to the valor of the French Army and the high technical and moral qualities of its representatives. He praised the French patriotism and devotion of the French soldiers who always are superior to circumstances no matter how severe.

He touched the heroic deeds of the Dismade line on the Yser, the stoic fighters at the Marston, the indomitable soldiers of the submarine. Such examples of greatness of soul and spirit of action, he said, are highly appreciated by the Japanese Navy, which is proud to have contributed to the Allied cause in their common task, and the numerous hopes for strengthening the friendship of French-Japanese friendship.

The French minister for the Navy, who had given the reception given the representatives of the Japanese Navy, said that they would not forget their warm welcome in France and would always remain with sympathy the French flag, symbolizing the noblest traditions of France and military virtues.

He concluded by giving the names of persons whose presence was a great honor to Japan, and ending his speech by the phrase: "The Japanese Navy is proud to have contributed to the Allied cause in their common task, and the numerous hopes for strengthening the friendship of French-Japanese friendship."

At the Japanese Embassy in London, the Crown Prince of Japan, accompanied by his entourage, arrived in London.

June 3.—His Highness visited the Louvre and Napoleon's tomb in the church of the Hotel des Invalides.

Paris, June 3.—Replying to the toast to his health proposed by the Minister of Marine at a dinner in his honor, the Crown Prince of Japan expressed his appreciation of the minister's tribute to Japan and the Japanese Navy. He paid tribute to the valor of the French Navy and the high technical and moral qualities of its representatives. He praised the honor, patriotism and devotion of the French sailors, who always are superior to circumstances, however grave.

He recalled the heroic defenders of the Dixmude line on the Yser, the stoic fighters at the Dardanelles, the indefatigable chasers of the submarines. Such examples of greatness of soul and spirit of sacrifice, he said, are highly appreciated by the Japanese Navy, which is proud to have collaborated with the Allied navies in their common task, and these memories helped to strengthen the firm bonds of Franco-Japanese friendship.

He thanked the minister for the brilliant reception given the representatives of the Japanese Navy with him. They would not forget their warm welcome in France and would always salute with sympathy the French flag, symbolizing the noblest traditions of honor and military virtue.

He concluded by greeting the eminent personages whose presence was a precious honor to Japan, and raising his glass toasted the glorious prosperity of the French Navy, the President of the Republic and the future of France, the friend of Japan.

Paris, June 4.—The Crown Prince

visited Fontainebleau today. While there he inspected the Artillery School and attended the fête held at the Palace in connection with the Napoleonic centenary.

Replying to the toast of his health at a banquet given in his honor, the Crown Prince referred to the influence Napoleon's teaching had had both in France and Japan. He concluded his speech by proposing the health of the French Army.

The Crown Prince of Japan dined with President Millerand, Premier Briand and members of the cabinet and their wives at the Japanese Embassy in the evening.

June 4.—His Imperial Highness the Crown Prince of Japan sent £250 as a contribution to the London Hospital.

The entire press warmly welcomed His Imperial Highness the Crown Prince of Japan on his first visit to France. *Le Temps* quoted a passage from the writings of Kakuzo Okakura to the effect that the Himalayas separate but to accentuate the two powerful civilisations, but the snowy barriers cannot prevent the leap which is the hereditary tendency of the whole Asiatic race.

June 6.—Diplomats discussed the possibility of a Franco-Japanese alliance as a result of the good impression the French nation has received from the visit of the Crown Prince of Japan.

M. Marius Laurent, French naval expert, went so far as to say: "We firmly believe in the necessity for a naval entente between the Japanese and French nations, because France would have to ask Japan's assistance if an attack were made on her colonies in the Orient."

June 6.—The Crown Prince motored to Chantilly, 23 miles north and northeast of Paris, in the morning and

lunched with the Franco-Japanese Society. He afterwards visited the palace of Compiègne, one of the finest of the old royal seats in France, and the town of Pierrefonds, eight miles south-east of Compiègne, celebrated for its mineral springs.

The French press contains numerous articles on the Prince's visit, which they say is cementing the already cordial relations that exist between France and Japan. *Le Journal* hopes that the visit will increase the Franco-Japanese economic relations.

In an interview with a representative of the *New York Herald*, the Crown Prince declared that he was sure that his visit to France and England would be of the greatest benefit to himself. He said that he regretted that he was unable to visit America at present, but he hoped it was only a deferred pleasure. He said he trusted that America and Japan would ever be found working together for the cause of right and justice.

Paris, June 7.—His Imperial Highness was present at a performance of "Macbeth" at the Odeon Theatre. President and Madame Millerand, Viscount Ishii, Lord Harding of Penshurst and Mr. Myron Herrick, the Japanese, British and American Ambassadors, also attended.

Le Matin published a long interview with the Crown Prince, in the course of which His Imperial Highness paid a warm tribute to Paris as the home of civilization, which is illuminated by the fire of intelligence. He said he should never forget the striking view obtained from the top of the Eiffel Tower. He also stated that he was struck by the well ordered democracy

of the villages and the vivacity of the peasants.

The Crown Prince then followed with a detailed report of the exploits of the French soldiers during the war. He added that the men of France had surpassed themselves in this struggle. Here he recalled the fact that the Japanese infantry had imbibed the French methods and had a martial bearing similar to the French.

The Crown Prince concluded his address by saying: "The warm friendship with which I have been received shows there is no cloud likely to arise between us and that the two countries will always co-operate cordially for the peace of the world. I should be happy if my presence in Paris resulted in drawing closer the two peoples who understand one another."

June 8.—The Crown Prince visited Versailles, where he was welcomed by the Franco-Japanese Society.

He was shown the famous château there, inspecting the paintings in the gallery of battles and the Hall of Mirrors, where the Peace Treaty was signed. He also visited the famous fountains and gardens. The national anthem was played in his honor when he lunched at the Trianon Palace, where Prince Saionji and several other Japanese delegates to the Peace Conference were accommodated. Viscount Chinda gave some reminiscences of the Conference, and the Crown Prince mentioned Robespierre and his times.

June 9.—The Crown Prince gave a luncheon to the staff of the Japanese Embassy today, and entertained the ladies of the Japanese colony at tea.

Brussels, June 10.—The Crown Prince arrived and repaired at once to the

of the villages and the vicinity of the palace.

The Crown Prince then followed with a detailed report of the work of the Imperial Household Agency during the year. He stated that the work of the agency had been most successful in this struggle. He then reported that the Imperial Household Agency had been most successful in this struggle.

The Crown Prince concluded his address with a few words on the subject of the Imperial Household Agency. He stated that the work of the agency had been most successful in this struggle. He then reported that the Imperial Household Agency had been most successful in this struggle.

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lunched with the Prince and Japanese Society. He afterwards visited the palace of Comptrol and the head of the old royal estate in Kyoto, and the town of Kyoto, eight miles south-east of Comptrol, situated on the mineral springs.

The French press contains many articles on the Prince's visit, which they say is concerning the strong cord relations that exist between France and Japan. An Japanese paper in the visit will increase the Franco-Japanese economic relations.

In an interview with a representative of the *Yomiuri Shimbun*, the Crown Prince declared that he was sure that his visit to France and England would be of the greatest benefit to Japan. He said that he regretted that he was unable to visit America at present, but he hoped it was only a delayed pleasure. He said he trusted that America and Japan would even be found working together for the cause of light and justice.

Yves, June 7.—His Imperial Highness was present at a performance of "Macbeth" at the Grand Theatre, President and Madame Miller, Viscount Ishii, Lord Hasegawa, Ten-hurst and Mr. Myron Hurd, the Japanese, British and American, and others, also present.

As a few pointed a long in view with the Crown Prince, in the course of which his highness had a very warm tribute to Paris as the centre of civilization, which is illuminated by the fire of intelligence. He said he should never forget the suffering which obtained from the day of the Tower. He also said that the French people by the way of the French people.

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[illegible]

1. *Explain the importance of the following factors in the development of a country's economy:*
 (a) *Human resources*
 (b) *Capital resources*
 (c) *Technology*
 (d) *Government policy*
 (e) *Infrastructure*
 (f) *Trade and international relations*
 (g) *Education and health*
 (h) *Environmental factors*
 (i) *Political stability*
 (j) *Legal system*
 (k) *Financial system*
 (l) *Labour market*
 (m) *Entrepreneurship*
 (n) *Research and development*
 (o) *Foreign investment*
 (p) *Export and import*
 (q) *Monetary policy*
 (r) *Fiscal policy*
 (s) *Industrial policy*
 (t) *Trade policy*
 (u) *Exchange rate*
 (v) *Interest rate*
 (w) *Money supply*
 (x) *Government expenditure*
 (y) *Government revenue*
 (z) *Public debt*
 (aa) *Public sector*
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 (ac) *Non-profit sector*
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the Emperor his personal good-will and the Chinese of Japan to convey to the Chinese of Japan the news of the war. The Emperor and royal family were to display and this Kingdom dwells on the Japanese and in his court at the time the Emperor of Japan gave a letter bearing in honor of the Chinese of Japan.

[illegible]

The following officers were present at the meeting:

Royal Palace where he was entertained during his stay in Belgium.

Brussels, June 10.—Their Majesties of Belgium gave a state banquet in honor of the Crown Prince of Japan. In his toast at the banquet, the King of Belgium dwelt on the Japanese military and naval assistance to Europe and Asia during the time of the war. He asked the Crown Prince of Japan to convey to the Emperor his heartiest greetings and wishes.

The Crown Prince replying said that he would never forget the King's generous words in reference to the Japanese dynasty and people. He recalled the increase of Japanese coming to Belgium to study every phase of culture. He further said that the King's heroism in the time of war had aroused the unbounded adoration of Japan, a country which for twenty-five centuries had imbued its people thoroughly with ideals of honor and patriotism.

June 11.—In the morning the Crown Prince visited the tombs of the Belgian sovereigns in the Church of St. Mary at Laeken and placed a wreath of orchids on the tomb of King Leopold I, and afterwards lunched with King Albert and Queen Elizabeth at the royal château in Laeken, the party including Prince Kanin, and Mr. Adachi, the first Japanese Ambassador to the newly established Embassy. M. Carton de Wiart, the Belgian Premier, gave a dinner in honor of the Crown Prince of Japan. The guests included Prince Leopold, Prince Kanin, and Ambassador Adachi.

The following officials were in attendance on the Crown Prince: General Biebuyck, Aide-de-Camp to the King, who commanded a Belgian Division during the recent war; General Pontus, who

commands the artillery of the fortified position of Liege, and who is the Secretary General of the Belgian-Japanese Society of Brussels; Baron Guillaume, Councillor of Embassy and Private Secretary to the Minister of Foreign Affairs, and M. Bastin, once Consul-General for Belgium at Yokohama, now Director General of the Asiatic Section in the Ministry of Foreign Affairs at Brussels.

Brussels, June 12. — The Crown Prince visited the Law Courts and later the battlefield of Waterloo, where he was greatly interested in the account of the battle. He lunched privately with Their Majesties at the Palace, and in the afternoon saw the prizes awarded at the Brussels Horse Show. His Highness entertained members of the Cabinet, diplomats and representatives of military, political and literary circles at a reception in the evening at the Town Hall. He was assisted by his suite. The *Libre Belgique* announces that the Belgian Crown Prince, Leopold, will visit Japan in the near future.

June 13.—The Crown Prince, attended by his suite went to Ostend today, and motored along the Belgian front and through the area devastated in the war, including Dixmude and Ypres. He returned to Brussels via Bruges. The dinner given by the Japanese Ambassador in his honor was a brilliant affair.

The *Gazette de Holland* printed an enthusiastic article on the coming visit of the Crown Prince to Holland. The paper recalled the cordiality which marked the visit to Japan last year of the Dutch East Indies squadron, and also the reception accorded the Japanese squadron when it returned the visit the same year.

The journal further pointed out that

economic and commercial relations between Japan and Holland, especially the Dutch East Indies, have been greatly fortified and strengthened during the last few years, and that the visit of the Crown Prince to the Netherlands gives splendid proof of the cordiality of relations and good understanding existing between the two nations.

June 14.—The Crown Prince sent a message to King George from Ypres, saying that the devastation there made him realize more than ever the effort of the British army during the war.

Antwerp, June 14.—The Crown Prince was tendered a civic welcome at the station and afterward at the City Hall, where the Burgomaster expressed his admiration for the Japanese people, and the part played by Japan during the war. The Crown Prince, replying, referred to Belgium's glorious rôle in the war. He and his suite made an excursion up the Scheldt, lunching on the boat.

The Crown Prince returned to Brussels from Antwerp today and opened the Japanese section of the Exhibition being held at the Palais Mondiale.

During the visit of the Crown Prince to Antwerp, all the Japanese ships in the port were beflagged and the crowds gave the Prince a great ovation.

Brussels, June 14.—In the evening the Crown Prince attended a reception given by the Belgo-Japanese Society at the Palais Mondiale in Jubilee Park. He made a speech referring to Belgo-Japanese relations. Later Ambassador Adachi gave a farewell dinner in his honor at the Hotel Astoria. The Crown Prince left at 10.40 o'clock for Amsterdam. A large party of notables including members of the Royal family were at the station to bid farewell to His Highness.

Amsterdam, June 15.—The Crown Prince arrived in the afternoon. He was received at the station by the Dutch Foreign Minister, the Japanese Minister and members of the Legation staff. He then drove to the Palace, where the Queen of Holland and the Crown Prince of Japan, when they appeared on the balcony, were warmly cheered by an enormous crowd, while the band played the Japanese National Anthem.

Speaking at a banquet in honor of the Prince the Queen of Holland cordially welcomed the Prince and referred to the cordial reception tendered the Dutch fleet in Japan last year. She said the visit of the Crown Prince is a further testimony of sincere Dutch-Japanese friendship, and it would draw still closer the bonds uniting the Netherlands and Japan.

The Crown Prince replying said: "Since Japan was opened to foreigners, the friendly relations of Japan and Holland have never ceased to improve. The Dutch Indies, in their ceaseless development under a wise government, have also contributed to drawing closer the neighborly relations."

He would forever, he said, preserve pleasant memories of his visit to Holland, and would do his utmost to foster Dutch-Japanese friendship.

The Premier, the Foreign Minister and the Minister of Colonies of Holland received the Grand Cordon of the Rising Sun or the Grand Cordon of the Sacred Treasure.

The Queen of Holland received Wang Kang-ki, the new Chinese Minister to the Netherlands, who presented his credentials. The new Minister later attended the banquet in honor of the Crown Prince of Japan.

On the 11th of January, 1900, the Japanese fleet, under the command of Admiral Togo, defeated the Spanish fleet in the Battle of Manila Bay. The Spanish fleet, under the command of Admiral Montoia, was destroyed. The Japanese fleet, under the command of Admiral Togo, was victorious. The Spanish fleet, under the command of Admiral Montoia, was destroyed. The Japanese fleet, under the command of Admiral Togo, was victorious.

It noted that despite the fact that the Commission had been established in 1994, it had not yet been able to complete its mandate. The Commission had been established to investigate the human rights violations committed by the Dutch military and police in the Dutch East Indies during the Japanese occupation of the Netherlands East Indies from 1942 to 1945. The Commission had been established to investigate the human rights violations committed by the Dutch military and police in the Dutch East Indies during the Japanese occupation of the Netherlands East Indies from 1942 to 1945. The Commission had been established to investigate the human rights violations committed by the Dutch military and police in the Dutch East Indies during the Japanese occupation of the Netherlands East Indies from 1942 to 1945.

These authors also found that the mean age of onset of the first psychotic episode was 20.5 years, with a range of 12 to 35 years. The mean duration of illness was 10.5 years, with a range of 1 to 30 years. The mean age at admission to hospital was 24.5 years, with a range of 15 to 35 years. The mean age at discharge was 26.5 years, with a range of 17 to 35 years. The mean age at follow-up was 28.5 years, with a range of 19 to 35 years. The mean age at death was 30.5 years, with a range of 21 to 35 years. The mean age at last contact was 31.5 years, with a range of 22 to 35 years. The mean age at last contact was 31.5 years, with a range of 22 to 35 years.

1. The first step in the process is to identify the problem. This involves gathering information about the situation and understanding the needs of the stakeholders involved.

[illegible]

1. The first step in the process of the
 2. is to determine the scope of the project.
 3. This involves identifying the objectives and
 4. the resources available. Once the scope is
 5. defined, the next step is to develop a
 6. plan of action. This plan should outline the
 7. tasks to be completed, the timeline, and the
 8. responsibilities of the team members. The
 9. plan should also include a budget and a
 10. risk management strategy.

[illegible]

It is a well-known fact that the world is a very large and complex place, and it is often difficult to understand the many different cultures and customs that exist. However, it is important to try to understand and appreciate the differences between people, as this can help to build a more peaceful and harmonious world. One way to do this is by learning about the history and traditions of different cultures, and by trying to understand the reasons behind their beliefs and practices. This can be done through books, movies, and other forms of media, as well as through direct experience and travel. By taking the time to learn about and understand the world around us, we can become more open-minded and accepting of the differences that make us who we are.

1. The first step in the process of the investigation is the identification of the problem. This is done by the investigator who is responsible for the study. The investigator must first identify the problem that is being studied. This is done by the investigator who is responsible for the study. The investigator must first identify the problem that is being studied.

1. The first step is to identify the *problem* or *issue* that needs to be addressed. This involves understanding the current situation, identifying the key stakeholders, and determining the goals and objectives of the project.

the 1990s, the number of people in the world who are under 15 years of age is expected to increase from 1.1 billion to 1.5 billion. The number of people aged 65 and over is expected to increase from 250 million to 450 million. The number of people aged 15 and over is expected to increase from 3.5 billion to 4.5 billion. The number of people aged 15 and over is expected to increase from 3.5 billion to 4.5 billion. The number of people aged 15 and over is expected to increase from 3.5 billion to 4.5 billion.

14. *Chrysomelidae* (1992) 1992

On 12/12/1964, I received a letter from the
Honorable Earl Warren, President of the
U.S. Supreme Court, regarding the
Harris case. I am enclosing a copy of
the letter for your information.

1. The first of these is the fact that the United States has a large and growing population of people who are not citizens of the United States. This is a result of the large number of immigrants who have come to the United States in recent years, and the fact that many of these immigrants are not naturalized citizens.

On the occasion of the Crown Prince's visit to Holland, the Queen conferred the Grand Cross of the Netherlands Lion on Prince Kan-in and Viscount Chinda. The Grand Cross of the Order of Orange Nassau was conferred on Shichita Tatsuke, the Japanese Minister to the Hague. Several other members of the Crown Prince's suite also received high decorations.

The Hague, June 16.—The Crown Prince of Japan, Prince Kanin and suite arrived and were received with military honors and greeted with the Japanese national anthem. An enormous crowd witnessed their arrival.

The party drove through gaily decorated streets to the palace, where His Highness visited the Queen Mother. Later he dined with the Queen Mother, the Queen and Prince Henry. He then accompanied Prince Henry to a brilliant reception and ball at the Foreign Ministry. About 500 of the élite of the country were invited to the function.

In Amsterdam the municipality entertained His Highness and Prince Kanin at tea. There was a large representative gathering present. The burgomaster in his speech pointed out that since September 1920 no Japanese vessel had entered Amsterdam, but he hoped that the

new Holland-Far East line would lead to a revival of the former flourishing Dutch-Japanese trade.

June 17.—The Crown Prince visited the Palace of Peace at the Hague and found great fascination in the diplomatic correspondence in Japanese and in the wall pictures of flowers and birds and the four seasons by Gyokudo Kawai, the noted Japanese artist.

The Crown Prince dined with Prince Henry in the Royal Palace and later, at the farewell banquet in the Palace, the Queen, the Queen dowager and Prince Henry and many dignitaries were present.

Shortly before leaving London the Crown Prince accepted the invitation of members of the British Y.M.C.A. in that city to become an honorary member of that organization. After his credentials were filled out members of the London association and British Government officials extended their congratulations.

As the Y.M.C.A. is a world-wide organization the Prince's membership will apply in Japan as well as in England.

The Prince of Wales is an enthusiastic member of the organization, and both the King and Queen of England are patrons of the association.



FOREIGN TRADE STATISTICS FOR MAY

At the opening of the spring season, a slight upward tendency in the figures for foreign trade gave hopes of a restoration of favorable conditions, but as the season advanced, this tendency was checked and figures for May show the same depressing excess of imports over exports, viz., imports ¥148,000,000; exports ¥103,000,000, an excess of ¥44,000,000 on the wrong side. Compared with the figures for the preceding month there is a difference of over ¥20,000,000, as there was a reduction of over ten million in exports and an increase of over nine million in imports. Now let us compare these figures with those for the same period last year: We find exports were ¥90,000,000 and imports ¥148,000,000; or an excess of the latter of app. ¥60,000,000.

Comparing the tables appended with those of the last year we find a startling decrease in the principal items of export and import, but as prices vary much from last year, the differences are not great when it comes to totals.

EXPORTS

	May, 1921.	May, 1920.	Increase ; Decrease
	¥1,000 unit	¥1,000 unit	¥1,000 unit
Rice	¥ 239	¥ 367	△ ¥ 128
Beans (all sorts) ...	125	1,579	△ 1,454
Starch	7	161	△ 154
Tea	71	1,014	△ 943
Refined Sugar	725	2,157	△ 1,432
Beer	425	327	98

(△ decrease denotes)

Waste silk	680	2,543	△	1,863
Coal	2,511	4,153	△	1,642
Lumber.....	1,115	2,827	△	1,712
Raw silk	30,623	45,253	△	14,630
Cotton yarn	9,676	10,703	△	1,027
Iron (rods, plates) ..	296	811	△	515
Copper (ingots, bars) ..	987	391		596
Zinc (do.) ...	—	50	△	50
Tape for hats	704	2,283	△	1,579
Leather goods	100	236	△	136
Matches	1,294	2,403	△	1,109
Silk fabrics	8,126	14,213	△	6,167
Cotton fabrics	18,447	29,839	△	11,392
Woolen fabrics.....	130	322	△	192
Hosiery.....	1,013	3,301	△	2,288
Hats	145	644	△	499
Buttons	346	1,099	△	753
Paper (all sorts) ...	1,649	2,278	△	629
Cement	503	494		9
Porcelain	2,001	3,231	△	1,230
Glass & glassware ..	837	2,343	△	1,506
Toys	520	1,953	△	1,433

IMPORTS

	¥1,000 unit	¥1,000 unit	¥1,000 unit
Rice	¥ 1,493	¥ 165	△ ¥ 1,328
Beans (all sorts) ...	1,152	1,857	△ 705
Sugar	2,375	4,370	△ 1,995
Hides (all sorts) ...	891	2,149	△ 1,258
Raw rubber	1,726	2,679	△ 953
Raw cotton	39,637	129,151	△ 89,514
Hemp, flax	1,431	1,657	△ 226
Wool.....	2,456	11,353	△ 8,897
Cubic nitre	7	4,585	△ 4,578
Oil cake	11,752	20,097	△ 8,345
Coal	867	1,411	△ 544
Ore	1,065	1,924	△ 859
Copra	205	138	67
Hides (all sorts) ...	743	487	256
Caustic soda and Soda ash	115	1,496	△ 1,381
Coal-tar dyes	290	1,885	△ 695
Pulp (paper).....	426	2,112	△ 1,686
Iron (ingots, bars) ..	2,673	4,748	△ 2,061
Iron (wire, rods, slabs).....	12,833	20,222	△ 7,389
Iron (tube, pipe) ...	1,410	1,402	8
Iron (rail).....	1,471	1,134	337
Petroleum.....	592	461	131
Cotton fabrics	316	1,040	△ 724
Woolen fabrics.....	1,237	1,723	△ 486
Paper (all sorts) ...	801	1,384	△ 583
Iron nails.....	233	546	△ 313
Machinery	14,249	10,192	4,057

FOREIGN TRADE STATISTICS FOR MAY

Waste silk	200	1,053	△	1,433
Coal	2,211	4,123	△	1,912
Lumber	1,115	2,827	△	1,712
Raw silk	30,623	42,253	△	11,630
Cotton yarn	9,076	10,703	△	1,627
Iron (rods, plates)	206	811	△	215
Copper (ingots, bars)	987	301	△	206
Zinc (do.)	—	20	△	20
Tape for hats	704	2,283	△	1,579
Leather goods	100	236	△	136
Matches	1,204	2,403	△	1,199
Silk fabrics	8,126	14,213	△	6,107
Cotton fabrics	18,447	20,830	△	11,392
Woollen fabrics	130	322	△	192
Hosiery	1,013	3,201	△	2,188
Hats	145	644	△	499
Buttons	346	1,000	△	753
Paper (all sorts)	1,040	2,278	△	650
Cement	203	404	△	9
Porcelain	2,031	2,231	△	1,200
Glass & glassware	837	2,343	△	1,506
Toys	200	1,053	△	1,433

IMPORTS

Rice	1,493	1,857	△	1,362
Beans (all sorts)	1,152	1,857	△	705
Sugar	2,375	4,370	△	1,995
Wheat (all sorts)	2,110	2,110	△	1,258
Raw rubber	1,220	2,070	△	850
Raw cotton	30,637	12,011	△	20,526
Temple wax	1,431	1,037	△	236
Wool	2,450	11,353	△	8,903
Cubic nitre	7	4,252	△	4,245
Oil cake	11,252	20,007	△	8,755
Coal	807	1,411	△	604
Opium	1,002	1,024	△	22
Waxes (all sorts)	243	487	△	244
Carbonic soda and soda ash	112	1,400	△	1,288
Gold for bars	20	1,027	△	1,007
Pulp (paper)	27	2,115	△	1,088
Iron (all sorts)	20	4,215	△	2,001
Steel (all sorts)	1,212	20,722	△	2,480
Aluminum	1,419	1,702	△	283
Lead	1,419	1,702	△	283
Other metals	1,419	1,702	△	283
Other goods	1,419	1,702	△	283

At the opening of the spring season, a slight upward tendency in the figures for foreign trade gave hopes of a restoration of favorable conditions, but as the season advanced, this tendency was checked and figures for May show the same depressing excess of imports over exports, viz., imports £148,000,000; exports £103,000,000, an excess of £45,000,000 on the wrong side. Compared with the figures for the preceding month there is a difference of over £20,000,000, as there was a reduction of over ten million in exports and an increase of over nine million in imports. Now let us compare these figures with those for the same period last year: We find exports were £90,000,000 and imports £148,000,000, or an excess of the latter of approx. £58,000,000.

Comparing the tables appended with those of the last year we find a startling decrease in the principal items of export and import, but as prices vary much from last year, the differences are not great when it comes to totals.

EXPORTS

May, 1922	May, 1921	May, 1920
Value	Value	Value
£1,000	£1,000	£1,000
Unit	Unit	Unit
1,000	1,000	1,000
1,000	1,000	1,000
1,000	1,000	1,000
1,000	1,000	1,000
1,000	1,000	1,000
1,000	1,000	1,000
1,000	1,000	1,000
1,000	1,000	1,000

WHAT IS THE JAPAN INDUSTRIAL ASSOCIATION?

By KAKICHI UCHIDA, M.P., President

[Mr. Uchida, at present a member of the House of Peers, has been heretofore Civil Governor of Formosa (Taiwan) and also Vice-Minister of Communications. He recently represented the Imperial Government of Japan at the Second International Labor Conference, held in Genoa, Italy.—The Editor.]

AT present in European countries there is a tendency toward a gradual diffusion of ultra-radical ideas in all directions, as the social structure is everywhere insecure, and the burning need is for political reconstruction and economic rehabilitation. All of these countries have been impoverished by the late war to an extreme degree, and with the inflation in the prices of all the necessities of life, conditions have become increasingly serious. Hence labor questions are making trouble in many lands, the progress of trade is affected adversely by the inequalities of exchange, and the normal state of affairs is completely reversed.

Thoughtful people everywhere are coming to realize that industrial activity is the only solution of these troubles. Japan, too, while not having suffered from the war to the same degree as other countries, as she was farther removed from the field of operations, nevertheless could not escape the general depression in politics, economics and even social relations. To the unusual activity of war times industrial ruin and commercial depression have succeeded and as the

inflation of prices has reached the highest point it is impossible to enjoy stable equilibrium in living conditions. Consequently we must make great exertions to improve our industries just as European countries are doing. It is urgently necessary to expand our trade, both domestic and foreign, in order to compete on even terms with Europe and America.

This brings us to the point where we can show clearly the need for such an organization as the Japan Industrial Association. This Association was formed by the amalgamation of the National Products Promotion Society and the Société des Expositions, the latter established in 1911, and the former in 1914. As is well known, both helped materially to improve our industries. The Société des Expositions undertook the management of our exhibits at foreign expositions several times, and also became a member of the Fédération Internationale des Comités Permanents d'Expositions (Permanent Committee of the International Exposition League) becoming thereby favorably known in foreign countries.

To combine forces is the modern

method of promoting efficiency ; so the amalgamation of the two associations just mentioned is in harmony with the trend of the times, and is a measure intended to enhance the public welfare.

In the political realm, we have the organization of the League of Nations to secure lasting peace, while in addition a universal demand for disarmament is arising. Militarism and jingoism are everywhere becoming unpopular and even detestable. So the promotion of the industrial welfare of Japan will, we sincerely believe, not merely help our own nation, but contribute toward the peace of the world.

We realize, of course the need of the co-operation of other industrial and commercial enterprises, and we shall work to secure their help in furthering our aims. Inasmuch as we wish to promote good relations throughout the world it will be necessary also to have a mutual understanding with the various commercial and industrial corporations of the countries with which we have treaty relations. To this end we are writing an account of our purpose and plans for *The Japan Magazine*, hoping thus to place our project most expeditiously before the foreign business men of Europe and America.

The first and most important of the activities showing renewed life after the war all will agree to be the revival and promotion of the various industries in each nation. Japan of course will be no exception, and indeed the matter has already been widely discussed in this country. As a result of this impetus we may mention the organization of the Japan Industrial Association, though in reality this was brought about by the amalgamation of the Société des Expositions and the National Products Promotion Society under a new name, that of the Japan Industrial Association. The former society chiefly dealt with business concerning exhibits in foreign countries, and encouraged the production of works of art and artistic industrial products, as well as export trade. The National Products Promotion Society, as is well known, concerned itself mainly

with industrial enterprises at home. By amalgamation of the two societies, the scope is to be greatly enlarged, and their activities greatly extended.

The chief work of the association as mentioned in the constitution is as follows :

1. Investigation and study of industries.
2. Business concerning exhibits for expositions abroad and co-operation with exposition societies in foreign countries.
3. The holding of expositions and fairs.
4. The construction of permanent buildings for exhibits.
5. Opening lecture meeting.
6. The collecting of samples of merchandise.
7. Publishing of books and periodicals.

We think of course the need of the cooperation of other industrial and commercial circles and we shall work to secure their help in furthering our aims. In such a way the world will be bettered through the world it will be necessary also to have a central industrial body which the various commercial and industrial organizations of the countries will think it their duty to support. To this end we are making an account of our proposed plans for the Japan Industrial Association thus to place our project more conspicuously before the eyes of the public and of the Japanese and foreign business circles.

method of promoting efficiency; as the arrangement of the two countries is mentioned in the foregoing with the object of the times and is a measure which is to enhance the public welfare. In the political realm, we have the organization of the Japan Industrial Association as a body which will in addition to universal demand for a more universal and higher standard of living everywhere having a bearing upon the even distribution of the products of the industrial system of Japan with the sincerely better, not merely in Japan, but contribute towards the peace of the world.

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The chief work of the association as mentioned in the constitution is as follows:

1. Investigation and study of industrial matters.

2. Finance concerning industrial corporations and co-operation for export and import in foreign with industrial workers in foreign countries.

3. The holding of exhibitions and fairs.

4. The constitution of permanent industrial associations.

5. Technical education.

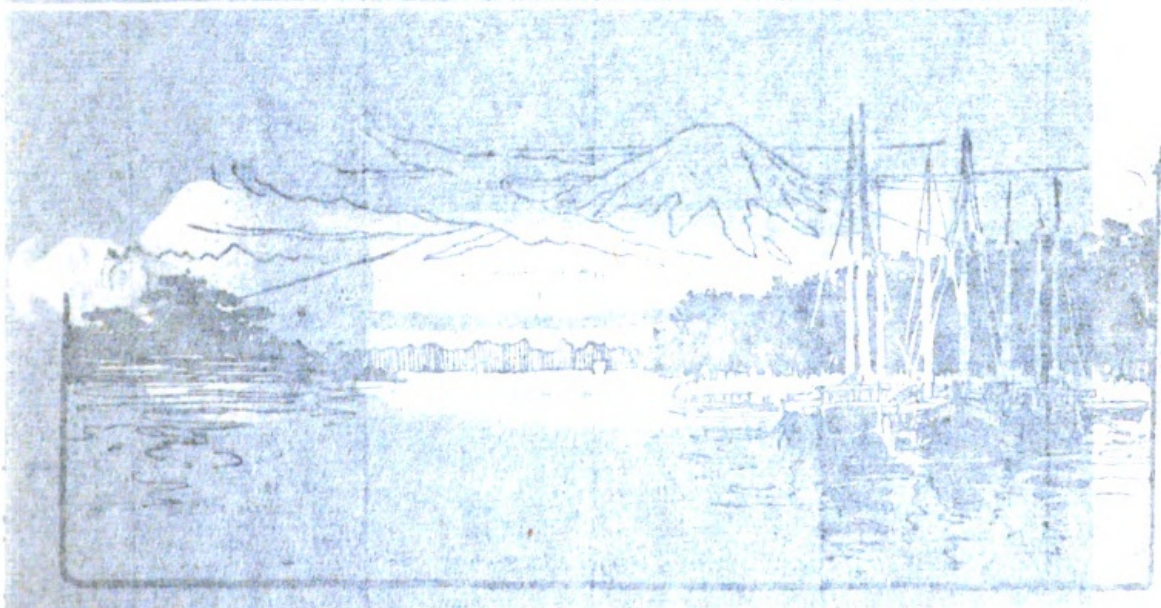
6. The holding of industrial exhibitions.

The first and most important of the activities showing renewed life after the war all will agree to be the revival and promotion of the various industries in each nation. Japan of course will be no exception, and indeed the matter has already been widely discussed in this country. As a result of this fact we may mention the organization of the Japan Industrial Association, though in reality this was brought about by the amalgamation of the Industrial Promotions and the National Industrial Association Society under a new name, that of the Japan Industrial Association. The former society which dealt with business concerning matters in foreign countries and concerned the production of work of an industrial character, products as well as export and import. The National Industrial Association Society is well known as a well known

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The Board of Councillors includes
about a hundred of the noted scholars
and business men throughout the country.
Location of the Association :
1, Uchiyamashicho, Kojima-
chiku, Tokyo.



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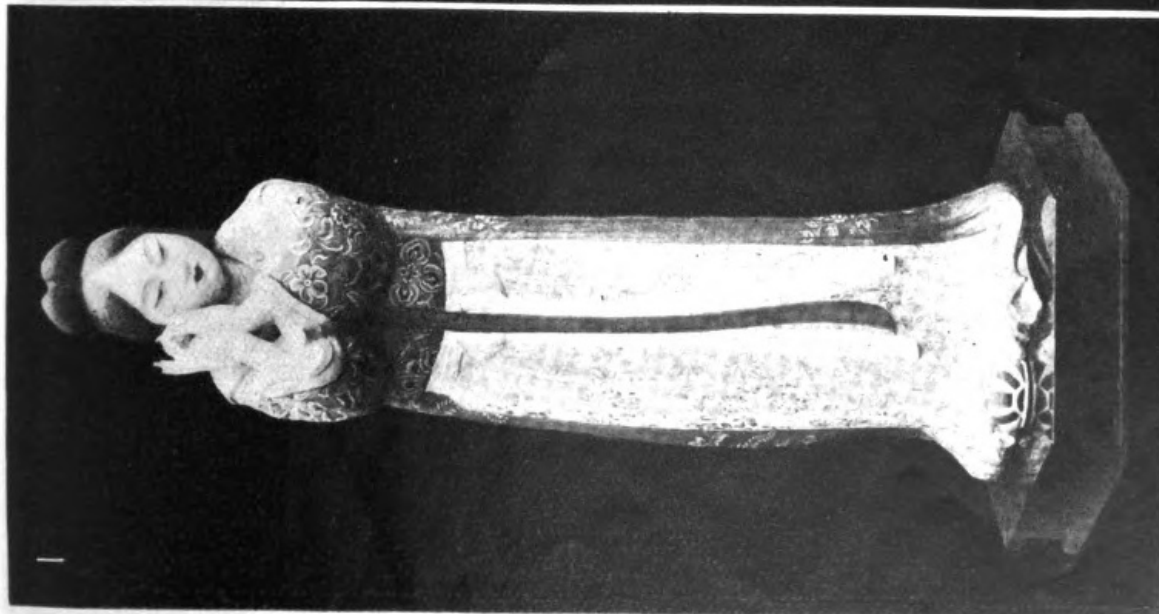
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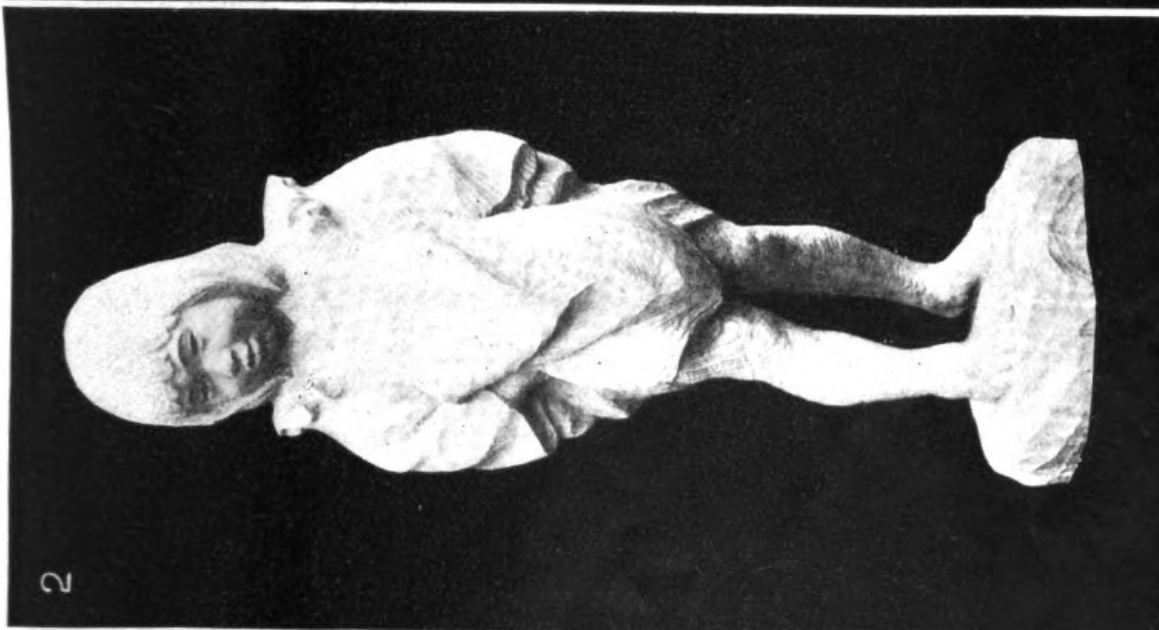
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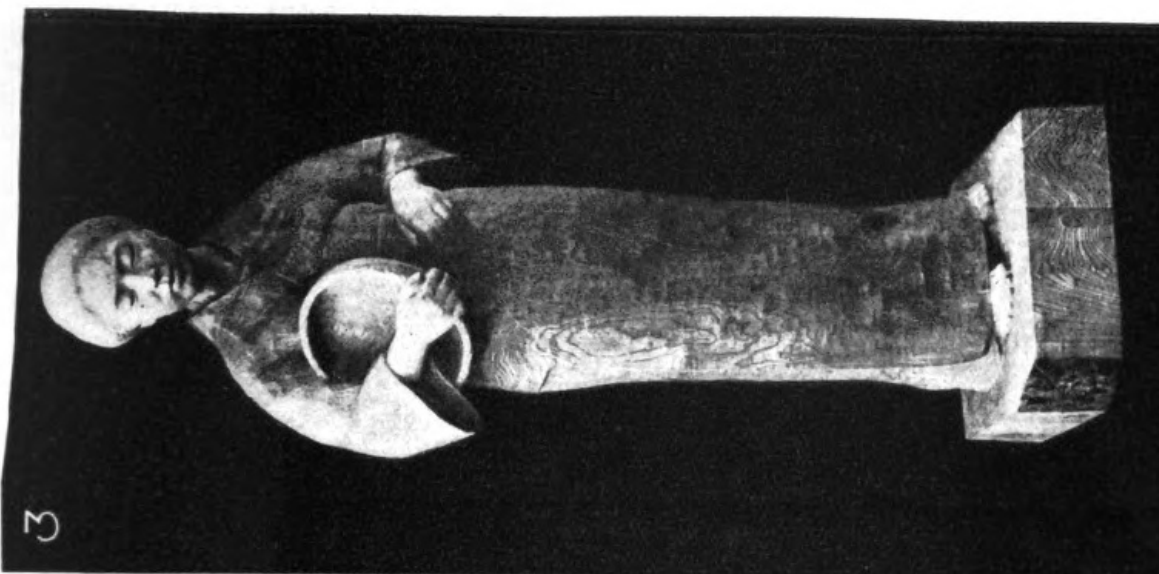




INSECT MUSIC
By Nakaya Kankō



AFTER THE RAIN
By Gyokai Ishimoto



FEEDING THE FOWLS

MODERN WOOD CARVING



KAKICHI UCHIDA, M. P., PRESIDENT JAPAN INDUSTRIAL ASSOCIATION

THE ADVENTURES OF GUMPEI

WIDOW MYOSHUN was a skilful acupuncturist who dwelt in Kumamoto. Her deceased husband had been a well-known practitioner in this line and, having no offspring, previous to his death he had taught her his secret art. From that time forth she had never sought for a second husband, but had devoted herself to this noble occupation; and being thought especially useful to sick ladies, she freely visited the samurai quarters of the town.

There lived in Kumamoto at this time a samurai named Zenrenji Geki, who had a younger sister of eighteen—O-Tane was her name. With no young man devoted to her, and having long kept her lonely room, this girl was at last taken ill from grieving over her sad fate. Myoshun came and punctured her body with needles. O-Tane gradually recovered. From this time the acupuncturist frequented the house of Zenrenji, and was much more favoured there than at any other place. Occasionally she was given old clothes, and was thus enabled to live a happy life.

The daimio whom Zenrenji Geki served had a vassal named Fukushima Gumpei. A young fellow of twenty-six, Gumpei was skilled in military arts. He had no wife as yet. He had been desirous of marrying a beauty, so when Myoshun, who used often to go to his house,

happened to say that she knew of a very beautiful young lady, and that she was Geki's younger sister, the young samurai, on hearing this high praise, grew enamoured of the young lady at once.

"If I can only marry her," said Gumpei to Myoshun, "I will offer you something in return for your kind offices, ma'am."

"Depend upon it," answered the medical lady, "that girl shall be your wife, Mr. Gumpei."

Myoshun forthwith repaired to Geki, told him what Gumpei wished, and succeeded in arranging the marriage. Betrothal presents were duly exchanged. The eleventh of the eleventh month being an auspicious day, the wedding ceremony was to be performed at that time. On the appointed day Myoshun came in a palanquin in quality of go-between, accompanied by the bride; they were ushered into the parlour. Gumpei eagerly looked into the bride's face. Alas! her face was broad, her forehead bulging, her hair scanty, her nose flat, her lips thick. In a word, she was inferior to any of the maid-servants in the house. Gumpei got angry, called Myoshun and said, "Confound you, you old hag! You are a great liar. If you were not a woman, I would not leave you alive. Only if you take that woman back to Geki's house, will I spare your life."

THE ADVENTURES OF GUMPEI

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WIDOW MYOSHIUN was a skilful seamstress who dwelt in Kunitomo. Her deceased husband had been a well-known physician in this line and, having no offspring, previous to his death he had taught her his secret art. From that time forth she had never sought for a second husband, but had devoted herself to this noble occupation; and being thought especially useful to sick ladies, she freely visited the samurai quarters of the town.

There lived in Kunitomo at this time a samurai named Nantenji Geki, who had a younger sister of eighteen—O-Tane was her name. With no young man devoted to her, and having long kept her lonely room, this girl was at last taken ill from grieving over her, and later Myoshin came and punctured her body with needles. O-Tane gradually recovered. From this time the acquaintance invited the house of Nantenji, and was much more favoured there than at any other place. Occasionally she was given old clothes, and was thus enabled to live a happy life.

The daimio whom Nantenji Geki served had a vassal named Tokuhashi Gumpei. A young fellow of twenty-six, Gumpei was skilled in military arts. He had no wife as yet. He had been desirous of marrying a beauty, so when Myoshin, who used often to go to his house,

do you intend to pass over them, you poor wretching? I set out on this tour because you invited me to come with you; but you walk so lamely." And Hachikuro laughed clapping his hands.

Greatly provoked at this, Rimpachi said in an angry tone of voice, "Though I limp, I am a point ahead of you—you shall understand that right now." So saying, he drew his sword and sprang upon his revolver. Hachikuro quickly crossed swords with him, and the two fought furiously. At this critical moment the ghost of Geki suddenly appeared between the fighters and interposed, "Don't fight over such trifles, men. I was murdered by Fukushima Gumpel, and am now a ghost. You are the only one to avenge me, Hachikuro, and your life being thus precious to me, I have appeared here to warn you. If you must fight, do fight only after you have cut down Gumpel. This is my earnest request." As soon as these words were said the ghost disappeared. The two men were naturally astonished and at a loss what to do for awhile; Hachikuro, full of tears, bewailed his misfortune. Rimpachi consoled him and added, "It can't be helped now. Search the world over, find out Gumpel and kill him; I will assist you in doing this."

Hachikuro was thus somewhat encouraged and he and his companion immediately returned home, and found what the ghost had said was true. They two set out from Iigo in search of Gumpel, and wandered about for more than two years. At last they learned that he was living in Mount Tokoro, with a relative named . . . They secretly hastened to the mountain to learn more of him. Gumpel had changed his name to Dogen, taken orders, and now dwelt religiously in

At these words Hachikuro took two hundred yen out of a small box by her side and said rather gravely, "This is the bride's dowry, sir. Though it had not been promised, Mr. Geki was kind enough to send you this present, which may help you to rise in the world hereafter. A beautiful wife will never contribute to one's property; I think I have been most kind to you."

Gumpel flew into a passion, tied up Miyoshin with a rope, forced her into the palanquin, and returned to all the bride's belongings to her house. As for O-Tane, she lamented her misfortune so bitterly that she cut her throat and died. On hearing this Geki hastened up on horseback; Gumpel was prepared for this result and had waited for his coming. Geki jumped down from his horse, and was about to run up on the porch, when several men-servants appeared and stood in his way; he cut down two of them, wounded the rest, and rushed in. A ronin, whose name was Ishikura Yemon and who was a hanger-on at Gumpel's, pierced the intruder from behind with a spear, and killed him. While the neighbors were thrown into a state of hurry-burry, Gumpel murdered Miyoshin and fled, and his house was entirely deserted.

It happened at this time that Hachikuro, Geki's younger brother, was on his way to visit Kumanon. It was winter; the mountains were covered with snow and the journey was not an easy one. His companion, Wada Rimpachi, was fatigued with the long walk and limped on his way with difficulty. At this sight Hachikuro approached and testily said to his fellow-traveller, "You always talked of old boys; but now you are crippled in such a wretched way. We have many good ways to get over, now

At these words Myoshun took two hundred *ryo* out of a small box by her and said rather proudly, "This is the bride's dowry, sir. Though it had not been promised, Mr. Geki was kind enough to send you this present, which may help you to rise in the world hereafter. A beautiful wife will never contribute to one's property; I think I have been most kind to you."

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It happened at this time that Hachikuro, Geki's younger brother, was on his way to visit Kumano. It was winter; the mountains were covered with snow and the journey was not an easy one. His companion, Wada Rimpachi, was fatigued with the long walk and limped on his way with difficulty. At this sight Hachikuro approached and jestingly said to his fellow-traveller, "You always talked big, old boy; but now you are crippled in such a wretched way. We have many more steep mountains to pass over; how

do you intend to pass over them, you poor weakling? I set out on this tour because you invited me to come with you; but you walk so lamely." And Hachikuro laughed, clapping his hands.

Greatly provoked at this, Rimpachi said in an angry tone of voice, "Though I limp, I am a point ahead of you—you shall understand that right now." So saying, he drew his sword and sprang upon his reviler. Hachikuro quickly crossed swords with him, and the two fought furiously. At this critical moment the ghost of Geki suddenly appeared between the fighters and interposed, "Don't fight over such trifles, men. I was murdered by Fukushima Gumpei, and am now a ghost. You are the only one to avenge me, Hachikuro, and your life being thus precious to me, I have appeared here to warn you. If you must fight, do fight only after you have cut down Gumpei. This is my earnest request." As soon as these words were said the ghost disappeared. The two men were naturally astonished and at a loss what to do for awhile; Hachikuro, full of tears, bewailed his misfortune. Rimpachi consoled him and added, "It can't be helped now. Search the world over, find out Gumpei and kill him; I will assist you in doing this."

Hachikuro was thus somewhat encouraged, and he and his companion immediately returned home, and found what the ghost had said was true. They two set out from Higo in search of Gumpei, and wandered about for more than two years. At last they learned that he was living in Mount Tokakushi, with a relative monk. They secretly hastened to the mountain to learn more of him. Gumpei had changed his name to Doden, taken orders and now dwelt religiously in

a thatched cottage. To do him justice, he was really a pious man, but had become cowardly and so concealed himself deep in the mountain.

Hachikuro and Rimpachi broke into his hut one day. The former cried out to Gumpei, "I am Hachikuro, brother of Geki. Your fate is now sealed—draw your sword and fight." But Gumpei was not so courageous as he had been before; he joined his hands and bowed low. "I am now a monk, as you see," said he; "I say mass for Mr. Geki's spirit. So pray save my life, sir."

"Liar that you are," said Hachikuro, looking about the room; "I see you have a spear at the bedside. Your outer garb

is a monk's, but you are really a samurai. So stand up and fight!" At once and quickly Gumpei seized the spear in his right hand, but Hachikuro struck this down with his sword. With his left hand Gumpei then snatched Rimpachi's sword and cut him down. Hachikuro instantly struck down Gumpei and in a second had given him his *coup-de-grâce*. He then wept over Rimpachi's corpse.

Hachikuro shaved off his hair and became a monk not long thereafter; he lived obscurely near the Nakayama Temple, at Tsu, and thus mourned over the death of Geki and of Rimpachi. Their names are remembered only on their tombstones.

THE FIREFLY

Te-no-hira wo,

Hau ashi miyuru

Hotaru kana!

Oh, this firefly!—as it crawls on the palm of my hand, its legs are visible (by its own light).

is a monk's, but you are really a samurai. So stand up and fight!" At once and quickly Gumpei seized the spear in his right hand, but Hachikuro struck him down with his sword. With his left hand Gumpei then snatched Rinpachi's sword and cut him down. Hachikuro instantly struck down Gumpei and in a second had given him his *kyô-gyaku*. He then wept over Rinpachi's corpse. Hachikuro shaved off his hair and became a monk not long thereafter; he lived obscurely near the Nishiyama Temple at Izu, and thus mourned over the death of Gekki and of Rinpachi. Their names are remembered only on their tombstones.

a thatched cottage. To do him justice, he was really a pious man, but had become cowardly and so concealed himself deep in the mountain.

Hachikuro and Rinpachi broke into his hut one day. The former cried out to Gumpei, "I am Hachikuro, brother of Gekki. Your fate is now sealed—draw your sword and fight." But Gumpei was not so courageous as he had been before; he joined his hands and bowed low. "I am now a monk, as you see," said he; "I say mass for Mr. Gekki's spirit. So pray save my life, sir." "I fear that you are," said Hachikuro, looking about the room; "I see you have a spear at the bedside. Your outer garb

THE FIREFLY

Tô-no-his wo,

Han ashi miyure

Hotoru kana!

Oh, this firefly!—as it crawls on the palm of my hand it is so
visible (by its own light).

BOOK NOTES

to demonstrate to the world the fact that Japanese literature and art have foundations not less deep than those of our Bushido.

"On the other hand, we must have the brightness of mind to recognise and correct our faults, so that we may make ours a civilisation that will compel the admiration of the world. Whether or not European civilisation, which we have to some extent adopted, is really good for the wholesome development of our nation is a question which still awaits our mature consideration. In order to enjoy unrestricted the future possibilities of the world, we must look at things not only from a national, but also, from a world-wide point of view, abandoning the present idea of extreme exclusiveness and endeavouring to improve our position in the family of nations not by military achievements but by pacific means. This is, indeed, the surest way to make Japan one of the great powers both in name and in reality."

In order to accomplish the object above stated the Yamato Society has been established. "An Introduction to the History of Japan" is the first of the series of publications projected by the Society. In its preface to his book the author says:

"The principal aim of this work, written at the request of the Yamato Society as the first of its projected series of publications, is to furnish a synopsis of past history in order to give a general sketch of the history of Japan. The public to which it is intended is not the professional historians and students of history now working in our country, who are already greatly encouraged with and equipped by a superiority of

"An Introduction to the History of Japan," By Katsuro Hara, D. D. Putnam's Sons, New York and London, 1920.

From preceding numbers of *The Japan Magazine* wherein we have already mentioned the establishment of the Yamato Society, these paragraphs are quoted:—

"Japan has a brilliant civilisation of which we may justly be proud. In fact we have painting, sculpture, architecture, lacquer-work, metal-crafting, ceramics, etc.—all of striking quality; in literature, our poetry, fiction and drama are worthy of serious study; in music and on the stage our progress has been along lines which accord with the development of our distinctive national character, and is by no means behind that of Europe."

"Europeans and Americans, however, have failed as yet to appreciate the essential worth of Japan's civilisation. Some foreigners, it is true, speak highly of Japanese fine art, praising Japan as a country devoted to art; but the works that they admire are not always essentially characteristic of Japan, nor are they representative works of Japanese artists. The number of foreigners aware of the existence of an indigenous literature in Japan is extremely limited."

"For such regrettable ignorance, however, we can blame no individual countries; for we have made every little effort to promote the appreciation of our civilisation by other peoples. It has been our earnestness to learn the best of European civilisation, continues to disregard the necessity of making known to our own civilisation to people abroad the world's misconception of Japan will forever remain unaltered. It is our duty, in fact,

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over-detailed materials and a plethora of contradictory conjectures and hypotheses. The book is, strictly speaking, intended for those Europeans and Americans who would like to dip into the past, as well as peer into the future, of Japan,—Japan, not as a land of quaint curios and picturesque paradoxes only worthy to be preserved intact for a show, but as a land inhabited by a nation striving hard to improve itself, and to take a share, however humble, in the common progress of the civilisation of the world."

Dr. Hara is professor of history in the Kyoto Imperial University and known as a scholar of extensive learning. "For Japanese historians," says the professor, "the need has never been more urgent than now to make an attempt at writing a history of their own country for the sake of foreign readers. On account of the Great War, the so-called European concert, that is to say, the Areopagus of a few nations, will be superseded by the concert of the World. The post-bellum readjustment and reconstruction, national as well as international, of countries belligerent and neutral will be an overwhelming task such as the nations of the world have never before undertaken. Perhaps there will follow a long period of peace, but the feeling of nations toward one another will in all probability continue sensitive and acute, and this sensitiveness will not easily subside. And in such a nervous and critical age as that, Japan's position will be an exceedingly difficult one. Hitherto every move she has made, every feat she has achieved, has been made an object of international suspicion, especially in recent times. Japan, however, cannot help making progress in the future, whether welcome to other nations or not, for where there is no progress, there is stagnation. Hence arises the imperative necessity, at this juncture, of an attempt by the Japanese to explain themselves by telling their own history, and by so doing to procure a thorough understanding of themselves, their character and characteristics, not only as they now really are, but as they used to be in the past. That is the one object which I have pursued in this volume."

[From The Japan Advertiser]

A few years ago a number of leading Japanese gentlemen got together and formed the Yamato Society. They had perceived that the work of making Japan known to the West had been almost wholly undertaken by foreigners. Doubtless they also perceived that while many foreigners, especially those who had lived longest in the country, were sympathetic, others were strongly critical. Few countries have suffered more than Japan from crude criticism and crude eulogy. While the battle of the books has raged, Japan herself has been dumb. But Japan has a history, a literature, and a culture of her own which if they were but known would introduce her to the society of nations in a far better way. So the Yamato Society, consisting of enlightened and wealthy men, was formed in order to organize and finance the publication in foreign languages of Japanese historical and literary works. It is a noble and patriotic aim, well worthy of the assiduous support of Japanese Mæcenas, and its first fruit comes in attractive and valuable form.

"At last," said Dr. Griffis, in a review which the *Advertiser* quoted, "we have a history of Japan which does not begin with the ages of eternity or 660 B.C." In other words, this is history on the modern plan, conceived in the modern spirit. Professor Hara has nothing to say about the mythological period. He sketches in broad outline the Japan of which records exist, and he applies no criteria different from those that the most rationalistic historian of a Western country would apply. He is not alone in doing this. The portions of Mr. Nagata's account of the Imperial dynasty which the *Advertiser* translated a few days ago show that some Japanese scholars understand that there is no need for treating mythology as sacrosanct. It is not necessary to get angry about the myths; all one has to do is to recognize respectfully that mythology and history are separate departments. No one is going to deny the rationality of the Romans because a temple to Romulus and Remus stood in Rome in the Augustine era. History can afford to leave mythology alone.

You cannot explain Japan by myths of Sun-Goddesses and impetuous male deities and Professor Hara, who knows it, does not try. The Japan that we see in his pages is a nation slowly unified out of mutually assimilative streams of incomers conquering the land from the primitive Ainu, who, whether autochthonous or not, were in possession of the islands when the inroads of the Japanese began. They were not then Japanese. "None would be bold enough," says Dr. Hara, "to assert that the Japanese were a homogeneous race from the beginning." Many of them, he thinks, came from north-eastern Asia, but there were many from the south—a vague word, including China as well as Malaya—and "the relative distribution is now a question very hard to settle definitely."

For more than a thousand years the Japanese and the Ainu contested the ownership of Japan. The Ainu were slowly but irresistibly driven back. The Emperor was at first the greatest seigneur among many seigneurs. The pressing need of unity made the Imperial House eventually supreme.

All this is on familiar lines. How, indeed, could Japan's history be otherwise? It is only obscurantism which imagines the necessity for repeating the native fables by which primitive men explained or adorned their origins. One hopes that Professor Hara's robust realism will soon be imitated in the text-books.

By the beginning of the seventh century the long process of centralization had reached a stage at which it might be said the Japanese were a nation, and the rulership had taken on the curious dualism which has since been its constant mark. The Emperor, head of the ancestral cult, owner of a vast domain and of multitudes of people, towered above the other members of his family. The sanctity of his person was established. Yet, side by side with this definite emergence of the Mikado, the Soga family as Mayors of the Palace, had obtained an authority which the Emperor could hardly control. Buddhism became the religion of the nation, the great enlightening stream of Chinese civilization

began to flow in steadily, and a vigorous, unified race reached its first flourishing stage of civilization.

The rest is a story of evolution and growth. The bright, romantic era of Nara passed into the sterner military Shogunates, and for many centuries Japan was passing through feudalism, a test which every nation must undergo if it is to become organized at all. With Hideyoshi the unification of Government was completed. Iyeyasu garnered where Hideyoshi had sown, and the Tokugawa rule gave the land two and a half centuries of internal peace. Although this rule was purely military, and though its forms were feudal, the long peace allowed a vigorous and varied national culture to develop, and so, though the forms which the first foreigners saw were those of the middle ages, the spirit of the country was not mediaeval, and Japan was able successfully to make the effort which has brought her safely from the old to the new.

The book is not a list of warriors. War, and even politics, are subordinated to an account of the development of the life and institutions of the nation. And at the close the national ideal of the Japanese people is thus stated: "What we aspire to earnestly as our national ideal is to make our country able to stand shoulder to shoulder with the senior Western nations in contributing to the advance and welfare of world civilization."

It is unfortunately necessary to add that the English of the book is not equal to its other qualities. Such colloquialisms as the statement that someone had been sent to Kyoto to "look out" for the Shogunate, meaning that he had been sent as an observer, disfigure a serious historical work. The reader is frequently irritated by such slack English as "we need not much lament about losses, which etc." (p. 277) "the selection of Yedo by Iyeyasu as the site of the new Shogunate created a political situation like that of Kamakura by Yoritomo," (p. 317); "the endeavor to write down the national history" (p. 363). The book is beautifully produced, paper and printing being alike excellent, but the paper with which the boards are covered,

though pleasing to the eye, will fray with wear. These are incidental defects which would scarcely call for mention were it not that the book is the first of a series which should fill an important place in the literature of Japan. The coming publications of the Yamato Society will be awaited with keen interest.

"Japan—Real and Imaginary,"

By Sydney Greenbie. Harper Brothers, New York.

(Z. K. P. in *The Far East*.)

Among western publishers, there are some who have no standard of values when it comes to the selection of works dealing with Japan, or else scruples regarding values are cast aside in favour of an entertaining volume that may tempt the reading public.

Otherwise, it is difficult to decide the reason of a remarkable declaration of faith as to those considered best fitted to write upon Japan in connection with a new volume Harper's have recently issued: "Japan—Real and Imaginary," by Sydney Greenbie. This declaration is as follows:

Most people who write about Japan have either been there too long, or not long enough—they are either propagandists or mere tourists. This book might be called Japan revealed—for it is an honest attempt of a man who knows his Japan well, but is not unduly prejudiced in her favour, to interpret the country truthfully to America. So much of what has been written about Japan has been inspired by her government, that this fearless and truthful account of Japan as she is seems by contrast sensational and startling.

It is very enlightening to know from Harper's that a long residence in Japan disqualifies a writer. This idea seems to disagree with the accepted rule that the more knowledge a man may have upon a

subject the better able is he to argue about it. The plea that familiarity with the country makes a writer less able to tell the truth is disproved by the fact that the books written on Japan by Occidentals of real permanent value have all been penned by those who have been many years resident in the country.

Could anything be more naïve than the idea that long residence in Japan makes propagandists of us all!

It would seem that unless a writer joins in a chorus of criticism, nay abuse, what he writes is not to be considered sincere.

Harper's evidently are so behind the times that the least glimmer of the growing importance of the Eastern point of view, as distinguished from the transient point of view, has not yet dawned upon them. What America is suffering from is a surfeit of books written by superficial observers, and the true inwardness of Japanese history, literature, drama, life, philosophy, is neglected. Of what use are thousands of books recording fleeting impressions of a country by persons, however gifted, who merely generalise, and in a manner that dozens of others, with a year's stay to their credit, have done in exactly the same way before them, without finding one clue to the real Eastern point of view?

No one ever thinks of judging England, France or America on the impressions of persons who write in a trifling fashion that betrays the shallowness of their observations. To understand other countries it is necessary to understand their point of view, and Japan is no exception to the rule. Let the soul of Japan speak for itself. There are hundreds of volumes dealing with the Eastern point of view waiting to see the light of day, and the publishers who are

[illegible][illegible][illegible]

There is no argument of there is about it. I think that the writer, without the least particle of knowledge upon the subject, has called "vulgar." There are reasons why we cannot be present in the United States, but the opposite is the fact. Kipling is a hundred per cent more moral and less vulgar than the American average, for the simple reason that it is a purely male product and has, except I think, extremes inseparable in a literature where the players are mixed.

...the fact that the ... of the ... since the ...

making a good thing bad and a bad thing good.

as indicated in the first and second
columns of the following table. The
total number of specimens of the
first group is 100, and the total
number of specimens of the second
group is 100. The total number of
specimens of the first group is 100,
and the total number of specimens of
the second group is 100. The total
number of specimens of the first group
is 100, and the total number of
specimens of the second group is 100.

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1. The first step is to identify the problem or question that needs to be answered. This involves understanding the context and the specific requirements of the task.

alive to this fact will reap a golden harvest.

Since Mr. Greenbie is described as knowing his Japan well, and so is able to interpret this country faithfully to America, and is so very, very truthful that what he has written seems by contrast to government propaganda sensational and startling, the reader is prepared for something quite out of the ordinary.

He gives us, to begin with, a description of the charm of landing in this ancient land and then plunges into some mild geisha dissipations in order to know the people of the country,—and determined to see Japan travels about on sight-seeing expeditions to Osaka, Nara, Miyajima; is a monk for a night on Koyasan, sees Nikko and the tomb of Iyeyasu; and of course the ascent of Fuji is not omitted. His visit to the Capital appears to have been somewhat curtailed, for his description is limited to a criticism of the accommodation found at the Yamashiroya, an inn near Ueno Park, where he put up, and was obliged to get into the tub with other guests of the place.

The writer's dictum that Tokyo is medieval Japan would certainly cause some resentment among the Yedoko if they were to hear their city so defamed. Kobe, Mr. Greenbie considers the hub of modern Japan; and further he writes that as Kyoto lies near the important centre of industry of Japan, Tokyo will eventually be off the macadamised roads of the coming Japan! This will be news to those who regard Tokyo as the outpost of Asia,—the metropolis of the Orient, and the very centre of all that is interesting or worth while in the Empire!

Feeling that his picture of Japanese life would be flat if he dwelt upon the happier

phases, and considering that infatuated westerners have been too indulgent in praise of Japan, Mr. Greenbie took to an investigation of the nether worlds, and saw as much unpleasantness as possible as an antidote to the fulsome praise of tourists. He made trips to the slums of Tokyo and Kobe; visited prisons; took pains to find out a good deal about the eta and the underworld.

Then seeking other fields to conquer he dwells on the all too well known defects of the educational system, and ventures the not very flattering opinion that the foreign instructor is an inconsequential drudge, which may be interesting to the many Americans in Tokyo who belong to the teaching fraternity.

The author's very readable style; the excellence of the illustrations and make-up, and the fame of the publisher may indeed carry "Japan—Real and Imaginary" far with the reading public of America, but it is to be regretted that there are so many misstatements of fact in the volume which makes it misleading instead of "startlingly true" as the Harper's endorsement would have it.

The most flagrant of these is about the theatre, that the writer, without the least particle of knowledge upon the subject, has labeled "vulgar." Thus an erroneous idea may be scattered broadcast in the United States, but the opposite is the truth. Kabuki is a hundred per cent. more moral and less vulgar than the American stage, for the simple reason that it is a purely male product and has avoided those extremes inseparable in a theatre where the players are mixed.

The author also puts forward the remarkable idea that all the theatres of Japan are located near rivers since the actors were called riverside beggars.

The first Kabuki show did originate on the banks of the Kamogawa in Kyoto some three hundred years ago, but since that time the theatres have been erected wherever the proprietors and authorities agreed. He calls Danjuro the ninth a *karwaramono*, some informant telling him of the epithet used as a term of contempt long ago by the samurai for the people who did nothing but furnish entertainment. In a country where acting is a fine art Danjuro stood at the head of his profession and was one of the most distinguished members of the Ichikawa line of actors, the founder of which was of samurai origin.

Commenting on the actors in general this truthful recorder of Japan says :

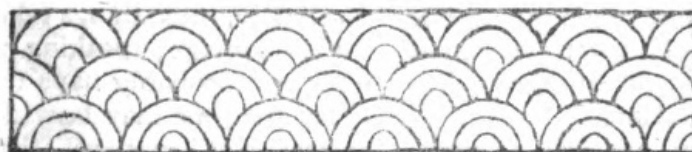
Vagrants as they were, it is easy to realise they would pick up an understanding of human nature and indifference to established form together with stories and happenings which would make them the delight of the dull stay-at-home Japanese.

Of all the ignorance displayed with regard to the Japanese theatre from the Encyclopedia Britannica down, this is the most ridiculous statement that could have been invented. Chushingura and Kanjincho, masterpieces of Kabuki, originated by wandering beggars! And Chikamatsu Monzaemon, Takeda Izumo, Namiki Gohei, Sakurada Jisuke as playwrights,

not to forget the Ichikawas, Sawamuras, Nakamuras, Iwai Hanshiros, Utayemons and Kikugoros, the proud aristocrats of the theatre, loved and worshipped by their generations! It is a pity that the writer did not take more pains to verify his facts before libelling an institution of which during his twenty-six months in Japan he lived in entire oblivion.

The book makes a melancholy impression upon the Occidental who has been long resident in Japan. A transient, well-meaning young American who becomes an instructor in the Kobe Higher Commercial School, during his stay has no real contact with the genius of the land,—the artists and artisans, the writers, professors, musicians, actors and journalists,—and although he professes to be in search of the intellectual currents of the country, has little opportunity to come into contact with the best brains, gaining his information from the less educated members of society. It is a sad commentary upon the exclusiveness of Japan's intellectuals, coupled with obtuseness on the part of the Westerner.

But as far as the publisher is concerned this lack of vision in the author does not matter, for it often seems that truth is not what the publisher wants from the East, because it does not pay.



FROM THE JAPANESE PRESS

A Philosophical
Garden near
Tokyo

Not long ago three of the students of the Upper Department of the Meiji Gakuin asked me to take a little jaunt with them of a Saturday afternoon. They told me that there was a place out in the country a few miles where all sorts of sprites and hobgoblins were, and that the strange and uncanny features of the human mind were there lined up for inspection. I went with them and found something different from anything that I had ever seen.

I have not met the founder of the place—that pleasure awaits me, I hope—and so I cannot speak words from his own mouth as to the purpose in materializing his philosophic ideas just in the way he has done, but the conception I gather now from several visits there is that Prof. Inoue Enryo has tried to create a retreat in the garden of an old daimyo's estate where men philosophically inclined may advance their spiritual culture and be reminded continually of philosophical ideas. Perhaps it is an attempt to Japonicise the Ancient Academy or Lyceum outside the city of Athens.

The philosophical hall and the accompanying buildings and pavilions are situated for the most part on a low hill from which eight so-called "views" can be seen. According to the descriptive circular one is supposed to enter by the gate of "Theory of Philosophy," the popular name being "Gate of Demons," but like many main gates in Japan it is for the most part shut, and the visitor must be content to both enter and depart by the rather insignificant entrance called "The Common Sense Gate."

Upon entering you will see a notice telling you to write your name and

address and anything else you please in the guest book; if you wish the caretaker, ring the bell; it is gratifying to notice a sign telling you not to pay her anything for the tea she brings you. But before taking tea we had better see the hall or temple which gives the name to the whole place.

You will be surprised, I am sure, after I have used such high-sounding names for it, to be told that the square building yonder twenty-four feet each way is the "temple." The door is opened only on Saturdays, Sundays, and holidays—this makes it less vulgar. The floor has nothing on it but the regular mats, but in the center of the ceiling and suspended from it are the things which attract attention. Four posts extend from the ceiling and make the canopy which always covers the main image and holy of holies in a Buddhist temple. These four posts are the forms of the cardinal points upholding the heavens. Gilt and silver glass in the canopy indicate the original nebulous state of the universe. From these posts is suspended a red glass spherical lantern to represent the source of mind; below this hangs an opaque square incense pot to express the physical source. These two have been derived from the eternal matter of the universe. Round sticks radiating from the center of the ceiling serve not only the architectural necessity of supporting the roof but also indicate the manifold forms produced from a common source. Speaking Buddhistically, these things taken together are the main image; speaking philosophically, well, you probably have the idea.

So that one may bow down before the ancient and modern, the eastern and western philosophies, Dr. Inoue has

chosen Shaka (Buddha) for India, Koshi (Confucius) for China, Socrates and Kant. (A parenthetical note says that Jesus Christ is not chosen because this hall is a philosophic one and not religious.) The names of these sages, by the way, are on large tablets on the four sides of the canopy, and the particular name of this building is "The Hall of the Four Sages."

As the above mentioned four sages are universal, a "Six-Wise-Men Tower" has been constructed and up at the top the paintings of two each from India, China and Japan are arranged. A bell is there to call them out when you do obeisance. You are instructed to strike it six times at intervals of two so that the surrounding farmers may not think there is a fire alarm. Having finished the serious part of this tower, the worshipper, if I may call him such, turns to the other part of the process of "going up to the temple to pray." That is the amusement side. In this particular place it consists of quite a vast and heterogeneous collection of curiosities both native and foreign. For example, there are collections of teacups from the railway stations of Japan, pipes from the smokers of many nations, amulets from various temples, post cards and clothes. But we cannot stop here too long.

Up a little hill and we are under the triangular pavilion of the three religions, Buddhism, Confucianism and Shintoism. The photos of three great Japanese scholars are here carved in wood.

Now comes what in a certain sense is the most interesting of all—the gardens of spiritualism and materialism, some five or six acres in extent, and the stone posts indicating philosophical ideas. Here they are in their order:

Study house.
Fence of Monism.
Cave of devils.
Inexhaustible treasury.
Mound of time and space.
Ghost plum tree.
Valley of relativity.
Ideal bridge.
Absolute province.
Monument of sage and saint.
Station of consciousness.

Intuition path.
Way of cognition.
Barrier of logic.
Pond in the form of the ideograph for "mind."
Bridge of general concept.
Subjective pavilion.
Pool of ethics.
Island of reason.
Apriori spring.
Psychology precipice.
Gulley of dogmatism.
Harbor of scientific learning.
Encyclopedic thicket.
Street of skepticism.
Dualism road.
Valley of creation.
Mystery cave.
Aposteriori swamp.
Atomic bridge.
Natural history bridge.
Pond of derived theory.
Objective hermitage.
Garden formed like the ideograph for "matter."
Evolutional drain.
Forest of the universe.
Hill of sensation.
Experience hill, "Bragging pine."
Universal hall.
Skull's hermitage.
The gate of common sense.

But before we go out of the "Common Sense Gate" (we may need a bit now of that "sense without which all other sense is nonsense") let us go through the portal over which a skull tells us to beware both of fire and death (the Tokyo word for both is the same), let us sit down and with our backs to Billiken, the "American god for Happiness," as he is labelled in Japan, sip a cup of tea out of these philosophic teacups and conjure what the toad sitting over there on that skull might be gloating over, of how yonder ghost of good maple could ever use those hands fast fading into nothingness. While the tea soothes us let us forget the terrible badgers and foxes lined up with that rabbit's foot and Billiken and plan to come with a lunch and our chessmen and spend a pleasant afternoon down in that lovely thatch-roofed "Hermitage of Objectivity" until the sun sends his set-

ting rays upon us through the "Forest of the Universe."—By W. E. Hoffsonmer. in the *Japan Times and Mail*.

Shimada on Naval Holiday Mr. Saburo Shimada, former leader of the Kenseikai, in an article written for the *Nichi Nichi* on disarmament, concludes that the general trend of public opinion in Japan is decidedly in favor of some international arrangement for the limitation of naval armaments. Referring to the fate of the resolution of Mr. Yukio Ozaki on disarmament, which was thrown out by the last session of the Imperial Diet, Mr. Shimada makes the point that if it had accurately reflected public opinion the House of Representatives would not have dealt with the motion in such a fashion.

The question naturally occurs why then, the people, who do not regard the House of Representatives as representing their opinion and will, do not make endeavors to put the matter right? According to Mr. Shimada the answer is found in the indifference of the general public toward the parliamentary system. This, in his view, does not invalidate the fact that public opinion is at the back of the movement for reduction of naval armaments.

Turning to the military side of national defence, Mr. Shimada starts his argument for a drastic reduction of the army with the statement that the Japanese army is out of keeping with the progress of the times. "I am the last," says the former leader of the Kenseikai, "to depreciate the achievements which the Japanese army has accomplished in the past. I also concede that there were reasonable grounds for augmenting the military forces in the last decade or two.

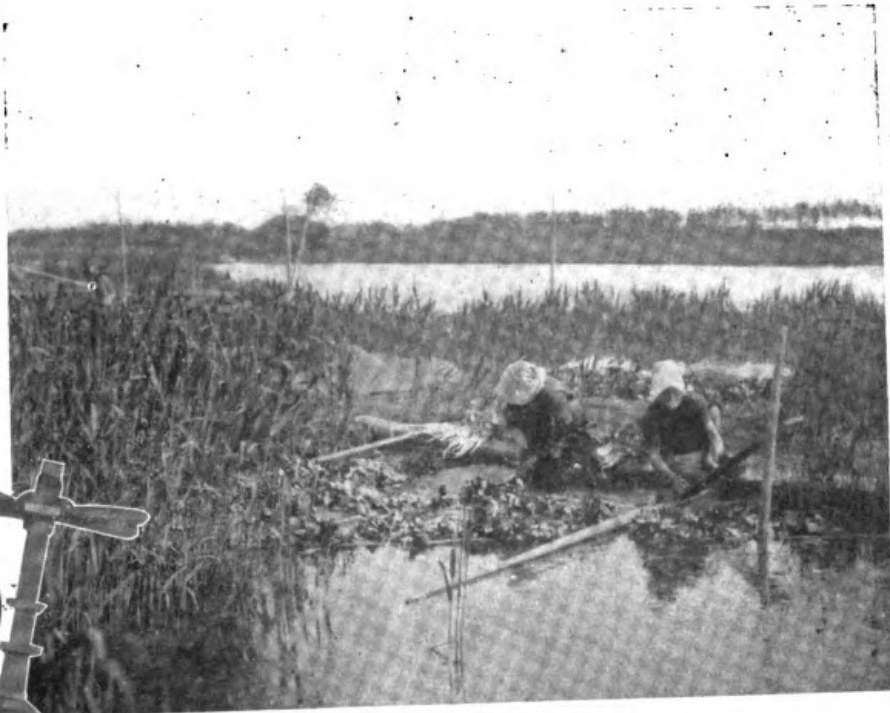
"The World War, however, has changed conditions. The fact that there is no imperialistic Russia to menace Japan is the most powerful argument for reduction of the Japanese army. Japan has 21 divisions, the present strength being the result of a situation in which she felt a menace from Russia. The militarists may point to the situation in China as an argument for the maintenance of the present force. In our view the condition of China furnishes all the

more reason for reduction. Divided against herself, China is unable even to defend herself from foreign aggression. Under pain of decline in national prosperity, Japan must cut her military strength. To insist on the maintenance of a standard which was set up to meet an extraordinary situation when that situation has passed away is perpetuating a condition which both history and experience do not warrant.

"Britain enlarged her navy during the late war, but it was only in order to meet an emergency. With the end of hostilities she stopped building and has since been reducing her fleets. America increased her army for the same reason and the stoppage of the war marked the beginning of reduction of the service forces. There is no reason why Japan alone should maintain her army in the same proportion as when she had a potential enemy to guard against."

A Japanese Rockefeller On Wednesday a man a little more than 40 years old walked into the office of Mr. Seijiro Miyajima, managing director of the Nisshin Cotton Spinning Company, in Kakigara-cho, Nihonbashi-ku, and in an awkward manner said: "I wish to offer you ¥3,000,000 to be used in suitable social service work."

The managing director of the spinning company thought the stranger was joking. It was not a joke, Mr. Miyajima soon found out, and he was overjoyed to know that a wealthy man had been moved by the announcement some time ago that Mr. Kaichiro Nezu, president of the Nisshin company, had contributed ¥3,500,000 for public welfare work, and had decided to join Mr. Nezu in the charity work. Mr. Nezu's contribution is to be used for establishing a higher school. The stranger had read the account of Mr. Nezu's enterprise in the newspapers and decided to follow suit. As to Mr. Nezu's contribution of ¥3,500,000, it has been definitely decided to establish a school, of which Dr. Tokuro Ikki, minister of Education in the Okuma ministry, will become the president. Mr. Nezu further offered ¥1,000,000 to be used for scientific research work or building libraries.—*Japan Advertiser*.



WASHING VEGETABLES



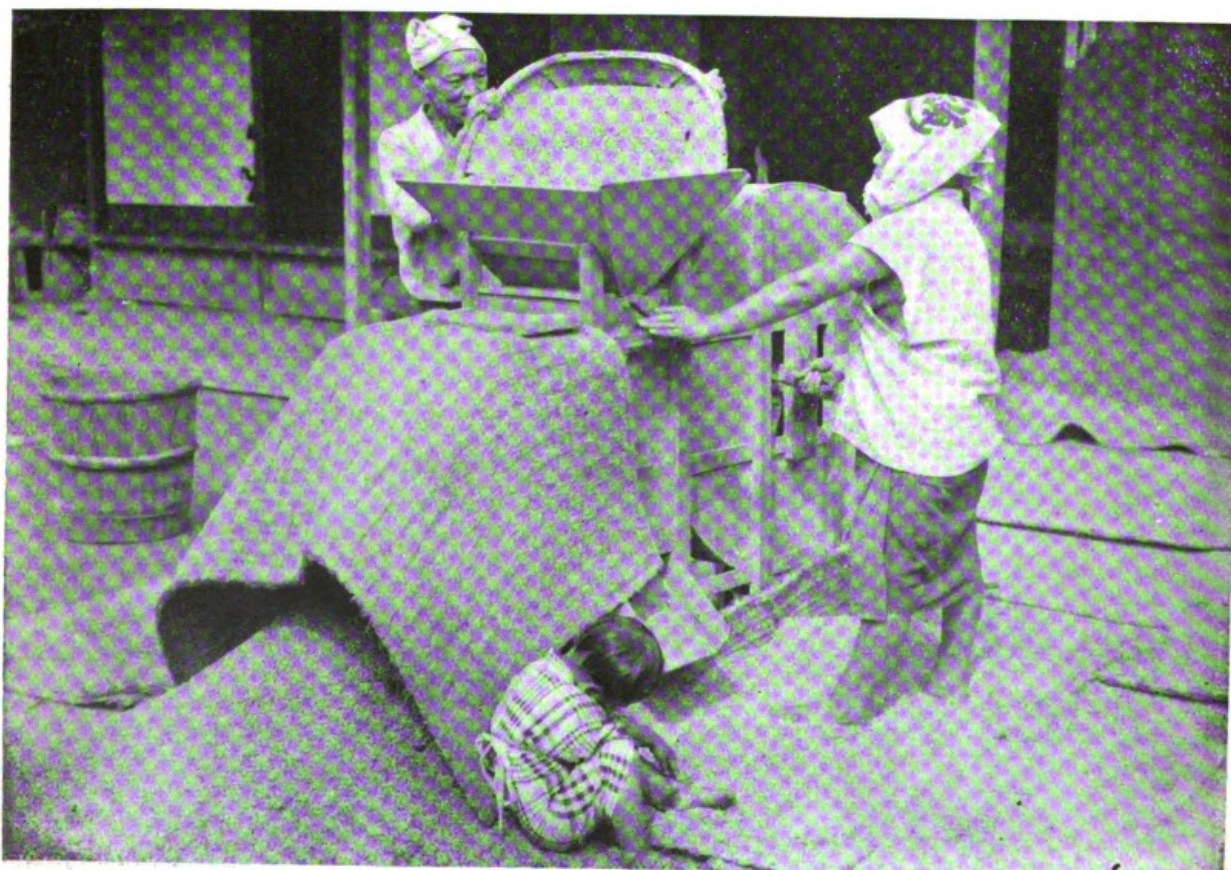
A BIWA PLAYER



A FISH VENDER



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1910

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Representative
Monthly
of
Things Japanese

Vol. XII

Nos. 2-3



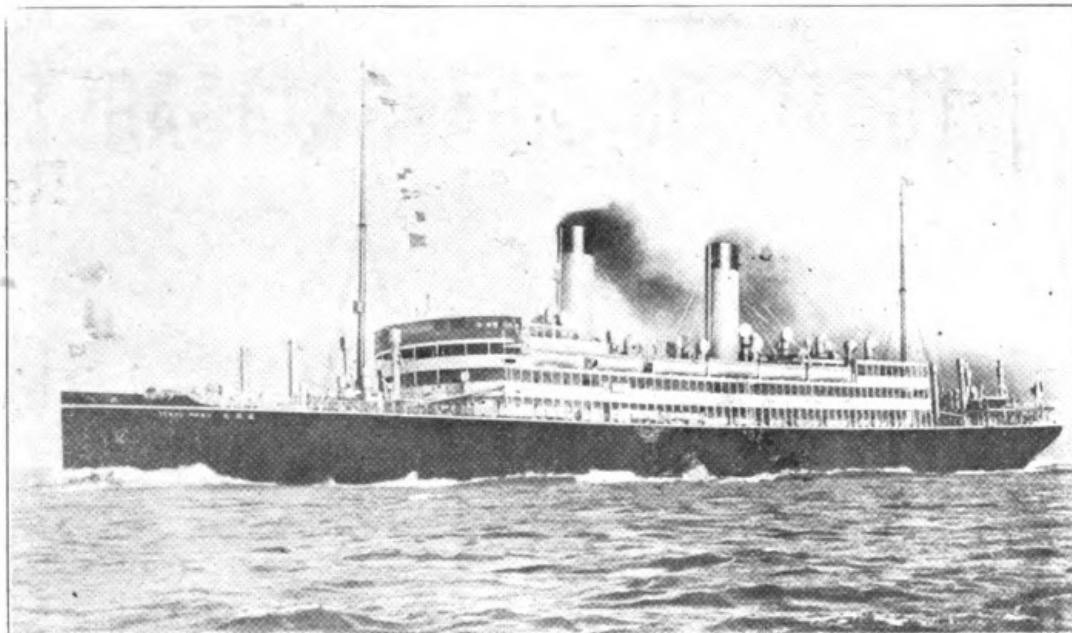
A Snowy Evening at Asukayama, near Tokyo, by Hiroshige I. (1796-1856)

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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

EDITOR:
T. W. HARRIS

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PROPRIETOR:
Shigehiko Miyoshi

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T. Wakameda

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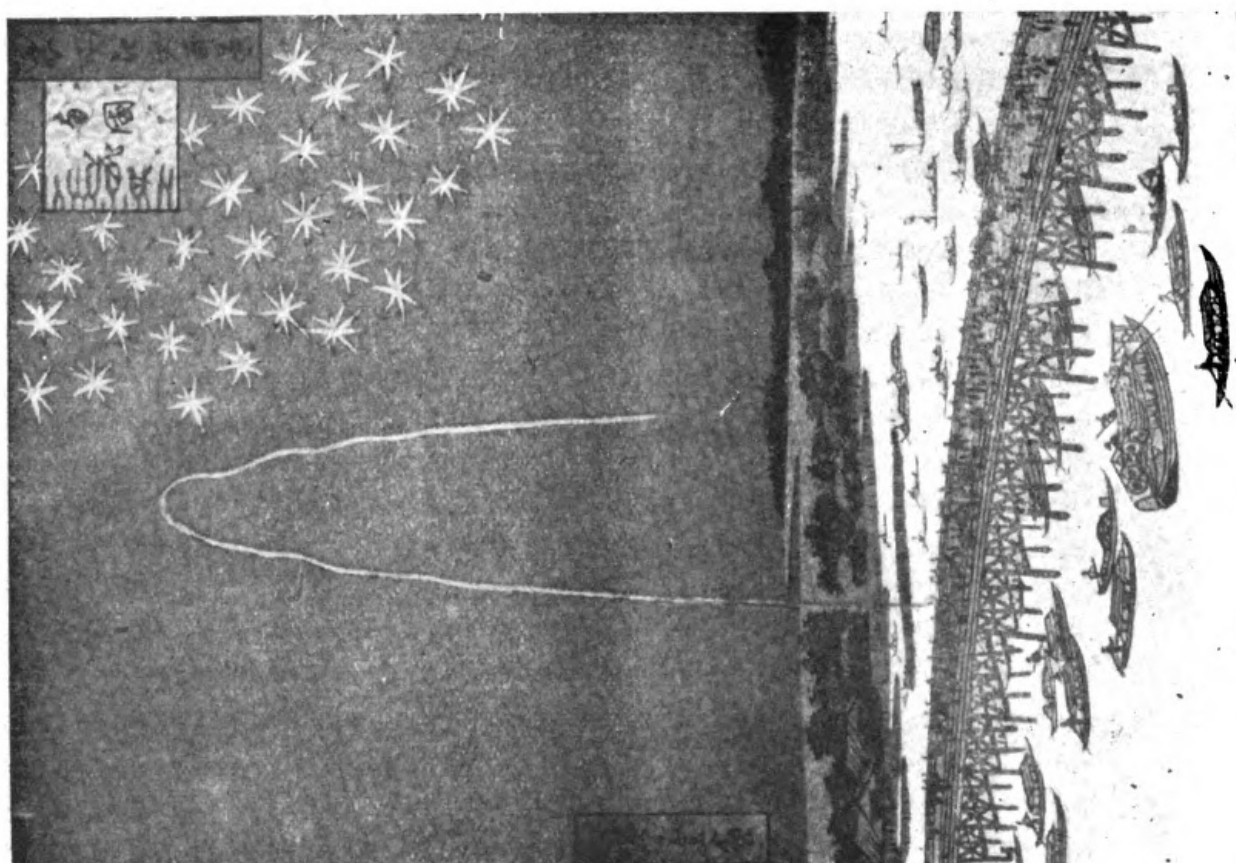
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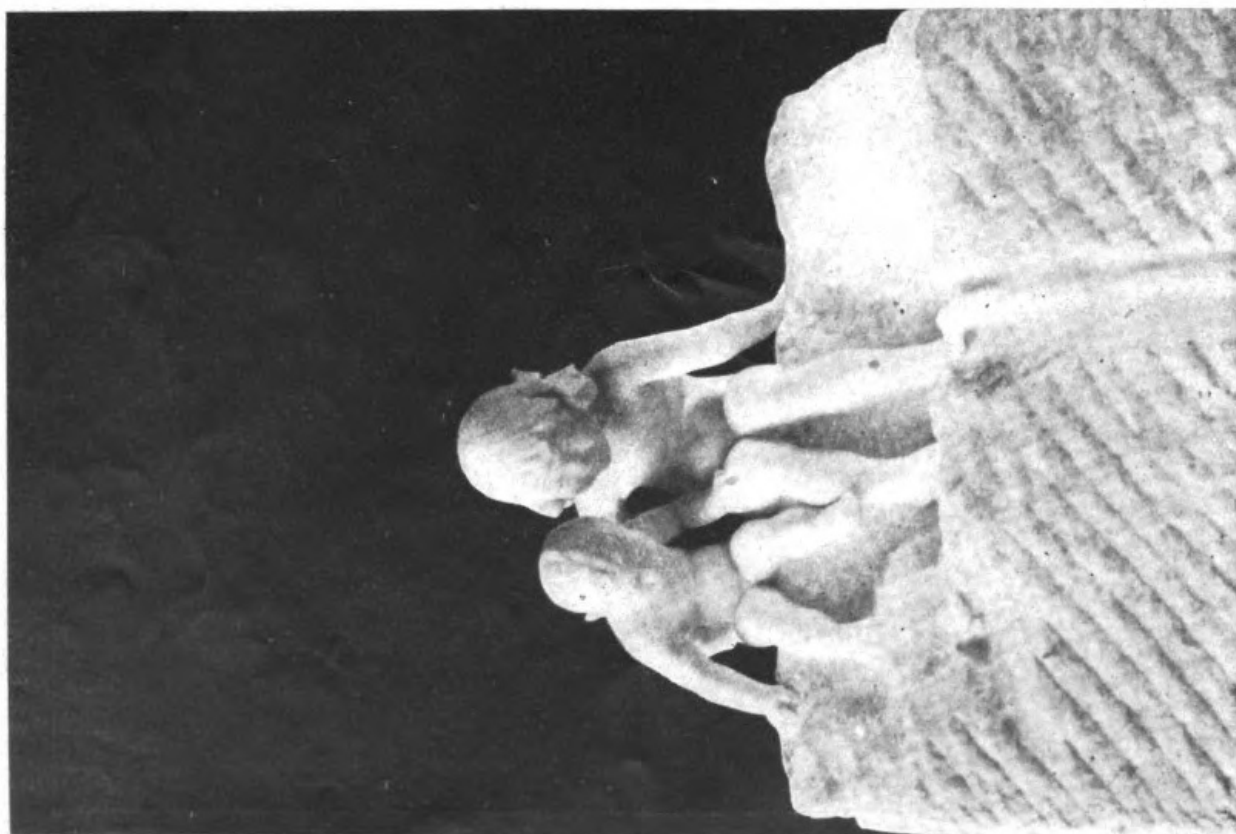
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“SNOW” PAINTED ON SCREEN, BY KOYO ISHIZAKI



FIREWORKS AT KYOGOKU, YEDO (Tokyo), --
BY HIROSHIGE I.



"A FROG" (Marble Carving), BY SHIKAI KITAMURA

enshrined in this holy ground in prehistoric times. Manjusri's apparition was revealed to a vassal of the Emperor who visited the holy place of Kuse-no-To, and the apparition caused the darkness to become flooded with the light of the sacred lanterns before this visitor, and then an angel appeared who seemed to be dancing, drawn down to the depths of the sea by the raging billows. This was written by Kojiro.(Ext. No 1)

June—"Minazuki-Barai" is a drama about a girl living at Muro in Harima province, who was engaged to be married to a man who had come to Muro from Kyoto. She loved him deeply and so she journeyed to Kyoto herself to meet him. She reached the Kamo Shrine on June 30th in time for the "Exorcism" which always took place there at that time. During this time many persons were exorcised of evil spirits by Shinto prayers. This girl put on strange headgear, consisting of a hat worn by nobles in olden times, and carried a hoop named the "June Exorcism Hoop," made of miscanthus, in her hand; and she danced on the grounds of the Shrine with desperate courage, madly calling out in a loud voice that a god would "exorcize the evil spirits in all those who jumped over this holy hoop, the pure, clean hoop shaped like the full moon." The man to whom she was betrothed sent a messenger to her at Muro in Harima province from Kyoto to greet his bride. But unfortunately she had disappeared before receiving his message. His grief was so great that he got up and visited the Kamo Shrine to pay homage and to pray the god to help him find the girl by the divine assistance of the "June Exorcism." His prayer was answered and he met her while she was dancing on the grounds of the Shrine; so he blessed the god's benevolence and took her away to his home. This was written by Yasukiyo.(Spl. No 4)

June—"Sagi" is a drama about the night-heron. The Emperor Daigo (898-930) was pleased to signify his intention of visiting the Imperial Garden named "Shinzen-En" in Kyoto, and gave his Imperial order to a vassal to catch a night-heron at the water's edge. The vassal was puzzled to know how to catch the bird which was flying about rapidly, so at last he cried out to the bird "Listen, night-heron, this is an Imperial order." The bird at once flew down and back to the spot whence the voice came, drooped its wings and bowed humbly, so that the vassal was able to catch it easily and joyfully presented it to His Majesty in person. The Emperor was delighted with the night-heron's obedience and honoured it with the fifth order of court rank as a special mark of favour. Every one present on the occasion was deeply moved by a sense of gratitude for the boundless benevolence of the Emperor, and danced with great delight; and then the bird was set free and it flew joyfully away in the air. This was written by Séa.(Ext. No 12)

(To be Continued.)

chancing, drawn down to the depths of the sea by the rapid billows. This was
 stored lanterns before it is visible, and then an angel appeared who seemed to be
 and the apparition now on the darkness to be more flooded with the light of the
 revealed to a vassal of the Emperor who visited the holy place of Hama no To,
 enshrined in this holy ground in praise to the sea. Blaisius's apparition was

Shrine; so he blessed the god's benevolence and took her away to his home. him find, he giving a divine name of the "Jinn-fukuroku". His prayer up and said that he would pay him, and to pay the god to help appear, but he was giving him money. The god was so good that he got province from him to give him money. This money was by him and all man to whom he was indebted, and a messenger to him at Minato. He him over this help, but the young man was angry like the full moon. The loud voice that a god would "exorcise the evil spirits in all those who jumped on the grounds of the Shrine with respect to money, calling out in the form of a "Jinn-fukuroku" made of money, in her hand; and she danced consisting of a lot with her. This in other times, and carried a heap, named exorcised of evil spirits by Shinto prayers. This girl put on strange headgear, always took place there at that time. During this time many persons were reached the Kamo Shrine on June 30th in time for the "Fukuroku", which she loved him deeply and she journeyed to Kyoto herself to meet him. who was engaged to be married to a man who had come to Japan from Kyoto. June—"Minato no Kamo" is a famous place, a girl living at Minato in Harima Province, written by "Kojiki" in 712 A.D. (Part No. 1)

This was written by Yankiyo..... (Spl. No 4)
June—"Sai" is a bird about the neighborhood. The character (Sai) (393 930) was pleased to signify his intention of going to the capital. (Sai) was a "Shi-sai" in Kyoto and gave his Imperial order to a vessel to catch a night heron at the water's edge. The vessel was ordered to catch the bird which was flying about rapidly about the wind. "I listen night-heron, this is the bird." The bird at once flew down and back to the spot where it was ordered to go and it was found humbly, so that the vessel was able to catch it easily and joyfully presented it to His Majesty in person. The bird was caught with the right foot's obedience and presented it with the left foot's and as a special mark of favour. I have not present on the occasion of the capture of the bird gratitude for the kindness bestowed on the bird and I have a great delight; and then the bird was sent to the capital in a joyful way in the air. This was written by Sai..... (Spl. No 4)

(Signature)

THE AINU AND THEIR FOLK-LORE

By I. BATCHELOR, D.D., F.R.G.S.

The Origin of the Ainu

THESE can be no doubt but that those Ainu now living in Hokkaido and Saghalien are the last remaining representatives of one of the old aboriginal races formerly occupying Japan. They were here when the first Emperor Jimmu Ten-o and his retainers crossed from Kyushu to Yamato about the year 660 B.C. or at the time of the Babylonian captivity of the Jews. The origin of the race is lost in obscurity, for the old tradition current among some folk of their descent from a brute beast and a Japanese Princess who escaped from her home in a boat, is both incredible and derogatory. It may be with good reason presumed that this legend was originated by their less polite neighbours as an easy way of accounting for the hairiness of the people. And doubtless the story has had a good deal to do with the inglorious way the Ainu have been regarded from time immemorial by the Japanese in some quarters. I do not think it at all improbable that perhaps in by-gone ages some Japanese lady of high rank may have fallen in love with an Ainu chieftain and made a romantic marriage with him. The offspring of such an union would naturally be called *Aiwo-ko*, that is, "mongrel" or "half blood."

Indeed they are often so called even at the present day. Moreover, there is not much difference between Ainu, which is the proper name, and *inu*, which is "dog" in Japanese.

There is a short tradition which claims the bear as the ancestor of the Ainu, and yet another which would have us believe that they were descended from eagles. It is quite possible that these are simply survivals of totemism.

The present habitat of the Ainu is Yezo, or Hokkaido, as the island is now called. This island came definitely into the foreground of Japanese history about the year 662 A.D. when one called Abe no Hirata established a garrison in the present province of Shiretoko and set about the exploration of the land. But prior to the 16th century, very little was heard of it. During this century, however, efforts were made by one Takeda Nobun to colonize it. The lords of Matsuyama are the descendants of this celebrity. Their seat of government was named Matsuyama and lies at the southern end of the island. The authority of Matsuyama Yoshinori was recognized by Tokugawa Iyeyasu in 1604 and came to an end in 1868. In this year Yezo was divided into nine provinces. Most of the Ainu live in Hidaka, Iburi, and

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Togachi districts. I was told by some Ainu that Hokkaido was once two islands being divided by the sea coming from the west at Ishikari through to Tomakomai on the east coast. The southern island was called Ushma, *i.e.* *Peninsula Bay*, and the northern island *Noshke-moshiri*, *i.e.* *Mid-island*. The Saghalien Ainu today call Hokkaido *Noshke-moshiri*. It is said by the Ainu that there was once a big earthquake here which lasted one hundred days, the result being that sand rose up out of the sea and made the two islands one. The nature of the soil indicates that the Ainu tradition is correct.

That the Ainu race inhabited the whole of Japan at one time cannot well be doubted. It is now a matter of well-known history. It appears that they were first called *Tsuchi-gumo* by the Japanese invaders. This name is found in a book called *Kojiki*, or "Ancient Records," written about 712 A.D. The name means "Earth-spider," and designates these people as pit-dwellers. Later they were called *Ebisu* and *Emishi*, but this cognomen simply means "barbarians" and can give no clue as to their origin. Inasmuch as the conical shaped and flattened skull of the present-day Ainu closely resembles those found in certain ancient caves in Europe some would have us connect the two. But this a point upon which one may not dogmatize with profit. At present one can only say "It is not yet known whence the Ainu race sprang."

That the Japanese really found the Ainu a very wild race may well be believed, for Ainu tradition itself speaks of this. Thus, a legend runs:

'The Ainu were formerly cannibals; not only did they eat the flesh of bears,

deer, and other animals in its raw condition, but they used to kill and devour their own people also. They even ate *them* without first cooking the flesh. But when the divine Aioina descended from heaven he taught the people to make fish-spears, bows and arrows, pots, pans, and such like useful articles. He also commanded them to cook every kind and all kinds of flesh before eating it. He furthermore warned them against the habit of devouring one another.'

The name Aioina mentioned in this tradition is an important one. Many of the people thought that they were descended from the person represented by it, not in every instance by way of natural generation, but as being created by him. He, indeed, is supposed to be the deity who made the first ancestors of the Ainu race. They supposed him to have been sent down from the supreme God of heaven with full instructions to first form people, then teach them how to make various useful instruments and implements, and after that to tell them how to hunt and fish, worship the gods, and perform religious rites and ceremonies. The lore respecting this matter runs thus:—

'The divine Aioina is called *Ainu-rak-guru* by some, *i.e.* "a person smelling of Ainu." This is the way he came by this name. After he had descended from heaven and made the first Ainu he staid on earth with him for a very long time, and taught him and his children how to hunt and get a living. While in the world he lived just as the Ainu did, and dressed in the same kind of clothing as they wore. When he had finished all that had been given him to do he returned to heaven. Before setting forth,

deer, and other animals in its raw condition, but they used to kill and devour their own people also. They even ate Aino without first cooking the flesh. But when the divine Aioina descended from heaven he taught the people to make fish-pars, bows and arrows, pots, pans, and such like useful articles. He also commanded them to cook every kind and all kinds of flesh before eating it. He furthermore warned them against the habit of devouring one another.

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'The divine Aioina is called *Aioiwa-ya* (Aioiwa-ya, i.e. "a person smelling of green grass"). This is the way he came by this name. After he had descended from heaven and made the first Aino he staid on earth with him for a very long time, and taught him and his children how to hunt and get a living. While in the world he lived just as the Aino did and dressed in the same kind of clothing as they wear. When he had finished all that had been given him to do he

Togachi districts. I was told by some Aino that Hokkaido was once two islands being divided by the sea coming from the west at Ishikari through to Tomakomai on the east coast. The southern island was called Ushma, i.e. *Ushma-ya*, and the northern island *Ushma-ya*, i.e. *Ushma-ya*. The Saghalien Aino today call Hokkaido *Ushma-ya*. It is said by the Aino that there was once a big earthquake here which lasted one hundred days, the result being that sand rose up out of the sea and made the two islands one. The nature of the soil indicates that the Aino tradition is correct.

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'The Aino were formerly cannibals; not only did they eat the flesh of their

not among the dogs of the earth, but among the wretched "men" of the Greeks, a name which is said to mean by derivation "those who look upwards," indicating man as a religious being, which the Aina most assuredly is. Though at one time very numerous, at the present moment (1921) the number but 2,539 souls in Hokkaido, 712 being males and 827 females; a thousand and fifty-nine more than Aina. In the Aina there are only 1,000 of them left. Returning again to the origin of this race I will quote the following traditions about it:

"When God in the beginning made man He formed his body of earth, his hair of chickweed, and his backbone of a stick of willow. When, therefore, a person grows old, his back bends in the willow."

Another story is:-

"After this world had been created and put in order, God made many herbs and trees to grow out of the ground. When this had been done He proceeded to make man. In forming him He took a piece of wood to use as the spine and frame and filled in the spaces with earth. Hence it happens that when a man becomes very old his back bends like an ancient tree; yet, it sometimes bends so much that he becomes as stooping as a deer."

During my sojourn among this people I have sometimes heard the men and women call upon another such bad names as 'crooked-back,' 'aged,' 'maggie,' 'dear,' and so forth. When I heard the above legend I was better able to see wherein the story lay.

Another very curious story of man's origin is as follows:-

'With a few words in the act of making

however, he quite forgot to divest himself of his earthly garments. On reaching Paradise all the devils came sniffing with their noses and looking into one another's faces and, "What about that? What strong smell of Aina there is! Whence can it come?" On making a closer search for the cause they found it to come from Aina who had still his earthly garb on. He was therefore ordered to go back to earth and divest himself of his garments. After he had done so the smell of the Aina devils had from him!'

Now, understanding the above folk-lore, however, there are a few things that the name Aina and this word means ('Aina' is not derived from 'Aina' but from 'Aina' on the contrary, from it. That it is not certainly, on philological grounds, be rejected.

After a people and this race is the same. The word 'Aina' is something used by the people themselves. When they use it, however, it is not employed as a racial cognomen but simply as the vocative case as when calling one another. Their names are usually 'Aina' and 'Aina' have already pointed out, though sometimes the vulgar form 'Aina' (Aina: "female child") is heard. Some call both men and the women 'Aina' and the women 'Aina' and the men 'Aina'.

Thus the people know the names as 'Aina' and the word 'Aina' is said to mean by derivation "the lady," the word being "Aina" to "Aina." It is said to be a not very common of the Aina race. It is an Aina name. The woman is called 'Aina' and the man 'Aina' as stated above. The name of some women is 'Aina' and the name of some men is 'Aina' to a higher sphere and below the Aina

however, he quite forgot to divest himself of his earthly garments. On reaching Paradise all the deities came sniffing with their noses, and looking into one another's faces said, "Dear, dear, what a strong smell of Ainu there is! Whence can it come?" On making a closer search for the cause they found it to come from *Aioina* who had still his earthly garb on. He was therefore requested to go back to earth and divest himself of his garments. After he had done so the smell of the Ainu departed from him!

Notwithstanding the above folk-lore, however, there are some who say that the name *Aioina* (and this word means 'tradition bearer') is not derived from Ainu, but Ainu, on the contrary, from it. But this must certainly, on philological grounds, be rejected.

Many people call this race by the term *Aino* and this word is sometimes used by the people themselves. When they use it, however, it is not employed as a racial cognomen but simply as the vocative case as when calling one another. Their name is unmistakably *Ainu*. The women are rightly called *Mat-ainu* as I have already pointed out, though sometimes the vulgar term *Me-no-ko*, (Jap.: "female child") is heard. Some call both men and their mixed descent mentioned above. Like *me-no-ko* it is of Japanese origin.

Thus the people know themselves as *Ainu*, and this word may be said to mean by derivation "Thinker," the root being *Yainu*, "to think." It is used to designate any member of the Ainu race. It is an Ainu man. The woman is called *Mat-ainu*, i.e. "female Ainu" as stated above. The name at once carries our thoughts away from the brute creation to a higher sphere and places the Ainu,

not among the dogs of the earth, but among the *anthropoi* "men" of the Greeks, a name which is said to mean by derivation "those who look upwards," indicating man as a religious being, which the Ainu most assuredly is.

Though at one time very numerous, at the present moment (1921) they number but 15,369 souls in Hokkaido; 7,155 being males and 8,214 females; a thousand and fifty-nine more *shes* than *hes*. In Saghalien there are only 1,600 of them left.

Referring again to the origin of this race I will quote the following traditions about it:

'When God in the beginning made man He formed his body of earth, his hair of chickweed, and his backbone of a stick of willow. When, therefore, a person grows old, his back bends in the middle.'

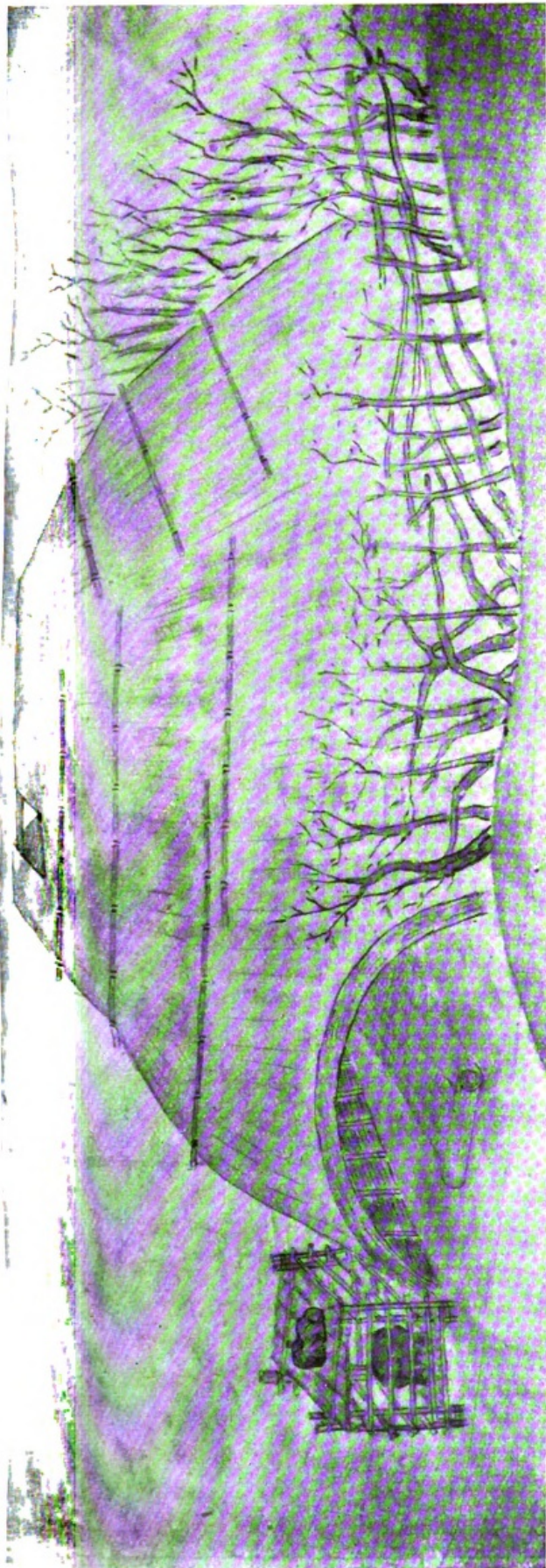
Another story is:—

'After this world had been created and put in order, God made many herbs and trees to grow out of the ground. When this had been done He proceeded to make man. In forming him He took a piece of wood to use as the spine and frame and filled in the spaces with earth. Hence it happens that when a man becomes very old his back bends like an ancient tree; yet, it sometimes bends so much that he becomes as stooping as a deer.'

During my sojourn among this people I have sometimes heard the men and women calling one another such bad names as 'crooked-back,' 'aged, mangy deer,' and so forth. When I heard the above legend I was better able to see wherein the sting lay.

Another very curious story of man's origin runs as follows:—

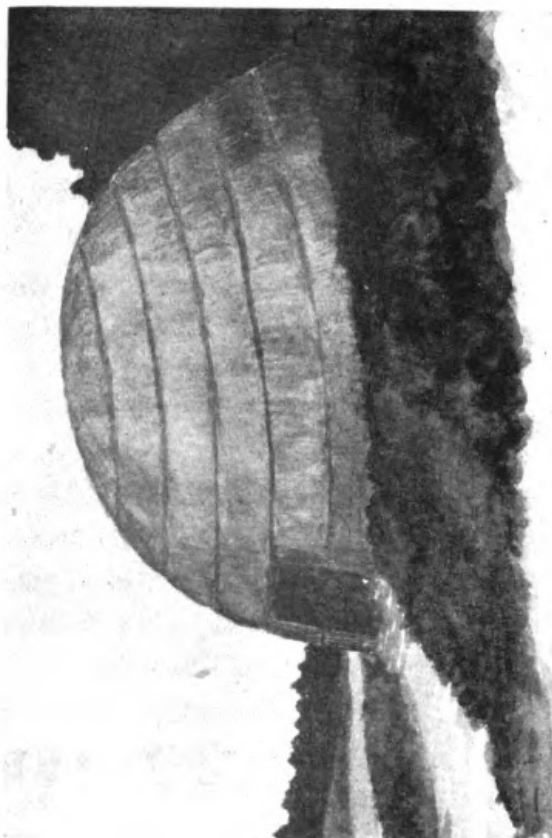
'When God was in the act of making



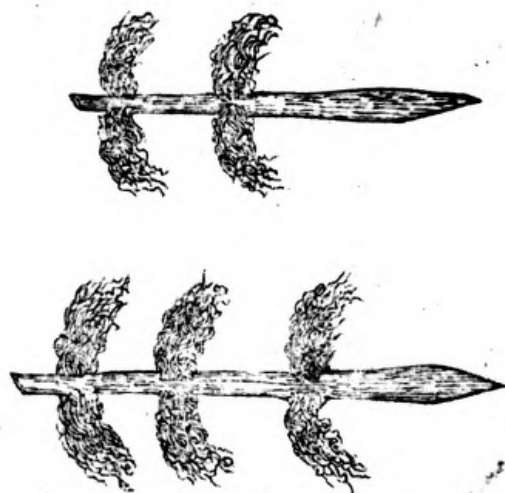
AINU HUT BUILT OVER A JUT



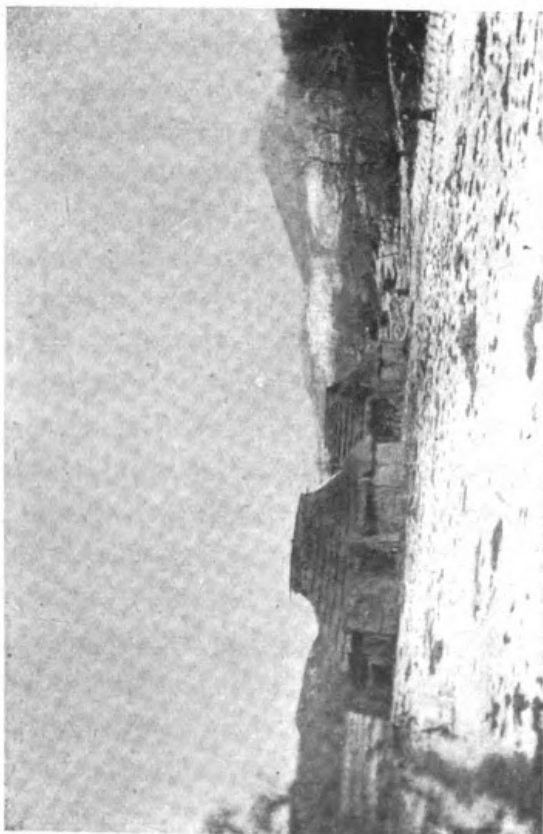
AINU CHIEFS



AN AINU PIT-DWELLINGS



SACRED AINU FETICHES



AN AINU HUT AT USU (winter)



AN AINU AGED 110 YEARS

the first man, and had nearly finished His task, it happened to be necessary for Him to unexpectedly return to heaven on important business. Before setting out He called an otter which happened to be near by at the time and told him that He was going away, but would quickly send another deity to finish the work He Himself had already begun, and he (the otter) was to deliver a message to him explaining what to do. Now, although this animal said he would deliver the message without fail, he grew careless, and did nothing but amuse himself by going up and down the rivers catching fish and gorging himself with their flesh. So intent was he on his fishing that he entirely forgot the message God gave him to deliver; yea, the otter forgot all about it. This is why the first man was made so imperfect. As a punishment for this delinquency and astonishing forgetfulness God inflicted a bad memory on the otter, yea, He took his memory completely away. This is why no otter can now remember anything.'

Such are some specimen samples of Ainu lore respecting their origin. They tell us nothing whatever as to whence they came in the beginning and speculation on the matter is useless here.

As to the language of this people, this is not the place to enter into any discussion on this matter. Although there are certain root affinities between ancient Japanese and Ainu, yet grammatically speaking, the Ainu language has no general affinity with present-day Japanese. Let it suffice to say here that the Ainu language seems to connect the Ainu forefathers with the Aryan stock of the human family, while much that is looked upon as pure Japanese turns out to be Chinese. Yet, in some things the Japanese

are unwittingly using Ainu every day of their lives. Fundamentally speaking I would say, if asked, that Japanese and Ainu differ in many respects as much as "chalk" differs from "cheese" (if I may be pardoned a homely yet trite expression), both in vocabulary and construction.

Concerning the Pit-Dwellers and Causes of Ainu Decrease

The Ainu are not regarded by many as the only aborigines of Yezo, for they quote a tradition which speaks of a race of dwarfs who lived upon this island before they themselves did, and whom they exterminated. All that is now left of them are the pits in which they, it is said, used to dwell. There are no native place-names in Yezo other than Ainu, as there surely would have been had another race of men lived here; all are pure Ainu. The *Tsuchi-gumo*, i.e. 'earth spiders,' already mentioned were, as the name implies, dwellers in pits. The Hokkaido Ainu name for such was *Moropok-guru* or *Moropok-un-guru*, which means 'people who lived below.' The Saghalien Ainu name was *Toche-un-guru*, and this means 'dwellers in earthen houses.' It has been supposed by some that these pit-dwellers were not Ainu. But I am sure such was not the case. In Hokkaido and Saghalien alike such dwellings were used by the Ainu for winter use only. Even at the present time some are in use on the west coast of Saghalien, while there are numerous remains in Hokkaido. Some may be seen even at Sapporo itself. The people say that they do well enough for the cold winter months, but are very unhealthy during the warm season, which one can well conceive. There can be no doubt indeed as to such dwellings being unhealthy, for of those 300 natives

Two feet. The stone is a very fine white
well polished and is set in a leaden
stopper. It is called "The
Lamp of the World".
The stone is a very fine white
well polished and is set in a leaden
stopper. It is called "The
Lamp of the World".

of the story was a copy of his memoirs
four feet one inch square and the largest
largest I remember having measured was
in Honolulu in some hotel. The
The picture given to a general eye
little man used to sit down at a table
strange as it may appear, that of a
to sit with his chin and chin on his
a long white cloth were required
an attempt to hold it and drag it
although of course it was not an even
single bearing was enough to break all the
always caught the fish with a hook. It is
seeing the bones of raw fish. They
berrings they used to come back by
petitioned. When they went to catch
could easily take shelter beneath and
They were so very fond of them
people who dwell in this land among us
In very ancient times a race of
It runs thus:—

brought from *Shumushiri* by the Japanese Government in the year 1874, whom they placed upon the island of Shikotan off Nemuro, not one is left. They died from consumption and only the remains of their earth dwellings are now to be seen. The Ainu have of late years misunderstood the name Koropok, "beneath," taking it as meaning the same as *Korokoni*, "petasites"; and, owing to this mistake have conjured up a race of dwarfs who dwelt under these large leaves somewhat as the African dwarfs moved about in the dark forests of that continent. The Japanese have taken up the story and call this supposed extinct race *Ko-bito*, "little-people." There is no evidence, however, such as bones and other human remains, to sustain the idea. And we can hear of no *Ko-bito* language other than Ainu. The Ainu legend regarding these people which I now quote is the sole authority for the presumption. It runs thus:—

'In very ancient times a race of people who dwelt in pits lived among us. They were so very tiny that ten of them could easily take shelter beneath one petasites leaf. When they went to catch herrings they used to make boats by sewing the leaves of *sasa* together. They always caught the fish with a hook. If a single herring was caught it took all the strength of the men of five boats, or even ten sometimes, to hold it and drag it ashore, while whole crowds were required to kill it with their clubs and spears. Yet, strange as it may appear, these divine little men used to kill even great whales.'

The petasites grows to a great size in Hokkaido in some localities. The largest I remember having measured was four feet one inch across and the length of the stem was a good bit more than

five feet. The stem is eaten after being well salted and is not at all bad as a stop-gap. It is called *fuki* by the Japanese who also eat it.

In olden times the Ainu were scattered all over Japan. Very many place-names throughout the whole of the mainland, including Mount Fuji itself, are undoubtedly of Ainu origin and prove this race to have been there in ancient days as clearly as Chichester and other places in England prove the Roman occupation. Moreover, relics of the age now to be seen in the Japanese museum are such as were in common use among the Ainu a few generations ago. It may be remarked here that some of the names of places in Siberia, especially in the Amur region, appear to be of Ainu origin. Some of the old Ainu pit-dwellings were such as the inhabitants of Shikotan built for themselves, and must have been very dark and stuffy. They had several compartments. It is said that the passages connecting the rooms were so narrow that there was not room for two people to pass one another. No wonder they were unhealthy! Besides the old quasi-prehistoric dwellings now mentioned there are many specimens of the stone age to be found in Hokkaido. Undoubtedly they were used by the Ainu, and, with them, the stone age is not so very far behind. Stone implements do not mean that there was a race of people in Hokkaido before the Ainu came here, as some would have us believe. There is evidence to prove early Japanese used flint implements also.

That the Japanese also in olden times used stone implements is clear from the following quotation from their oldest book—the *Kojiki*. "When His Augustness made his progress and reached the

great cave of Osaka, the *Tsuchigumo*, (earth spiders) with tails, eighty braves, were in the cave awaiting him. So then He commanded that a banquet be bestowed upon the eighty. He set eighty butlers, one for each of the braves, and girded each of them with a sword, and instructed the butlers, saying, 'When ye hear me sing strike simultaneously.' The song he sang by which he made clear to them to set about smiting the Earth-spiders ran :—

"Into the great cave of Osaka people have entered in abundance; they are there. Though people have entered and are there in abundance, the children of the augustly powerful warriors will smite and finish them with their mallet-headed swords—with their stone mallet swords; the children of the augustly powerful warriors with their mallet-heads—with their stone-mallets, would now do well to strike."

Having thus sung, they drew their swords, and simultaneously smote them to death." And the next paragraph tells us that "having thus subdued and pacified the savage deities and exterminated the unsubmitive people the Emperor dwelt at his palace and ruled his empire."

I once had in my possession a simple iron bar: about four feet long with three notches filed in it. I was told by the giver that the notches meant that three men had been knocked on the head with it and killed. As soon as I heard this I returned the thing. The giver could not understand why I refused to keep such a splendid heirloom! The poor fellow was killed by a bear later and the bar was, I suspect, put into his grave with him.

That the two races, the Japanese and Ainu, were not on friendly terms at the

beginning is proved by oral tradition as well as the ancient Japanese records. And even at the present day there is much racial prejudice to be sometimes met with on both sides. Besides reading of massacres in olden times we are told of many hard contested battles fought between the two peoples. There are quite a number of mounds or barrows to be seen in northern Japan which are said to contain great heaps of the bones of the unfortunate Ainu who were slain in battle there. We read that the aborigines made very determined resistance against the invaders for many centuries after they had established themselves in Yamato, and about Kyoto, and we can well believe this to have been so. The Ainu were a brave race and very fierce withal. In the year A.D. 720 they are said to have made so strong an attack on the Japanese as to render it necessary to call out the soldiers of no less than nine provinces to keep them back. In the end, however, they were thoroughly checked in an assault on the Japanese stronghold and driven back to the north of Sendai.

Records inform us that in the year A.D. 776 many of the Ainu chieftains about the northern barriers, which barriers were ever pushed back, made a great assault on their hereditary foes. They fiercely attacked a fort near Sendai and were so determined in their efforts that they at last took it with all the munitions and supplies stored there. Moreover, they killed the commandant and nearly all the garrison, and spread terror right and left throughout the country as far south as Tokyo, at that time called Yedo. Many terrible battles were fought both on land and sea, the victory sometimes resting on one side and sometimes on the other. But in the 9th century the terrible age-long

losing assets I believe.

[illegible]

— 100 —

[illegible]

1000' x 234'

1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 26

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Good luck!

conflict was brought to a close, the victory resting with the Japanese. In the year 855 a civil war broke out among the Ainu, and this so weakened them that when they rose again in 878 they were dealt with with comparative ease. Since that time they have been a thoroughly subdued people. Some of the chiefs who submitted became Japanese daimyo and doubtless there were many intermarriages continually going on among them. There are indeed ineffaceable traces of this mixture to be seen today throughout the Japanese Empire.

In considering the causes of Ainu decrease there are several reasons to be given. In olden times there were the continuous battles which were being waged against the Japanese; then there were the internecine misunderstandings which caused tribe to fight against tribe and so made them bleed to death. This

clan hatred has not yet wholly died out, for I myself have more than once met with it and been refused hospitality in one district because I came from another. Then there are some 2,300,000 Japanese here now, and these are pushing the Ainu greatly, who, it seems, are unable to progress with them. They have also had to come down from being fish and meat eaters to being vegetarians. They are weak and down and out as a race and there has been too much intermarriage between blood relations. They have known nothing of medicine and hygiene. There is a good deal of child mortality and many die of consumption yearly. Altogether, as a race they are doomed. Their dwellings are not fitted for the preservation of health. It is sad to see them die out, but it is inevitable; and in their disappearance the Japanese are losing assets, I believe.

Hokumei no-

U-o to naritaki,

Atsusa kana!

Would I were a fish

In the North Sea—

Oh what heat!



ONE OF USU'S BEAUTIFUL BAYS



AN AINU TAKING A RIDE



AN ANCIENT AINU WARRIOR



MT. DIAMOND, KOREA



UMI-KONGO, KOREA

THE ANGLO-JAPANESE ALLIANCE AND SUNDRY ACCESSORY TOPICS

By Dr. R. FUJISAWA

PROFESSOR IN THE IMPERIAL UNIVERSITY, TOKYO

Contradiction Period

HISTORY shows that after a long and calamitous war there is usually a period of a generation or thereabouts, during which the very senses of mankind are benumbed and human intelligence is utterly baffled by the complexity and confusion of problems involving innumerable factors both unknown and unknowable. Such a period is summarily characterised by what may perhaps be called the eclipse of tendencies, whereby, to the word tendency is given the meaning which appears to have been in the mind of Buckle, when he said: "The real history of the human race is the history of tendencies which are perceived by the mind, and not of events which are discovered by the senses."

There was such a period after the Thirty Years' War, which saw its end in the Peace of Westphalia of 1648. Another such period is to be found in the sequel to the Napoleonic War which was closed by the Congress of Vienna of 1814-5. It seems likely that, in the years we are now living, future historians will discover the beginning of a period belonging to the same category. We who live within such a period are, in spite of our best intentions, merely wriggling and squirming without knowing

our own whereabouts and what we are really doing. All our efforts nowadays, whatever may be their purpose, may fitly be compared to a ship's struggle against a hurricane in an unknown sea with damaged rudder and exhausted crew. The cardinal feature of such a period is the manifold contradictions and diverse incongruities in thought and doings. On this account, I propose to call such a period a *contradiction period*.

A noteworthy characteristic of the mentality which prevails during a contradiction period is to be found in giving undue importance to the transitory Present at the expense of almost ignoring the irrevocable Past in thinking out the perfidious Future. The ephemeral Holy Alliance was the crystallized product of the best brains of the days of Metternich for ensuring the peace of the world. When this league was started by the sovereigns of Russia, Austria and Prussia, and soon afterward joined by all the other European sovereigns except the Pope and the British Prince Regent, surely it must have had a very millennial appearance. Its fate furnishes an instructive example of the contradictions just spoken of. We shall all no doubt be wise after the event; let us give due weight to the Past so that we may be, even if only just a little, wise

wise, the process of returning to sanity seems to be taking place, indeed, very sluggishly. And I believe such is actually the case. The very fact that we have to return to sanity sooner or later, he speaks that the world, nowadays, lacks at least something of sanity, if our own vanity forbids us to call ourselves insane. That self-contradiction is a symptom of unconsciousness of mind is equally true in the case of the world's mentality as in the case of an individual patient.

The foregoing observations show that we have still to live many a long weary year before the world returns to sanity when we shall be through the present contradiction period. However, viewed from a larger standpoint by giving a new turn to our ways of thinking, a contradiction period is merely a tiny link in the endless chain of eternity. Now there may be eddies, counter-currents, under-currents, cataclysms and whirlpools in a river, but the steady flow of the stream is ever onward towards the unknown sea. Just so it is with the course of the history of mankind. Only we, who are breathing the languid atmosphere of a contradiction period, are so concerned that we do not ourselves know in which direction and whither we are unconsciously drifting. All we can most profitably do under such conditions, is to get rid ourselves as much as possible of biases and prejudices and, in particular, of the predisposition to view everything as beginning anew from the Treaty of Versailles. Keeping in full view the truism that history may or may not repeat itself, we ought to give more attention to the experience and lessons of the irrevocable Past and to do our best to free ourselves from being absorbed in the transitory Present in

before the event. Keeping in full view the capabilities and limitations of a prophet, we feel disposed to consent with Lord Byron and say: The best of the Prophets of the Future is the Past.

Another feature, no less noteworthy, of a contradiction period, is the lack of a thorough love of truth. On the other hand, it may be deemed, as Hallam said, a symptom of wanting a thorough love of truth, when we overlook, as much as when we overlook, the difficulties we deal with. There is some trace of both logic and truth in the saying that everybody's business is nobody's business. To talk of right, justice and fair play either in the abstract or with reference to an out-of-the-way some body, is everybody's business; but no sooner does it concern one's own self either directly or indirectly, than the whole affair becomes nobody's business. The secret of making such a metamorphosis appear apparently reasonable or screening it from criticism, is to be found in overlooking or overlooking, following the dictates of circumstantial convenience and flexibility, the difficulties which, properly speaking, should be squarely dealt with instead of being evaded. It is a singular fact that the overlooking or overlooking just spoken of is not due to some one's will but takes place as a natural course of events within a contradiction period. Indeed this phenomenon may be looked upon as an example of the very contradiction itself.

It is an inherent characteristic of a contradiction period that once in a while, we hear that the world is slowly returning to sanity. The repetition, now and then, of the same talk, seems to suggest the hope of returning to sanity rather than the tangible reality of having made some progress in this direction. Other-

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wise, the process of returning to sanity seems to be taking place, indeed, very sluggishly. And I believe such is actually the case. The very fact that we have to return to sanity sooner or later, bespeaks that the world, nowadays, lacks at least something of sanity, if our own vanity forbids us to call ourselves insane. That self-contradiction is a symptom of unsoundness of mind is equally true in the case of the world's mentality as in the case of an individual patient.

The foregoing observations show that we have still to live many a long weary year before the world returns to sanity when we shall be through the present contradiction period. However, viewed from a larger standpoint by giving a new turn to our ways of thinking, a contradiction period is merely a tiny link in the endless chain of eternity. Now there may be eddies, counter-currents, under-currents, cataracts and whirlpools in a river, but the steady flow of the stream is ever onward towards the unknown sea. Just so it is with the course of the history of mankind. Only we, who are breathing the languid atmosphere of a contradiction period, are so confounded that we do not ourselves know in which direction and whereto we are unconsciously drifting. All we can most profitably do under such conditions, is to get rid ourselves as much as possible of biases and prejudices and, in particular, of the predisposition to view everything as beginning anew from the Treaty of Versailles. Keeping in full view the truism that history may or may not repeat itself, we ought to give more attention to the experience and lessons of the irrevocable Past and to do our best to free ourselves from being absorbed in the transitory Present in

order to get a glimpse, however hazy, of the perfidious Future.

The Background of the Anglo-Japanese Alliance

That the Anglo-Japanese Alliance is more like a friendship between two individuals than an alliance in the usual sense of the word, was, I hope, convincingly elucidated in my previous article. Now, paradoxical as it may sound on first hearing, nevertheless, it is true that, not seldom, a friendship owes its origin to some unfriendly, adverse incident, or even life or death struggle. At a critical moment when the two parties concerned are too busily and too earnestly engaged to be thinking of posing for their portraits, is often found the rare chance of recognising each other's naked and true worth. Thus is sown the seed, from which grows the tree, on which will some day blossom the flower of life-long friendship.

A full exposition of the background of the Anglo-Japanese Alliance is to be found in that timely publication "A Diplomat in Japan" by the Right Hon. Sir Ernest Satow. I wish to be allowed to take this opportunity to express our deep-felt gratitude to the author of this breathlessly interesting book for his own, by no means small, share in cultivating the soil, on which flourishes today the friendship uniting the people of the two island empires of the East and the West. As a corroborative sequel to this masterly work, I may perhaps mention "A Staff Officer's Scrap-Book" by General Sir Ian Hamilton, to which the author himself referred on being queried: "Are you in favor of the Anglo-Japanese Treaty being renewed or not?"

Sir Ernest was an eye-witness of the execution on December 28, 1864, of a

certain Shimidzu Seiji, one of the actual murderers of two Englishmen, Baldwin and Bird. After describing in his usual vivid style, how heroically Shimidzu met his death, Sir Ernest makes the following comment: "It was impossible not to hate the assassin, but nevertheless looking at the matter from a Japanese point of view, I confess that I could not help regretting that a man who was evidently of such heroic mould, should have been misguided enough to believe that his country could be helped by such means. But the blood of the foreigners who fell under the swords of Japanese murderers, and the lives which were sacrificed to avenge it bore fruit in later days, and fertilised the ground from which sprang the tree of the national regeneration."

Sir Harry Parkes reached Yokohama, then the seat of the British legation, early in July 1865, as the British representative, to succeed Sir Rutherford Alcock who had been recalled to England the previous year by Lord John Russell, foreign secretary in Lord Palmerston's ministry. In depicting the personality of Parkes, it would be wellnigh impossible to excel the description given by Sir Ernest, which follows: "Sir Harry Parkes came to us invested with the prestige of a man who had looked death in the face with no ordinary heroism, and in the eyes of all European residents in the Far East held a higher position than any officer of the crown in those countries. And whatever may have been his faults and shortcomings, especially towards the latter part of his career, it must be acknowledged that England never was represented by a more devoted public servant, and that Japan herself owes to his exertion a debt which she can never repay and has

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of invitation as possible.

When I was a boy I used to say to me I
then all Parker was the man to be most
it too for the sake of my beloved country.
Given to this day, whenever I happen
to pass by the Hill in London in Glean-
this overlooking the famous evergreen
cliff of Cliveden. I found a peculiar
pleasure in visiting my old friend
conviction that here lived a man with the
name of Parker who had his pleasure
and luxury in humbling the country to
which he is accustomed. As I grew
older, however, I gradually turned on
my mind that in the end Parker might
not be so wicked as he was represented
to be. I then, after all, he
might be an angel in the disguise of a
demon. And now when I am a man of
many years and have seen a few things
positively that it was not so, but that
not of Parker's character, and I am
this but something else which I considered
in no small measure to the wonder of
progress which we are now (old) taking
made in the short space of half a
century. Indeed, in certain respects, he
think it his own part in the history
the old world turned into the
world grown of to-day. His mission, and I
a gradual loss of temper were more than
and a part of his mind, and his mind
his real goodwill which lay hidden deep
in the bosom of his heart. It was he
who prepared the country of Lord
Pembroke for writing, the remarkable
letter to which I allude in my letter.

I have to tell you that I have been thinking about you a great deal lately. I hope you are well and happy. I am still in the same old place, but I am feeling better. I am still in the same old place, but I am feeling better. I am still in the same old place, but I am feeling better.

friend to all who won his friendship. He had never fully acknowledged. If he had taken a different side in the revolution of 1868, if he had simply acted with the majority of his colleagues, almost insurmountable difficulties would have been placed in the way of the Milob's restoration, and the civil war could never have been brought to so speedy a termination. He was an indelible nation, entirely absorbed in the duties of his post, uniting in his endeavors to obtain a correct view of his surroundings, never sparing himself and requiring from his subordinates the same zealous activity. Of his personal courage I had the opportunity afterwards of witnessing a striking example, and I do not think that his coolness and fortitude in the moment of peril have ever been surpassed by any man not bred to war. He was strict and severe in service matters, but in his private relations gracious to all those who had occasion to seek his help, and a faithful friend to all who won his friendship.

To the eyes of us Japanese, Hanks appeared to be at once rude and arrogant and occasionally even insolent. It seemed, wherever he went, he struck terror and dismay. In truth, he often lost his temper and used swearing words in his dealings with Japanese high officials, which Sir Ernest, who usually acted as intermediary, is stated to have late into Japanese. Sir Ernest tells an interesting anecdote on page 309 of his book. On December 21, 1898, a great discussion took place at the Legation in Yokohama, in which Kido spoke very reasonably, and Sir Harry intervened until he unfortunately lost his temper over the arguments used by Kido, and made use of very violent language such as, Sir Ernest says, he did not care to repeat. Sir Harry on being told by Sir Ernest

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that he might have hurt Kido's feelings, declared that he would have Kido to breakfast the next morning, and begged Sir Ernest to write him as polite a note of invitation as possible.

When I was a boy in my teens, I thought Parkes was the man to be most hated for the sake of my beloved country. Even to this day, whenever I happen to pass by the British legation in Gobancho overlooking the serene evergreen castle of Chiyoda, I recall a peculiar painful sensation, underlying my deep-felt conviction that here lives a man with the name of Parkes who finds his pleasure and luxury in humiliating the country to which he is accredited. As I grew older, somehow, it gradually dawned on my mind that, in the end, Parkes might not be so wicked as he was represented to be. Later on, I thought, after all, he might be an angel in the disguise of a demon. And now after the lapse of so many years, when he is no more, I know positively that it was he who taught us not diplomatic etiquette and courtesies but something else which contributed, in no small measure, to the wonderful progress which, we are often told, Japan made in the short interval of half a century. Indeed, in certain aspect, he himself did his own part in transforming the old feudal hermit nation into the world power of to-day. His rudeness and occasional loss of temper were merely a side aspect of his naked frankness and his real goodwill which lay hidden deep in the bosom of his heart. It was he who prepared the mentality of Lord Beaconsfield for writing the memorable letter to which I shall presently allude.

I have to add that Sir Harry's apparent rudeness was more than compensated for by Lady Parkes' genial and amiable person-

ality. Japan owes her very many good things which she did during her comparatively short stay in Japan through the intermediation of her Japanese lady friends. I think the debt Japan owes to her has never been hitherto acknowledged. I state this on the authority of a venerable old lady who, I believe, is the only one still living among the few intimate Japanese friends of Lady Parkes.

Sir Ernest says that Japan owes to Parkes a debt which she can never repay. Perhaps it is true, but this ought not to imply the lack of will on her part to repay. Sir Ernest adds that this debt has never been fully acknowledged. On this point, I differ from this sympathetic well-wisher. Perchance Sir Ernest may be right so far as the so-called garrulous minority among ourselves are concerned. They are the people who are born to be perfectly indifferent to such esthetic matters. They are the people who can never rise above the vulgarities of impromptu give and take. In the above, I was not speaking for myself alone. I have only acted as the spokesman of the overwhelmingly large, taciturn majority of our countrymen, in fully acknowledging the debt and gratitude we owe to the at one time dreaded Sir Harry Parkes.

An early glimpse of the Anglo-Japanese Alliance is to be found in a private letter written by Disraeli in 1875, given on page 438 of the fifth volume of "The Life of Benjamin Disraeli" published last year by Murray. This letter, which refers to the anxious negotiation between England and China arising out of the murder of a British consular official, is given in full below.

"Hughendon Manor, September 27, 1875—I have taken a step in diplomacy which I am sure never was taken before.

I have induced the Japanese Minister in England to telegraph to his Government urging them to offer their mediation in the event of serious difficulty arising between China and England, and to declare that if China will not accept that mediation, and act upon it, Japan will join England against her, and place a Japanese contingent under the orders of any British forces employed by us against the Celestial Empire. I know not why Japan should not become the Sardinia of the Mongolian East. They are by far the cleverest of the Mongol race. Now you know one of the greatest secrets of State going!"

The above letter shows with what imaginative insight akin to inspiration Disraeli had grasped the vital rudiments of Far Eastern development. Although such an insight is the rare and peculiar gift of a few of the British statesmen, I cannot help reflecting on the possibility of Parkes' having had some share in influencing Disraeli to think in such a vein.

George Earle Buckle, the editor of the Life of Disraeli, adds: "Hence it appears that, only ten years after Japan had definitively started on the path of progress, Disraeli recognised her great qualities and possibilities, anticipated that she would become the Sardinia of the Mongolian East, and proposed common action between her and Great Britain on behalf of their common interests in that region, thus initiating a policy which culminated, thirty years later, in the Anglo-Japanese Alliance."

It may be observed *en passant* that the Japanese Minister at the Court of St. James in 1875 was Kagenori Ueno who was succeeded by Arinori Mori in 1879.

Let us now throw a glance at what may perhaps be called affinity in character

[illegible][illegible]

between the Scotch people and the Japanese people, which contributed in no small measure toward cultivating the ground on which the Anglo-Japanese Alliance is firmly and everlastingly rooted. This affinity was most fitly symbolized by the laureation ceremony which took place in the University of Edinburgh on the memorable twentieth of May, 1921. On that occasion the honorary degree of Doctor of Laws of the time-honored University of the Scottish Capital was conferred on the Crown Prince of Japan, the courier of friendship from the flowery Land of the Rising Sun to the picturesque kernel of the British Empire, on which the sun never sets.

The following words are quoted from the address of the Dean of the Faculty of Law on this occasion: ". . . . We are proud to claim an intellectual *entente* with your country of older standing than the alliance which now links the two island Empires together, for we have long had a Japanese contingent among our resident students, while we have sent some of our most distinguished graduates to disseminate Western letters and science as teachers in your Universities. In the rapid transition from a feudal state to a world Power of the first rank, redoubtable in arms as in industry and commerce, Japan has known how to combine the ideas and discoveries of the new age with the fundamental virtues of the old order. She has kept unimpaired her chivalrous and patriotic spirit, her intense loyalty and solidarity, her love of the gay and beautiful, and her exquisite skill in those arts which serve to embellish and gladden a nation's life."

The Vice-Chancellor of the University, Principal Sir Alfred Ewing, of whom I am proud to be one of the old pupils,

performed the capping ceremony. Anticipating the reader's permission, I take the liberty of quoting his address in full: "In coming to the University of the capital of Scotland, your Imperial Highness is assured of a most cordial welcome. This University is not simply a Scottish home of learning and research. It is a cosmopolitan centre to which students resort from all parts of the world. And we are all the prouder now to enrol among our graduates the future ruler of Japan, because there have been in the past many links between this University and the University of Tokyo. When in the reign of your illustrious grandfather, Japan decided to familiarise herself with the results of Western science, she turned to Scotland as to a land kindred in spirit with herself. From Scotland, and especially from the University of Edinburgh, she attracted to her service various young men to go as teachers of her own receptive youth. I was fortunate enough to be one of that band. I spent five happy years in your beautiful country, and although nearly forty years have passed since then, my recollection is vivid, not only of the charm of Japan and its people, but of the pleasure which it gave to teach pupils who were so quick to understand and so ready to assimilate and apply what was taught. Several of these pupils have remained my lifelong friends. Your country, sir, has repaid her debt to the science of the West by the researches of many of her own sons, who have taken their place in the front rank of those who, by their original investigations, enlarge the boundaries of knowledge. In this, as in other respects, Japan has become a great Power. The alliance between Japan and Great Britain has been tested in the crucible of war. We hail

her as a partner in maintaining the civilization of the world; we cherish her friendship for its own sake, and because it is a potent factor in the world's peace. We would wish to send fraternal greetings to the Universities of Japan in thus doing such honour as we may to her Imperial Prince."

The above is only one of many examples of the manner in which our Crown Prince was received in Great Britain. It is absolutely true that the visit of the Crown Prince has no political significance whatever. Only, spontaneously and unconsciously, it has afforded the opportunity of showing that the interests of the two countries are mutually salutary and that the friendship of the two island Empires rests on a bedrock basis of a perfect sentimental harmony between the Japanese and British peoples. Once more may it be repeated that the visit of the Crown Prince has no political significance whatsoever. Indeed, I felt hesitation in speaking of it even this much. Only my conviction, as the result of deep meditation, that it cannot possibly give rise to misunderstandings, however trifling, emboldened me to say as much as I have just said.

It is now more than a quarter of a century since England had sagacity and courage to repose generous confidence in the assumption by Japan of her place among the civilized nations of the world. Abreast of every other nation, and heedless of groundless prejudices and misgivings, then prevalent, England recognized our claim to jurisdiction over her countrymen on our soil and released us from our obligations under former treaties. From that day, we owed England our heartfelt gratitude.

Very often Japan has been thanked for

the little service she did during the War for Australia and New Zealand by letting her Navy escort their transports to Europe. Not so often has another aspect of one and the same thing been observed, that it was the existing Treaty which enabled England to concentrate her fleet in the North Sea, without which, we are told, England could not have won the war. This gives an instructive unfolding of a certain aspect of human nature which pays more attention to something direct and visible than to the by far weightier consideration which, however, concerns something indirect and impervious to extemporaneous vision.

If the time ever comes when the British Empire is again in real danger, she may count upon her partner in the Anglo-Japanese Alliance for whole-hearted support, as was actually done in the case of German peril. In this instance, history will assuredly repeat itself.

Before closing this paragraph, I may add that in 1860 Russia made an attempt to obtain possession of Tsushima. A Russian man-of-war proceeded thither, and quietly began to establish a settlement which would soon have constituted a title of ownership had not Great Britain interfered. No doubt Great Britain's own interest prompted her to take such a course of action. Nevertheless, for this intervention, we owe her a debt which, I believe, has never been fully acknowledged. We thank Providence that such a signal proof of the coincidence of the interests of the two countries was given so early when Japan was still an old feudal state with *Daimios* and two-sworded *Samurais*.

The Coming Decade

How the Anglo-Japanese Alliance took form is told in "The Secret Memoirs of

Count Tadasu Hayashi," edited by Andrew M. Pooley in 1915. A succinct and lucid account of it is given on pp. 203-205 of "The League of Nations," Vol. I (1917-1918). Concerning Mr. Pooley, with whom an unexpected chance led me to exchange a few words once at his office and residence at Reinanzaka, I wish to make a few observations. He came to Japan as Reuter's correspondent, and stayed here only for a, comparatively speaking short time. He left Tokyo rather abruptly under unfortunate circumstances due to a regrettable incident in connection with the so-called Siemen's affair which was responsible for the overthrow of the Yamamoto ministry. I have some reason to believe that he has done and is perchance still doing his utmost in magnifying the illusory vision of the so-called swelling chorus of disapproval of Japan by Englishmen living in the Far East. The unfortunate circumstances which led to his abrupt departure from Japan are responsible for the assertion that he is a man who can never err on the side of leniency in speaking of Japan and the Japanese people. That his feeling towards Japan and the Japanese is invariably critical, often hostile, and not seldom venomous, was only to be expected. His book "Japan at the Cross Roads" is a masterpiece of the outburst of virulent ill-feeling in a seemingly fair coloring. The consensus of opinion among all the thoughtful Japanese regrets that the memoirs of the amiable Count should have been edited by a man of a diametrically opposite disposition, fearfully hostile to Japan. Our regret is, however, at least partially compensated by the comfort and satisfaction we feel in noticing that the invidiously revengeful personality of this profuse

writer is not entirely unknown in his home country. The London Morning Post, in reviewing Mr. Pooley's third book on Japanese affairs entitled "Japan's Foreign Policies," said: "His bitter and at times virulent attacks on Japan—it is surely going rather far to warn the West that Japan may use assassination as a weapon of diplomatic procedure—will meet with considerable criticism here."

The history of the Anglo-Japanese Alliance has been so often reiterated that it would not be necessary to give here even a summary recapitulation. It aims permanently to preserve and to consolidate the general peace of the Far East, symbolizing at the same time the friendship between the two peoples of the island Empires of the East and West. Now in the long life of the Anglo-Japanese Alliance, it will have to go through fat decades and lean decades. For the coming decade, let the stipulations of the Alliance be made as blameless and innocuous as is humanly possible in harmony with the spirit of the times. Let us introduce whatever modifications may be necessary, so as not to give play-room even to a propagandist of Mr. Bertram Lennox Simpson's cleverness.

There are some people who argue that the renewal is unnecessary, because the formation of special alliances is antagonistic to the spirit of the times. It may be true of other alliances but not of the Anglo-Japanese Alliance which stands unique as the symbol of tried Anglo-Japanese friendship which even the spirit of the times would be powerless to destroy. As I said in my previous article, whatever may be the wording, if the mere existence of the Alliance brings home to the two peoples the conscious-

ness of their being allied nations, it will have served its most useful purpose. That the Anglo-Japanese Alliance has symbolical value in very many ways has been noted on different occasions. The Anglo-Japanese Alliance stands serene and majestic like the magnificent peaceful cone of Mount Fuji rising high above the level of the Pacific Ocean. Even the spirit of the times would not insist on savagely crushing down Mount Fuji to a barren level in order merely to appease the ever-present pinpricks which seek deception in a utopian ideal.

There are some people who are simple enough to say that the great upheavals and displacements of history are apt to begin when least expected. As an evidence thereof, it has been often cited that, in 1870, Premier Ollivier of France declared that "on whatever side we look there is an absence of troublesome questions; at no moment has the maintenance of the peace of Europe been better assured." Before the year was out the battle of Sedan was fought and the French Empire had collapsed. Such an interpretation is altogether superficial. Ever since Bismarck treated the vanquished Austria so compassionately in 1866, every keen student of world affairs was prepared for the blow which Bismarck was meditating to inflict upon France at the nearest opportunity. As another example it is sometimes said that in November, 1903, Balfour, then British Premier declared: "I know not that any danger within the ken of human vision menaces in the smallest degree that peace which it should be our earnest endeavor to preserve." The Russo-Japanese war began in less than four months thereafter. Perchance Balfour referred to the peace of Europe. Ever since Russia obtained in 1898 the

lease of the Liaotung peninsula, from which she had driven Japan three years earlier and fortified herself at Port Arthur, up to 1904 when the war actually broke out, there always lingered the chance of a Russo-Japanese war. To avoid misunderstanding in advance, let it be unequivocally stated that the Russo-Japanese war was in every aspect a defensive war for Japan. It was a struggle for eternal life or death of the very existence of Japan as an independent nation. Fortunately as far as human foresight is able to imagine, not to say predict, Japan is not and never will be confronted by such an awful dilemma as that which she faced at the very dawn of the twentieth century.

The World War which we have just gone through was anticipated for a long while. That its outbreak gave an impression of suddenness is mainly due to that peculiar state of mentality called *mōkamadaka* which in absence of a fit English equivalent may, for the present, be literally rendered "already-not-yet." On some of the placards which Germany used in mobilizing her army was printed 1912 and the last 2 was struck out and replaced by adding 4. Wars never occur on a sudden nor when least expected.

Now taking everything which we can possibly think of into due consideration, it is inconceivable that any Power should attempt to settle international disputes by force of arms at least during the next decade or two. A further justification of this statement is to be found in the world's mentality which is no doubt flatly war-worn, having had more than enough of war but lately.

Whether or not the improved League of Nations, not to say the present one, is able to ensure the permanent world

peace may be safely left to the future verdict of history. Leaving this enigma aside for the present, if history is worth anything, the past experience of mankind shows that, after a big war, there is usually an interval of no war—I will not say peace, as speaking in general, the postbellum conditions are not free from disturbance—lasting at least for several decades.

Thus, in whatever manner the terms of the Anglo-Japanese Alliance for the coming decade may be revised, there will be no occasion to apply practically its stipulations. Nevertheless, it would serve the most useful purpose of smoothing the continuity of the Alliance by filling the gap from now to the time of the future renewal in 1931, or, at some later date, if the decision of Lord Birkenhead which coincides with my own view and is not at all a bolt from the blue as some people say, is valid.

In passing, we may observe that the second paragraph of Article VI of the existing Treaty contains a clause which says: "In case neither of the High Contracting Parties should have notified twelve months before the expiration of the said ten years the intention of terminating it, it shall remain binding until the expiration of one year from the day on which either of the High Contracting Parties shall have renounced it." Thus the expiration of ten years on July 13, 1921, merely puts the Alliance on the status that it can be annulled any time by notifying to that effect one year in advance and that, failing such a notice, theoretically, it would last *ad infinitum*. In all such matters, however, whatever may be the wording, we have to pay due regard to the general trend of mentality which seeks something definite in order to

pacify doubt or uneasiness, however unwarrantable, and finds consolation in saying that not the wording but the spirit of such a stipulation suggests the termination of the Alliance, if not renewed on July 13, 1922, at the latest. The Anglo-Japanese Alliance should be renewed as soon as the circumstances allow.

Nothing seems to be more incomprehensible than China's objection to the renewal of the Anglo-Japanese Alliance for the coming decade, unless there be some agitators behind, as well as in front, of the screen, who are mischievously instigating the inflammable elements among the Chinese people and are longing for their own pleasure of fishing in troubled waters and to whom the real welfare of the Chinese people as a whole is not of the slightest concern. I do not entirely concur with Mr. Bland who, in his admirable book "China, Japan and Korea," takes a very pessimistic view of the situation in China. He goes even to the length of advocating bringing China under international tutelage, while preserving her sovereignty and dignity by maintaining all outward signs of authority. In any case, China does not seem to realise that the Alliance if conducted and interpreted on proper lines is to her advantage, particularly in the present chaotic state of affairs in her country, which, in the unbiased opinion of impartial observers, will continue at least during the coming decade.

The Preamble of the Alliance stipulations speaks of the preservation of the common interests of all Powers in China by insuring the independence and integrity of China and the principle of equal opportunities for the commerce and industry of all nations in China. In view of the special relations due to territorial con-

tiguity and propinquity, it is only natural that Japan wishes for China, more earnestly and more sincerely than any other country, the early achievement of peace and unity and the consolidation of a stable government which can speak and act for China as a whole; Japan's vast commercial and industrial interests dictate the wisdom of walking hand in hand with China along the path of progress and of ensuring the peace in the Far East, mutually paying respect and endeavoring to be helpful. Such is the fundamental consideration which underlies the Anglo-Japanese Alliance. The Alliance has served and will long serve to be instrumental in furthering this aim which, we hope, will culminate, in days not very far off, in the ideal brotherhood of the two nations possessing so many things in common. All the misapprehensions regarding the Alliance on the part of China are due to malicious distortion of facts and truth, which have their origin in a quarter least surmised.

Let us now throw a hasty glance on the relation between the Anglo-Japanese Alliance and the prospective triple entente between Japan, America and Britain, of which there has lately been so much talk. I hope the reader will note that I have just said relation and not connection, as I believe there is no substantial connection, particularly such a connection as would involve mutual exclusion. It gives us infinite satisfaction to think that the Alliance and the entente are in no way incompatible, but, on the contrary, are complementary and even essential to each other. If ever there occurs some conflict of interest between Japan and America, England as the ally of Japan would be in a more favorable position than otherwise to act as a mediator for settling such

a conflict by peaceful means. The same holds good with Japan in the case of a dispute between America and England.

The Alliance treaty in its present form is a defensive measure strictly localized to Japan and the water round Japan and China. It is absolutely clear that the Treaty was never meant to be, and never could be used, against America. The assurance to this effect was explicitly and unequivocally given by both Britain and Japan. Any further doubt on this point can only be traced to morbid nervousness which cannot be wiped out even if there be no formal treaty. Nevertheless, I will not ignore the chance, however remote, that possibly the mere existence of such a treaty, innocuous though it expressly be, may be resented by some Americans. But, to allow any country, however powerful, to dictate what Japan's foreign policy shall or shall not be is to abdicate the Empire's sovereign rights. We would go to any length short of that to consolidate our traditional friendship and secure amicable understanding with the United States. I believe England and, indeed, any country which speaks words accompanied by deeds, thinks likewise on this point.

There are, fortunately not many, but a few American writers who at once jump to the conclusion that the first thing to do is to abrogate the Anglo-Japanese Alliance, without giving any sufficient reason why it should be abrogated. This is, however, quite natural, as there is no reason whatever which any sane person can possibly think of, excepting perhaps the extreme, morbid nervousness which knows no end. It lies in the course of human nature that such a nervousness never contents itself with abrogation of the treaty, but goes on to the next step

of fabricating a mysterious secret understanding to be found in Humbert's safe, proceeds still further on in alienating step by step the two countries concerned, and never stops until the world sees one of them taking the other by the throat and squeezing her to death.

Our amazement is further enhanced by the appendage, to the above jumping conclusion, of a corollary which, reminding us of grafting a bamboo scion to the stock of a tree, recommends substituting a general policy like the old Hay open-door policy to which all can adhere, while leaving Japan a legitimate field for expansion in Manchuria and Siberia.

That the Californian question, however ill-starred and pinpricking it may appear, can never lead to decision by force of arms, is admitted by all the thoughtful observers on both sides of the Pacific. The astute plot of wresting from Japan five billion yens of property, for which she paid the precious blood of so many of her sons and all her disposable resources, by a mere stroke of diplomacy, will never get the much coveted assistance from America, whose sense of right, justice and fair-play serves as an ample shield even against the appalling activity of vigilant propaganda. That the time-honored open-door policy first advocated by John Hay in 1899 has never met, and nowhere will ever meet, with the slightest obstacle, is a foregone conclusion. If America follows Roosevelt's signal advice not to take the position of an international "meddlesome Matty" and leaves Japan, as the corollary says, a legitimate field for expansion in Manchuria and Siberia, there remains no question at issue between Japan and the United States, comparable to some of the Anglo-American differ-

ences, all of which were amicably settled by pacific means.

Candidly and whole-heartedly, we welcome the projected, or prospective, naval armaments limitation conference between Japan, the United States and Great Britain. Sincerely and in real earnest, we hope such a conference will lead to a new Anglo-Japan-American entente which will assuredly form the mainstay of the future world peace. The intricate and, at the same time, delicate problem of the limitation of naval armaments will be discussed in a special chapter. Suffice it to say here that such a suggestion as the superficial ratios 2:4:6 for Japan: America: Britain, offered by "The New Republic," and referred to by Dr. M. Honda in his able article in the May number of "America-Japan," does not touch the kernel of the question. In order to grapple with the real quintessence of the problem, we must go to the depth of the limitation of the greed for oil and of the equitable distribution of the capabilities and potentialities for fixing or altering such superficial ratios as those just given.

In whatever form the Anglo-Japan-American entente may be brought into being, it is entirely distinct from the Anglo-Japanese Alliance. By no means are the Alliance and the entente mutually exclusive. Not only are they compatible, but complementary and mutually beneficial.

Speaking in the abstract, any agreement or a collectivity of several agreements, in order to be stable and really effective, must exactly fit in with the indisputable, matter-of-fact conditions of the foundation on which it rests. An agreement, lacking this desideratum, may be compared to a solid edifice built on a shaky ground,

which is a very dangerous thing, and, perchance more dangerous than the danger which it is the object of the agreement to ward off. History shows many instances of such delusions. Now, even putting aside the consideration that our diplomatic kinship with Britain is, we feel, partly instinctive, all lovers of Rooseveltian frankness would admit that a war between Japan and Britain is far more unthinkable than either a war between Japan and America or a war between Britain and America, while a war between Japan and America is just about as unthinkable as a war between England and America, as I shall try to prove later on. In the relationship of the three countries, there is a slight difference, or perhaps it would be more proper to say, a delicate shade of difference, which we feel, but which my poor command of language does not enable me to delineate in words, even if I tried to express myself in my mother tongue.

The Anglo-Japan-American entente coupled with the Anglo-Japanese Alliance, would just fit in with the foundation, on which these agreements should be based, and in the background of which there is the subtle, indescribable difference just spoken of. The Anglo-Japan-American entente without the adjunction of the Anglo-Japanese pact, is a structure on a weak stratum, which would tumble down at the critical moment. No argument can be so superficial and puerile as that which counsels the termination of the time-honored Anglo-Japanese pact for the sake of calling the Pacific entente into being. The desire for the renewal is not merely due to the British conservatism and the Japanese love of tradition. The very idea of the triple entente imperatively demands the speedy renewal in order to

make the Alliance serve the purpose of complementing and bringing to perfection such a prospective agreement. The new triple entente linked together with the Anglo-Japanese Alliance which has shown itself to be capable of weathering fiercest storms, is an unquestionable guaranty ensuring the peace of the world, at least for the coming decade, if not for the coming half century or thereabouts, that is to say, as long as human foresight can reasonably claim to be able to foreshadow.

Renewal as a *Fait Accompli* Conducive to Accelerating the Convocation and Furthering the Success of the Pacific Conference

Since some time, there has been floating in the air of the electrified post-war atmosphere, a vague conception of a tripartite Pacific agreement, which is, in substance, a pact between Japan, America and Britain, regarding the limitation of naval armaments. There should be a conference between the three countries for discussing Pacific problems and, in particular, the limitation of naval armaments. There will be no difficulty in calling such a conference, as all the parties concerned are looking forward to it. Some one best qualified for the task has only to say when and where the conference shall be held and give an outline of how the idea of limitation is to be carried into effect. There are some quick-tempered writers who do not or cannot understand why there is so much delay and hesitation in this matter, and even feel vexed by seeing that such a conference has not been convoked as yet. Now, even to call such a conference, not to say conduct it is by no means so simple as might appear at first sight.

As there are many writers who seem to have but confused, or even contradict-

[illegible][illegible]

ory ideas as to the relation between the conference and the renewal of the Anglo-Japanese Alliance, I shall do my best in trying to show that the renewal as an accomplished fact, is far more conducive than otherwise, to hurrying the convocation of the prospective conference, and is more effective than the renewal dangling in the air, in mitigating more or less the almost insurmountable difficulties with which such a conference will be beset.

It is a peculiar characteristic of post-war mentality that most people think, without knowing why, in an illusive mood implying the obliteration of the whole history of the human race by the first roar of a projectile which announced the beginning of a gigantic war. Let us turn to history in order that we may be, even if only just a little, wise before the event.

We need not go very far back into the past. Very soon after the conclusion of the Russo-Japanese war, there occurred an incident which amused President Roosevelt, and of which a very interesting account is given by Mr. Bishop. On September 14, 1905, Baron Rosen, then Russian Ambassador at Washington, went to Oyster Bay and presented to Roosevelt a letter from the Czar in which the Czar, after speaking of himself as the initiator of the first Hague Conference of 1899, expressed the belief that a favorable moment had come for systematizing the labors of that Conference, and continued: "With this end in view and being assured in advance of the sympathy of President Roosevelt, who has already last year pronounced himself in favor of such a project, the Czar desires to approach him with a proposal to the effect that the Government of the United States take part in a new International Conference, which could be called together at the

Hague as soon as favorable replies could be secured from all the other States to whom a similar proposal will be made."

Roosevelt, with that quick insight into human motives which was one of his characteristics, in a letter to Secretary Root, thus explained what followed:

"After he had read the letter, Rosen began to hem and haw as to the steps already taken by me a year ago, and about the fact that The Hague Conference was the peculiar pet project of the Czar. I finally interrupted him and said that I thought I understood what he wished and that he could tell the Czar at once that I was delighted to have him and not me undertake the movement; that I should treat the movement as being made on his initiative, and should heartily support it. This evidently relieved Rosen immensely. I rather think that the Czar had felt from past experience with the Kaiser that there was a fair chance that I might endeavor to appear as the great originator myself. As a matter of fact I am glad to be relieved from making the move on my own initiative. I should have done it if no one else had done it because I think it ought to be done; but I particularly do *not* want to appear as a professional peace advocate, and it gives us a freer hand in every way to have the Czar make the movement."

To begin with, we have to note that the incident pertains to the second Hague Conference and not the first. Seen in the historical perspective from the present day when both Roosevelt and the Czar are no more, which one of the two was the formal initiator of the second Hague Conference, would appear to be a trivial question which may not be even worth noticing. However, the very fact that the effort for paving the way which led

to making the Czar appear to the outside world as the initiator, required the hemming and hawing of a man of Rosen's tact, shows that it was by no means such a simple affair. It is to be attributed to a lucky chance that Rosen's endeavor was matched by the characteristic 'quick insight into human motives of Roosevelt, and met by the receptive mind of a statesman of the largest size.

If President Wilson could have remained behind the scene in 1919 without lessening his efforts in fighting for his noble ideal, just as Roosevelt had done in 1905, it might have been possible at least to mitigate the disaster which dawned when the world saw President Wilson going to Europe with all the glory of a Roman entourage, lingered a while in listing the gifts received by President and Mrs. Wilson while they were in Europe, coupled with hovering consciousness which reminded that the earth revolves round in spite of him, and culminated in some people calling Mr. McAdoo the Crown Prince of America. And the course of world events since then might have taken a slightly different turn. This should give a useful lesson to all in high responsible positions in the hour of success and elation.

The second Peace Conference met at the Hague on June 15, 1907. Thus nearly two years elapsed since it was arranged between Roosevelt and Rosen that the Czar should call the conference. In importance and responsibility, this conference is by no means comparable to the rumoured Pacific conference, and yet even such a conference required two years of preparation. The proposed Pacific conference cannot possibly take place so soon as may be inferred from the acclamations of feather-brains who are shout-

ing: "The time is ripe, overripe, to restrict armaments." For obvious reasons, Japan cannot take the initiative in convoking it. The initiative must come from either Great Britain or the United States, most probably, from the latter, to whom fate has brought the responsibility of being the strongest among the armament competitors left by the World War. The question of who calls the conference is a delicate and subtle one, the true significance of which can only be duly appreciated by those in responsible positions, as is illustrated by the Roosevelt-Rosen incident. Supposing America takes the initiative, the invitation will be issued in the name of President Harding. But the world, nowadays, is very inquisitive and asks: "Who is the real author of this move, President Harding, or Secretary Hughes, or perhaps someone else"? Even such a delicate, and apparently trivial, point must be carefully taken into account, in order to ensure so much as the partial success of the conference. It is only natural that, meanwhile, Washington remains as silent as an oyster. This very moment, President Harding may be admiring the wisdom of the adage:

"Well-begun is half done,"

while Secretary Hughes might be pondering over the saying:

"A problem clearly enunciated is its own solution,"

or, in a slightly different wording,

"A problem is solved no sooner than it can be clearly stated."

It is a matter of common knowledge that on May 25, this year, the American Senate passed Senator Borah's amendment to the Naval Appropriation Bill in the following terms:

"That the President is authorized and

from to the 1896 Convention of 1899
and 1905 as it may possibly have some
bearing on the question of the
the vessel at the

"The Commission is this to the
which have been made in the
United States of America to be not from
in traditional policy not to get up on
for treaty with or engaging itself in the
political questions or internal adminis-
tration of any foreign state nor all any-
thing contained in the said convention and
as are used as to the fact that in 1911
by the United States of America
of its traditional attitude toward purely
American questions."

A resolution (which) was made
to the effect that of the international
conference of American states, which
the spirit of the letter of this resolution
seems to have been the main object
and unchanging national policy of the
United States, ever since Washington
made his farewell address to the present
day with the intermission of a very short
period during which Wilsonian liberalism
and decayed. Even during this extremely
brief period, the said spirit was not lost
but was merely eclipsed, remaining all
the time latent or potential.

Taken all round and viewed from as
many angles as we mortal can possibly
think of, it seems certain that the projected
Pacific Conference presents difficulties
which may not be insurmountable but
are surely very great. The failure to
arrive at the desired agreement will not
retroactively, and there is a possibility
of such a failure leading to a world
condition which is worse than the con-
dition, however bad, we shall arrive at
without such a conference.

As President Harding reminded us a
few months ago, the fact and progress

reported to the Government of
Great Britain and Japan to send some
representatives to the conference. The
charge of the duty of the conference
and into a conference of the
by which the navy, and the
building a great fleet of
Government to be held at the
reduced annually during the next five
years to such an extent and upon such
terms as may be agreed.

In view of the proposed fact that
this resolution was agreed upon at the
convention and without a single dissenting
among the total of 24, it is every-
reason to believe that it is a very
has not doubted as to its being
vision that such a conference will be
for some time to follow, and some sort
of understanding will be reached in all the
practical concerns had been previously
arrived at in advance.

I let us again turn to history and search
for precedents in these things. The only
one which I was able to find is the joint
resolution of Congress regarding a pro-
cess for the limitation of armaments,
approved by President Taft on June 25,
1910. Of this resolution, President Taft's
annual message of December 6, 1910,
said:

"I have not as yet made appointments
to this commission because I have invited
and am awaiting the expression of foreign
governments as to their willingness to
co-operate with us in the appointment of
similar commissioners or representatives
who would meet with our commissioners
and by joint action seek to make their
work effective." It seems the foreign
governments evidently discouraged the
American initiative.

I take this opportunity to quote the
reservation made by the American dele-

requested to invite the Governments of Great Britain and Japan to send representatives to a conference which shall be charged with the duty of promptly entering into an understanding or agreement by which the naval expenditures and building programmes of each of the said Governments shall be substantially reduced annually during the next five years to such an extent and upon such terms as may be agreed upon."

In spite of the imposing feature that this resolution was passed without discussion and without a single dissenting voice among the total of 74, there is every reason to believe that President Harding has not deviated an iota from the conviction that such a conference would be foreordained to failure unless some sort of understanding acceptable to all the parties concerned had been somehow arrived at in advance.

Let us again turn to history and search for precedents, if there be any. The only one which I was able to find is the joint resolution of Congress regarding a process for the limitation of armaments, approved by President Taft on June 25, 1910. Of this resolution, President Taft's annual message of December 6, 1910, said:

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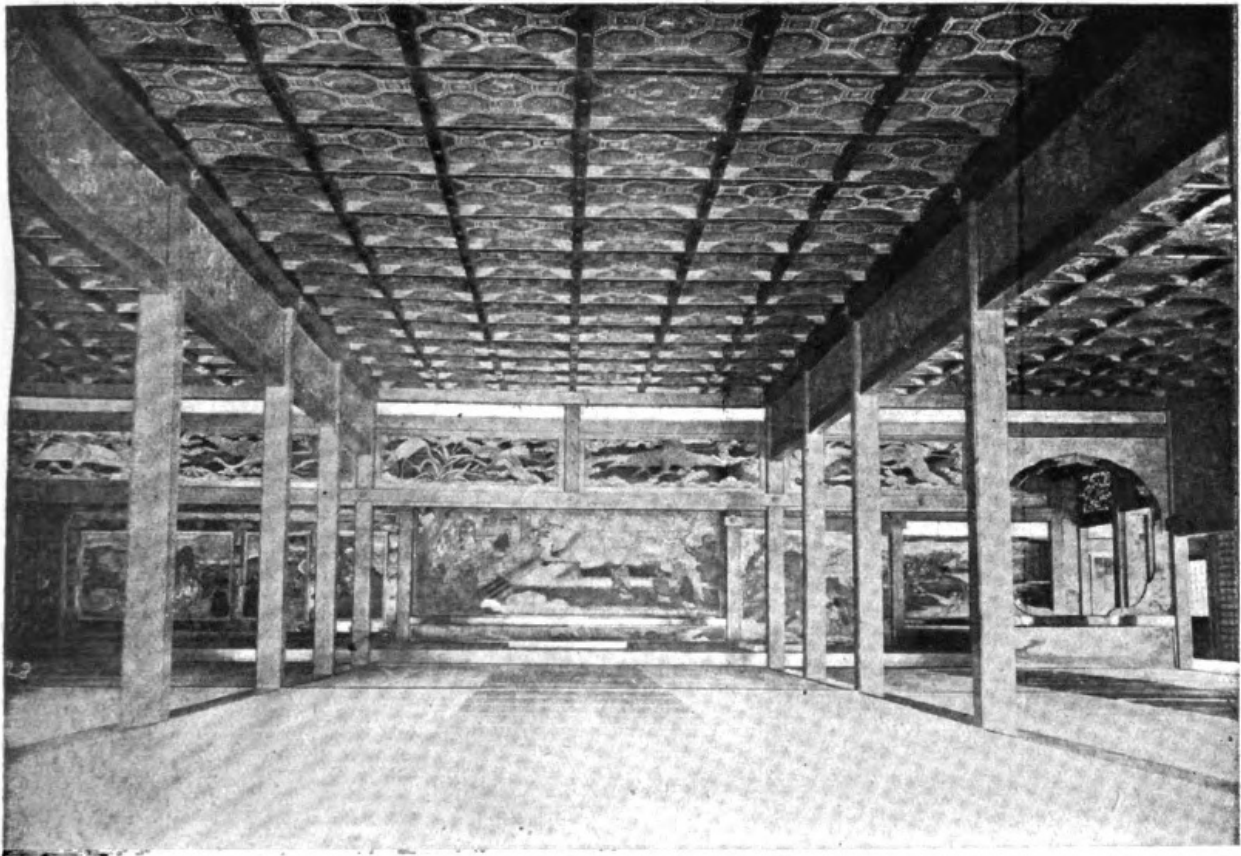
tion to the Hague Convention of 1899 and 1907 as it may possibly have some bearing on the question under consideration. The reservation runs:

"Nothing contained in this convention shall be so construed as to require the United States of America to depart from its traditional policy of not entering upon, interfering with, or entangling itself in the political questions or internal administration of any foreign state; nor shall anything contained in the said convention be so construed as to require the relinquishment, by the United States of America, of its traditional attitude toward purely American questions."

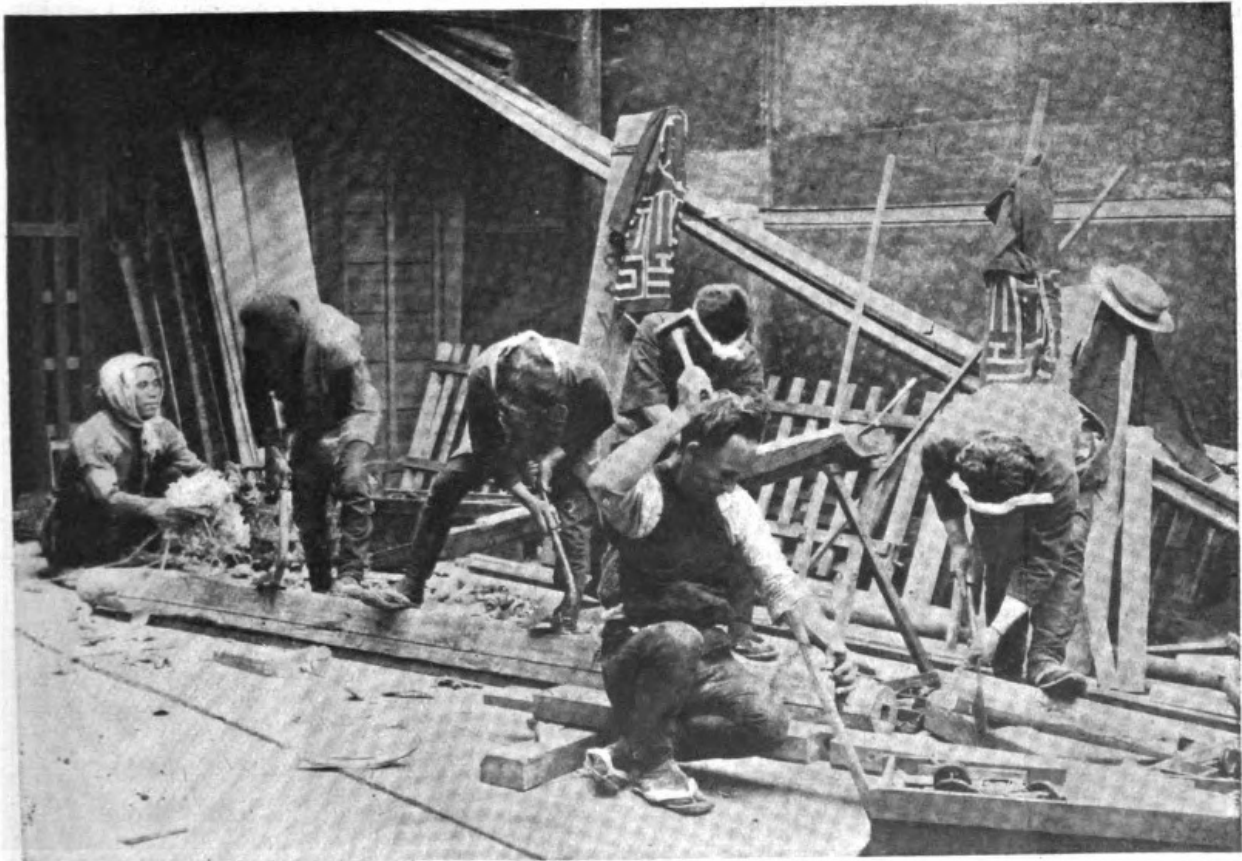
A reservation of like purport was made to the general act of the international conference of Algeciras of 1906. Indeed, the spirit, if not the letter, of this reservation seems to have been the consistent and unchanging national policy of the United States, ever since Washington made his farewell address to the present day with the intermission of a very short period during which Wilsonism flourished and decayed. Even during this extremely brief period, the said spirit was not lost but was merely eclipsed, remaining all the time latent or potential.

Taken all round and viewed from as many angles as we, mortal, can possibly think of, it seems certain that the projected Pacific Conference presents difficulties which may not be insurmountable but are surely very great. The failure to arrive at the desired agreement will act retrospectively, and there is a possibility of such a failure leading to a world condition which is worse than the condition, however bad, we shall arrive at without such a conference.

As President Harding reminded us a few months ago, the fact and progress



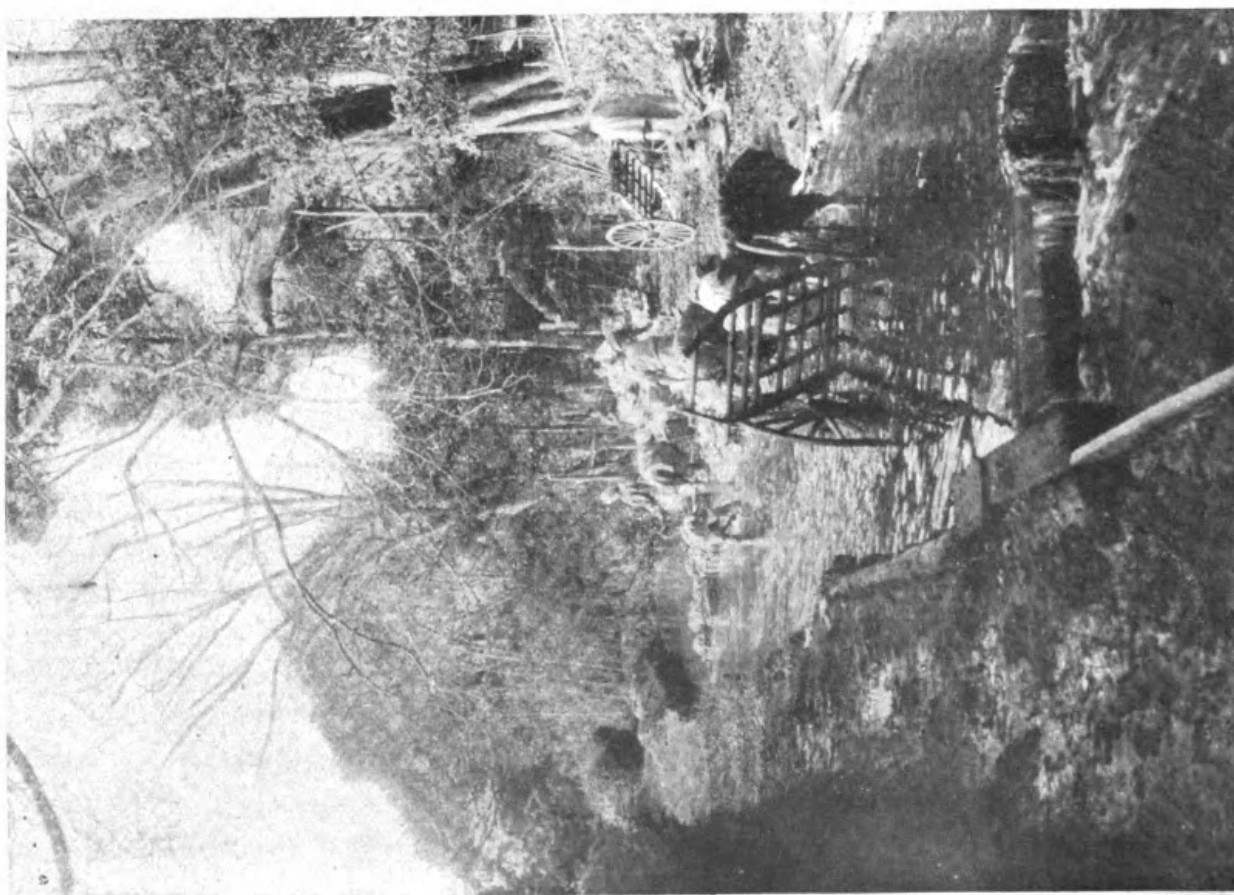
INTERIOR OF HONGANJI (The Buddhist Temple), KYOTO



CARPENTERS AT WORK



“NEZAME-NO-TOKO” ONE OF THE VIEWS OF KISO VALLEY



RURAL LIFE OF JAPAN

made toward judicial and arbitral settlement of international differences affords us an assurance which will justify our purpose to invite present-day civilization to cast aside the staggering burden of armament. All over the world, everybody is complaining of the burden of outrageously heavy taxes. And all this for no other purpose than piling armaments upon armaments which, in turn, is ever increasing the danger and chance of disturbing the peace of the world. We all are feeling it as oppressive and unbearable as sitting in a tiny room with all the windows closed on a hot summer day. Disarmament in the absolute sense of the word being out of the question, every thoughtful man of all nationalities is longing with stretched neck for the limitation of armaments. Where there is a will—in the present case the will of the whole world—as Napoleon said, there is always a way. While I am pessimistic enough to think that any attempt for this purpose will end in failure if approached in a light-hearted spirit without adequate preparation, I am sufficiently optimistic to think that it will lead to some tangible results provided the effort is made in real earnest and with unflinching resolution based on well-considered preparations and a favorable background. In any case, however, this tremendous task would tax to the utmost the tact and perseverance of the greatest statesmen of all ages. The prodigiously colossal difficulty of the task is to be traced to the presence of so many factors, or in scientific terminology variables, which enter into the problem. There is a fear of even the best brain losing its hold in the bewilderment and confusion of the interweaving of the numberless variables which represent conflicting interests. The number of variables

should be diminished as far as possible in advance before we attack this formidable problem. Even the elimination of a few variables would contribute toward furthering by that much the solution of the problem. In this sense and aspect, the renewal of the Anglo-Japanese Alliance in an innocuous form as an accomplished fact would serve as an asset in arriving at a satisfactory agreement regarding the limitation of armaments. The renewal hanging in disquieting air, or the compulsory abrogation of the Alliance, the compulsion being due, as a matter of course, to the force of circumstances and not to the intervention of a third party, is inimical to the spirit inspiring calmness and confidence which should pervade the prospective conference.

There are some people who say that the difficulties of the prospective conference, however great, cannot be compared with those successfully met by wise statesmen at the Paris Conference. I, for one, differ from the estimation. At the Paris Conference, whenever there was a real deadlock—I do not mean such as that which occurred between President Wilson and Premier Orlando—a vent or outlet could always be found by dictating even impossibilities to the vanquished Germany. If any one insists on having a parallel, I may counsel him to imagine the peace conference terminating the World War, hypothetically assuming that the war ended in a draw.

We, the Japanese people, heartily join in the cry for the limitation of armaments which is universal and is ever increasing in volume. Should the Powers come to a really reliable understanding and agree unanimously to limit their armaments, Japan would never fall behind the rank of such Powers. It is only to be hoped

1. The first part of the paper discusses the importance of the study of the history of the United States. It is argued that the study of history is essential for a full understanding of the present and for the development of a sense of national identity. The author points out that the study of history is not only a means of learning about the past, but also a way of understanding the present and of shaping the future.

2. The second part of the paper discusses the role of the government in the development of the United States. It is argued that the government has played a central role in the development of the country, and that its actions have shaped the course of American history. The author points out that the government has been responsible for the establishment of the Constitution, the creation of the federal system, and the development of the nation's infrastructure.

3. The third part of the paper discusses the role of the individual in the development of the United States. It is argued that the actions of individuals have played a central role in the development of the country, and that their actions have shaped the course of American history. The author points out that individuals have been responsible for the establishment of the Constitution, the creation of the federal system, and the development of the nation's infrastructure.

4. The fourth part of the paper discusses the role of the economy in the development of the United States. It is argued that the economy has played a central role in the development of the country, and that its actions have shaped the course of American history. The author points out that the economy has been responsible for the establishment of the Constitution, the creation of the federal system, and the development of the nation's infrastructure.

5. The fifth part of the paper discusses the role of the culture in the development of the United States. It is argued that the culture has played a central role in the development of the country, and that its actions have shaped the course of American history. The author points out that the culture has been responsible for the establishment of the Constitution, the creation of the federal system, and the development of the nation's infrastructure.

6. The sixth part of the paper discusses the role of the environment in the development of the United States. It is argued that the environment has played a central role in the development of the country, and that its actions have shaped the course of American history. The author points out that the environment has been responsible for the establishment of the Constitution, the creation of the federal system, and the development of the nation's infrastructure.

7. The seventh part of the paper discusses the role of the military in the development of the United States. It is argued that the military has played a central role in the development of the country, and that its actions have shaped the course of American history. The author points out that the military has been responsible for the establishment of the Constitution, the creation of the federal system, and the development of the nation's infrastructure.

8. The eighth part of the paper discusses the role of the education system in the development of the United States. It is argued that the education system has played a central role in the development of the country, and that its actions have shaped the course of American history. The author points out that the education system has been responsible for the establishment of the Constitution, the creation of the federal system, and the development of the nation's infrastructure.

9. The ninth part of the paper discusses the role of the media in the development of the United States. It is argued that the media has played a central role in the development of the country, and that its actions have shaped the course of American history. The author points out that the media has been responsible for the establishment of the Constitution, the creation of the federal system, and the development of the nation's infrastructure.

10. The tenth part of the paper discusses the role of the arts in the development of the United States. It is argued that the arts have played a central role in the development of the country, and that their actions have shaped the course of American history. The author points out that the arts have been responsible for the establishment of the Constitution, the creation of the federal system, and the development of the nation's infrastructure.

that the agreement would be based not on the superficial idea of limiting apparent armaments, such as the ridiculous idea of the absurd ratios spoken of in the above, but firmly rooted on the limitation of war-capabilities guaranteed by something which cannot be altered by the will, or change of will, of a few of the most powerful countries of the world.

As I was writing these lines, I was startled by the news that President Harding had definitively invited Great Britain, France, Italy and Japan to participate in a conference on the subject of limitation of armaments to be held in Washington on a date to be arranged. Perhaps it is because of my living in seclusion far from the track of daily occurrences and in the bliss of sweet solitude, that the news struck me like a bolt from the blue. I hope all my anxieties will prove to be vain and void. I pray that, not only in formalities but in the spirit and atmosphere which shall pervade the conference, all necessary precaution may have already been taken and all indispensable preparations made, in order to make highly probable, if not certain, the success of the armaments limitation agreement.

This section will be most fitly closed by quoting a passage from the immortal farewell address of Washington whose wisdom and foresight will be admired ever more as years roll by :

"Against the insidious wiles of foreign influence, I conjure you to believe me, fellow-citizens, the jealousy of a free people ought to be constantly awake : since history and experience prove that foreign influence is one of the most baneful foes of republican government. But that jealousy to be useful, must be impartial : else it becomes the instrument of the

very influence to be avoided, instead of a defense against it. Excessive partiality for one foreign nation, and excessive dislike of another, cause those whom they actuate to see danger only on one side, and serves to veil, and even second, the arts of influence on the other. Real patriots who may resist the intrigues of the favorite, are liable to become suspected and odious, while its tools and dupes usurp the applause and confidence of the people, to surrender their interest."

I cannot help perusing the above passage over and over again, meanwhile feeling as if Washington were alive and seeing with his own eyes all that is going on around us this very moment. This advice, as addressed to his fellow-citizens, is a precious gift to the American people ; in a broader aspect, it is a priceless common possession of all mankind bequeathed by one who stood for the hallowed personification of right, justice and humanity. The quintessence of this advice should be the guiding spirit of all those who may take part in the conference in view.

The True Significance of Militarism

This section is to be looked upon as a summary of a separate article with the same heading which I have in mind to write at some future date.

Ever since I came to think over the true significance of militarism, I have been all the time puzzled by the enigma, how a nation with a large man-power and great resources can possibly exist without being militaristic. Just as there are two forms, mutually transmutable, of physical energy, kinetic and potential, there are two forms or sorts of militarism. Side by side with visible or kinetic militarism typified by khakis, conscription, large estimates for the two services

in a budget and the like, there is latent or potential militarism symbolized by compulsory training in schools, territorial citizen armies, civil aircraft which are always capable of war work, and so forth. The former is sometimes called spike-helmeted or ready-made militarism, while the latter has received various names like veiled or sugar-coated militarism, militarism camouflaged, and, finally, mailed fists in velvet gloves.

First of all, let us make a few observations on conscription in general. Mr. Winston Churchill took quite an one-sided view, when he hoped that Great Britain could not be accused of militarism, by pointing out that the British alone of all the nations of the world, had taken steps which will shortly abolish conscription. Such steps merely show the enviable position in which Britain has been placed, which made the further continuation of conscription unnecessary. Again, as Mr. Lloyd George pointed out during the discussion of the reduction of the future armed strength of Germany, a voluntary army inevitably costs much more than a force constituted by compulsion. Indeed, in a certain aspect, conscription is the curse of a nation's poverty. In another aspect, it is the only fair and democratic way, in which the duty of self-protection for a country is equitably borne by its citizens. One point which is particularly to be noticed, as it is often misunderstood, is that conscription does not necessarily imply a large standing army. The actual working of conscription may be equitably modified by some such impartial device as drawing lots. Taken all round, conscription has no connection whatever with whether a country is militaristic or not. The mistaken notion that conscription means

militarism, is one of the mysterious prejudices which, although groundless, are floating in the air.

It is an admitted fact that there is no hard and fast line to be drawn between what is military and what is civilian. The custodian of the future peace of the world must always keep watchful eyes on the chance of some adaptation of civil organizations to the purposes of war. A regular army can be watched far more easily than the formations which, labeled with fancy names, masquerade as voluntary associations of citizens for the preservation of internal order.

A big war never occurs as a surprise. There has never been a surprise war. That a war between Germany and Great Britain was inevitable some not far off day, if not imminent, might have filtered through the foresight and sagacity of Lord Haldane, but was clearly perceived by the veteran victor of the South African campaign. That the urgent appeal of Lord Robert in 1912 found but a poor echo in the British public opinion is a worthy tribute to the British tenacity and conservatism, which is thoroughly consistent, irrespective of peace or war, and which might have had the passive merit of having induced Germany to believe in British unpreparedness. Or, as Viscount French said, for years past prior to 1914, a European war was an eventual certainty. There is always time for preparation.

In the soundness of British political and educational institutions as a training for character and in the national game of the British people, which prepares them for physical fitness, while fostering the spirit of comradeship and co-operation, is to be found the potential preparedness for any eventuality including war. That Britain, or any other country, has in her

the first of these is the fact that the theory of the differential equation $y'' + p(x)y' + q(x)y = r(x)$ is not complete unless the functions p, q, r are assumed to be continuous. This is the case in the theory of the differential equation $y'' + p(x)y' + q(x)y = r(x)$ as it is in the theory of the differential equation $y'' + p(x)y' + q(x)y = r(x)$. The second of these is the fact that the theory of the differential equation $y'' + p(x)y' + q(x)y = r(x)$ is not complete unless the functions p, q, r are assumed to be continuous. This is the case in the theory of the differential equation $y'' + p(x)y' + q(x)y = r(x)$ as it is in the theory of the differential equation $y'' + p(x)y' + q(x)y = r(x)$. The third of these is the fact that the theory of the differential equation $y'' + p(x)y' + q(x)y = r(x)$ is not complete unless the functions p, q, r are assumed to be continuous. This is the case in the theory of the differential equation $y'' + p(x)y' + q(x)y = r(x)$ as it is in the theory of the differential equation $y'' + p(x)y' + q(x)y = r(x)$.

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youth most magnificent material, which only needs short training and organization, in order to serve as a fighting machine, is no fault of hers, and she cannot be blamed as being militaristic. We have to take into due consideration the potentiality which transformed General French's contemptible little army of 1914 into Marshal Haig's huge invincible machine, before which the author of the expression "contemptible little army" had to fall on his knees.

The part which the United States played in the last war was also a glorious one. At the declaration of war on April 6, 1917, America had less than 100,000 enlisted men in her army and something like 7,000 officers. At the date of the signing of the armistice, America had more than 175,000 officers and 3,666,000 men enrolled in her army—an achievement which roused the wonder and admiration of the whole world.

No sooner had the war broken out, than England showed how readily her civil factories could be adapted to munition work. The same thing happened in America. On the declaration of war, the wealthy manufacturers of the United States were in Washington asking what they could do and to what use could they put their plants in order to lead to a speedy victory. On the termination of the war, within a comparatively short interval, all these English factories and American plants were restored to their pre-war status. On the other hand, it is said that how ingeniously the famous factory of Krupp was transformed into a civil one in a very short time was a marvel. I am told that it is now flourishing under the directorship of my friend, Dr. Wiedfeldt who was here in Tokyo many

years ago, as adviser to the South Manchurian Railway Company. Indeed, the ease and rapidity with which civil factories can be transformed into military ones and *vice versa* is a phenomenon foreign to pre-war imagination.

Thus it is to be seen that it cannot be helped that any country possessing a large man-power with requisite disposition and big resources is necessarily potentially militaristic. And any country which may appear, to a casual observer, to be superficially militaristic is only to be pitied for her poverty which alone is responsible for the illusory appearance.

The surprise which enabled Japan to gain the initial advantage in the Russo-Japanese war, was mainly due to Russia's illusion that Japan would never dare to challenge her. Such a surprise would never occur again. But in another direction, we have to expect the gigantic power of surprise which the increase of air power and air development has in store. And, particularly, in the conquest of the air there is no line of demarkation between what is military and what is civilian. There may be a surprise initial attack, but war never occurs as a surprise. There is always time for preparation on both sides, and it is nowadays impossible to conceal preparations except in those fields of activity where there is no distinction between what is military and what is civilian. Such a short war as the Austro-Prussian war of 1866, which is sometimes called the seven-weeks' war, would never occur again. If ever such a short war does occur, it can only be attributed to the progress and development in aviation masqueraded as a civil enterprise. A powerful country which may find itself unprepared on the outbreak of a war, so far as the number of enlisted men is

concerned, would have as many trained men as she wanted in a brief space of time and meanwhile all her big factories could readily be metamorphosed into war-material manufactories. How is it at all possible that a powerful country with large man-power and great resources is free from being militaristic?

Some time ago, General Sarraill of the French army advocated, with the authority of one who filled high positions during the war, a drastic reduction in the term of army service from two years to eight months or less, and asserted that a longer period of training has never produced one man above the average. Now there is but a very little gap between compulsory service of short duration and the universal training for six months of all American youths between the ages of 18 and 20 years advocated by Representative Julius Kahn of California. Mr. Kahn refers to Marshal Haig who said: "As a man who had enough of war to make him determined to spend his intensest effort to prevent its recurrence, I urge you to set up forthwith the organization of a citizen army on territorial lines—an organization which will insure that every able-bodied citizen shall come forward when the next crisis comes, not as a willing, patriotic but militarily ignorant man, but as a trained man." As Mr. Kahn adds, General Pershing expressed himself on somewhat similar lines when he said: "These men have witnessed the horrors of war. They want to avoid war for the future. They feel that the best way to avoid it is to have a well-trained citizen army that could come to the aid of their country at the first call of danger. It is for these reasons that I think universal training is more important than ever." It may be observed that the advice of

Marshal Haig and General Pershing was accepted by the nations to which they belong and the territorial citizen force or its equivalent is actually maintained.

The academic teaching of military science as a subject in the curricula for a university degree was resumed at the London University beginning with the autumn session of 1919. In passing it may be observed that some years before the war, military science was introduced as an optional subject for the Intermediate and Final Courses for the B. A. and B. Sc. degrees. The subject can be studied both as a branch of general education, and, in the case of candidates for university commissions in the Regular Army, as a preparation for their profession.

Again, one of the salient features of a permanent military policy suggested by Secretary of War Baker in the Wilson administration was: Reorganization of the army on the principle of universal training, the officers to constitute a permanent corps of experts, and the men to be provided with educational and social training to fit them for success on returning to civil life. I believe this suggestion has been accepted on the whole, and is in actual practice.

These observations show that there is a universal tendency to facilitate the transmutation of what is military and what is civilian, along the line typified by the metamorphosis of factories, and of eventual obliteration of the boundary line which separates the one from the other. In other words, there is a tendency to transform visible militarism into potential militarism. Countries like England and America which are providentially so wealthy and resourceful as to enable them to make a rapid stride along this path, are to be envied. On the contrary, coun-

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tries, which would have as many trained men as they wanted in a brief space of time and meanwhile all their factories could readily be transformed into war material manufacturing. It is in all possible that a powerful country with large manpower and great resources is free from military difficulties.

Some time ago General Smith of the French army, who visited with authority of one who filled high positions during the war, defined the notion in the term of army service from two years to eight months or less, and asserted that a longer period of training has never produced one man above the average. Now there is but a very little of a two-year compulsory service of short duration and the universal training for six months of all American youths between the ages of 18 and 20 years advocated by Roosevelt. As five years ago of Captain Mr. Kahn refers to Marshal Haig who said: "As a man who had enough of war to make him determined to spend his time and effort to prevent it, I cannot, I urge you to set up before the eyes of the nation a civilian army organization which will insure that every able-bodied citizen shall be more forward when the next crisis comes, more willing, patriotic but not a little forward man, but as a fact of war." The Mr. Kahn said, General Haig expressed himself on general training as when he said: "These men have witnessed the horrors of war. They want to avoid war for the future. They feel that the best way to avoid it is to have a well-trained citizen army that could come to the aid of their country at the first call of duty. For the reasons that I told you, and for the reasons that I told you, I think it is more important than ever. It may be observed that the whole of

sailing was decried by a second boat. The ship on a second attempt was able to follow the tally marked in the forest. The boat is off; we shall put through the naval program.

Some time ago, on a certain occasion, Rear Admiral H. McCallister said that if the United States were building battleships it would be because some other nation had not money with which to continue building. He further added: "I know it will make some of you catch your breath if I say we must have a navy large enough to fight Britain. Congress should know, against whom the navy was being built. Ships for war against Japan must be different from those against Britain." It is well known that Rear Admiral Hays represents the jingo element of the United States Navy. We must not attach too much importance to his utterances. We have to bear in mind that there are jingoes in every country.

Admiral Lord David Beatty, hero of Jutland, in defense of the plan against the reduction of naval expenditure, told about an year ago, the interesting tale of the fox who came across an old boat, which, having successfully done his task, was sharpening his teeth against a tree. Said the fox: "Why do you expend your remaining energy when you have no enemy in sight?" The fox replied: "When the enemy is in sight it is time to think of other things." There is no doubt that the British Navy in such a condition that it will be worthy of the Nelson tradition.

Nelson, Britain, not Japan, nor the United States to which no others can claim a mantle in the love of power.

this like France, Japan and Italy, which on account of poverty or of some other similar cause, are unable to follow the footsteps of progressively more advanced countries in spite of their will and are lagging behind in this respect are indeed to be pitied. Nothing can be more cruel than to accuse them of being militaristic, while all powerful countries are necessarily militaristic. Ideology, in order to avoid misunderstanding in advance, let it be clearly and unequivocally stated that I am militarism we mean defensive militarism. After the sad experience of Germany which we have just witnessed, at least for many years to come, no country in the world will ever dream of aggressive militarism.

Let us now turn our eyes to the problem of naval armaments. Speaking with Rooseveltian frankness, the interests of America as a central during the war were greatly impaired by Great Britain. There was a time when America's public opinion cursed the British Navy as much as the German army. The time has come for the freedom of the seas was nothing more or less than an entry against the British navy. Out of this a new era has risen the great naval program of America. Roosevelt who detested the idea of naval rivalry between England and America, insisted on America occupying second place. This idea of Roosevelt prevailed up to the present when the above sentiment began to reign supreme, when President Wilson asked for the strongest navy in the world in 1916. There is a story which says that President Wilson went to Europe with his naval program in one pocket and the League of Nations in the other. You can take your choice, said he to Mr. Lloyd George, who chose the League. The prospect of another

tries like France, Japan, and Italy, which, on account of poverty or of some other similar cause, are unable to follow the footsteps of providentially more favoured countries in spite of their will and are lagging behind in this respect, are indeed to be pitied. Nothing can be more cruel than to accuse them of being militaristic, while all powerful countries are necessarily militaristic. Hereby, in order to avoid misunderstanding in advance, let it be clearly and unequivocally stated that by militarism we mean defensive militarism. After the sad experience of Germany which we have just witnessed, at least for many years to come, no country in the world will ever dream of aggressive militarism.

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sailing was destroyed by senatorial bourbonism. The subsequent American mentality manifested itself in the form: The deal is off; we shall put through the naval program.

Some time ago, on a certain occasion, Rear-Admiral H. McL. Huse said that if the United States ceased building battle-ships it would be because some other nation had not money with which to continue building. He further added: "I know it will make some of you catch your breath if I say we must have a navy large enough to fight England. . . Congress should know, against whom the navy was being built. Ships for war against Japan must be different from those against Britain." It is well-known that Rear-Admiral Huse represents the jingo element of the United States Navy. We must not attach too much importance to his utterances. We have to bear in mind that there are jingoes in every country.

Admiral Earl David Beatty, hero of Jutland, in defence of the plea against the reduction of naval expenditure, told about an year ago, the interesting fable of the fox who came across an old boar, which, having successfully demolished his enemy in battle, was sharpening his tusk against a tree. Said the fox: "Why do you expend your remaining energy when you have no enemy in sight?" The boar replied: "When the enemy is in sight it is time to think of other things." There is no doubt that the best brains in the service are being devoted, without ostentation, to maintaining the British Navy in such a condition that it will be worthy of the Nelson tradition.

Neither Britain, nor Japan, nor the United States, to mention no others can claim immunity from the love of power

and wealth and temptation to pride. A State which preaches justice and humanity is just as capable of extravagant self-esteem and arrogance as any others. In this respect, nothing is more salutary for a nation than the opportunity to see itself as reflected in the mirror of the others. Some time ago, an American writer wrote :

" America, England and Japan are, for the moment, the three strongest Powers in the world ; each is reaching out for world trade, each sees in one or both of the others its chief rival or obstacle. So long as this tense rivalry exists disarmament is an illusion ; and curiously enough we deliberately started the building competition. We decided of our own free will to take first place away from England, and literally drove Japan to build in self-defence. Take away our 1916 program and Japan would not dream of her new program. Therefore it is quite certain that in any disarmament conference we ourselves will be the stumbling block. We will not be content to scale down to pre-war conditions. We shall insist on holding the first place which we aim at but have not yet obtained. Therefore, to our mind a conference simply called to limit armaments may do good, but is more likely to end in disillusionment and increased bitterness." America may be sure that any advance in the direction of reducing naval armaments will be met half-way by Great Britain, and likewise by Japan. But, if America insist on much vaunted paramountcy by building a great fleet, it can only lead to the beggaring competition analogous to that of the pre-war days, with the only difference that armaments have been transferred from land to water. It is to be earnestly hoped that such a competition will be stopped betimes. All countries concerned are

feeling it unbearable to find themselves in such a bewildering quandary.

It would be needless to say that the existence of potential militarism side by side with visible militarism is not confined to land armaments. The same consideration holds good in the case of naval armaments. We have to pay particular attention to the problem of oil.

It is notorious that for years prior to the outbreak of war, Germany had by divers arts and cunning contrivances sought to hamper and restrain the development of the industries of other nations and to thwart the expansion of their commerce. Her methods at times violated the very principle of fair trading. Her practices were part of her policy of world-wide aggression — "Deutschland über Alles" — no matter at what cost or at what sacrifice of commercial rectitude. It was only on the outbreak of war that the extent and character of Germany's repeated acts of aggression and the truculence and arrogance of her methods were fully realised. There were some acts which viewed in proper perspective may be compared to the violation of neutrality of Belgium and many methods which can only be covered by the conception of Bethmann Hollweg's scrap of paper. In the case of pre-war Germany, unscrupulous aspiration to commercial supremacy was a prelude to the world-domination dreamt of by her chauvinists. The opposite case of visible and potential militarism which should serve as a prelude to commercial and industrial world-dominating supremacy is by no means unthinkable, at any rate, theoretically. In this respect, after the bitter experience of the last war, we cannot afford to let the future take care of itself,

ward the close of the last section quoted once more the passage, to be found in section I entreat the reader to go over there is but a small step. In this con-

Let us repeat once more that in discussing the limitation of naval armaments, it is imperatively necessary to consider the problem from an impartial, unbiased point of view. For the success of the conference, it is indispensable to expose potential militarism or militarism camouflaged to full view by putting it to the test of the reason. Halfheartedly trying to fix the means by which nations can only lead to failure and would defeat the very purpose for which the conference was called.

Religion

Twenty a century ago, in 1853, toward the close of the administration of the first American President James Monroe, there lived in William Hooper a Boston merchant, whose residence was in Providence and who held a small monthly religious meeting at his house. At the first meeting, the location of the gathering was chosen to the beauty of a basket of Japanese workmanship, which happened to be on a table in the room where they met, and which had probably been obtained from the Dutch traders. They fancied that people who could make such exquisite baskets must surely be good Christians. A sum of 25 dollars was contributed and the first meeting was held in the same place. The following year, the number of the converts was 100, and the next year, 1855, the number was 200. The early glimpse of the Japanese-American relationship. Of a relationship that has been so often spoken of.

The unprincipled and ever-growing rapacity of capitalists and landlords is playing a new and far more important rôle in the immediate neighborhood of foreign offices. The tidal wave of labour troubles seems to be destined to intensify the rapacity and greed of industrial communities. Air and water are indispensable to human living. But on disproportionate excessive accumulation they give rise to hurricanes and flood. Just so it is with commerce and industry. They are as powerful and tame as a cat under ordinary conditions and circumstances. But the excessive accumulation of wealth in one spot instigated by the greed of further acquisition by commerce and industry gives to commerce and industry the character of flood and hurricane. Aggressive capitalism arises and engenders a new and far sadder end. Capitalistic imperialism is sure to be founded upon a new basis.

The proposed Indian Commission is to be
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 conference leading to some definite
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The unprincipled and ever-growing rapacity of capitalists and financiers is playing nowadays far too important a rôle in the immediate neighborhood of foreign offices. The tidal wave of labour troubles seems to be destined to intensify the rapacity and greed of industrial commercialism. Air and water are indispensable to human living. But on disproportionate excessive accumulation they give rise to hurricane and flood. Just so is it with commerce and industry. They are as peaceful and tame as a cat under ordinary conditions and circumstances. But the excessive accumulation of wealth in one spot instigated by the greed of further acquisition by commerce and industry, gives to commerce and industry the character of flood and hurricane. Aggressive capitalism starves and enslaves mankind for selfish ends. Capitalistic Imperialism is more to be dreaded than German militarism.

The projected Pacific conference should pay due regard to the various points discussed in the above for the sake of the conference leading to some tangible results. Further, all the delegates must possess the qualification of really representing the country which they may profess to represent, and speak words which can be translated into deeds. Idle words and empty phrases which say much but mean little should be banished altogether. Frank discussions in the open on clear-cut issues should be the main characteristic of the conference; by that, however, is not meant the grandiloquent eloquence and pathetic peroration which may appeal to the fancy of a newspaper reporter. It is also to be carefully borne in mind that hands joined are not much different from fingers entwined comb-wise and that from one-sided preference to open partisanship,

there is but a small step. In this connection, I entreat the reader to go over once more the passage, to be found toward the close of the last section, quoted from Washington's farewell address.

Let us repeat once more that, in discussing the limitation of naval armaments, it is imperatively necessary to consider the problem from an impartial, unbiased point of view. For the success of the conference, it is indispensable to expose potential militarism or militarism camouflaged to full view, by pushing it to the front of the screen. Futile attempts like light-heartedly trying to fix the meaningless tonnage ratios can only lead to failure and would defeat the very purpose for which the conference was called.

Japan-American and Anglo-American Relationship

Nearly a century ago, in 1828, toward the close of the administration of the fifth American President James Monroe, there lived William Ropes, a Boston merchant, whose residence was in Brookline, and who held a small monthly religious meeting at his house. At the first meeting, the attention of the gathering was drawn to the beauty of a basket of Japanese workmanship, which happened to be on a table in the room where they met, and which had probably been obtained through the Dutch traders. They fancied that people who could make such an exquisite basket must surely be good-natured folk. A sum of 27 dollars was collected and set aside for the future evangelisation of the land from which it came. This incident may be looked upon as a very early glimpse of the Japan-America relationship. Our relation with America since 1854, that is the seventh year of Kayei, has been so often told that re-

capitulation would be wholly unnecessary. Only, by trying to associate this beautiful basket with the monstrous men-of-war of nowadays of both countries, I cannot help being struck by the wonder which time can work in a brief space of less than a century. With many millions on both sides of the Pacific, I do earnestly hope that everything be done to accomplish and nothing be done to endanger the full realization of good will genuine understanding, and broad cooperation between the country who made that beautiful basket and the country who showed her willing generosity be contributing some odd twenty-seven dollars toward the expense of bettering the welfare of her prospective friend.

The relationship between America and England is so mutually interdependent and confusedly interwoven that it appears to an outsider extremely intricate and even puzzling. It is a matter of common knowledge that a British foreign secretary, George Canning, is the godfather, if not the father, of the Monroe Doctrine. Canning in his well-known letter to Richard Rush, the American minister at London, dated August 20, 1823, after affirming the recovery of South American colonies by Spain to be hopeless and the recognition of them as independent states to be merely a question of time explicitly said:

"We could not see any portion of them transferred to any other power with indifference. If these feelings are, as I firmly believe them to be, common to your Government with ours, why should we hesitate mutually to confide them to each other, and declare them in the face of the world."

President Monroe's annual message of December 2, 1823, which announced for

the first time the "regional understanding," in the wording of the Covenant of the League of Nations, which has since come to be known by the name of Monroe Doctrine, was in no small measure influenced by Canning's proposal. I wonder if Canning ever dreamt of the hands and arms of his scion in the British foreign secretaryship tied up some day by the very rope he himself had twisted.

There is a story which says that the Anglo-American dispute over the Venezuelan boundary and the subsequent concession on the part of Great Britain in the ninetieth was a put-up job. It was done for the purpose of establishing a timely precedent of the application of the Monroe Doctrine, which was deemed necessary in view of German activities in South America and of the possibility of Germany being disposed to resent it. I can only half-believe the story which may after all turn out to be a put-up version of an old story. Nevertheless, this story coupled with Canning's participation in originating the idea of the doctrine, would furnish an instructive example of the intricate working of the complex relationship existing between Great Britain and the United States.

Nothing can be more absurd and self-contradictory than the childish proposal to restrict Article 21 of the Covenant of the League of Nations to the Monroe Doctrine, by stripping the article of the clause "the regional understanding." The Anglo-Japanese Alliance in its renewed form as I have in mind, is no more or less than an example of regional understandings, of which the Monroe Doctrine is also an illustration. It is hard to understand why this aspect of the indisputable validity of the Anglo-Japanese Alliance has not hitherto been pushed

its renewal in some form or other. The main argument of the probability of application in the near future. Both the nature of the Anglo-Japanese Alliance as an emblem of the Anglo-Japanese friendship and its aspect as a regional understanding equally demands

Appendix. This article is the continuation of my article on the same subject in the forthcoming number of the "Asian Review," and was to be inserted in the next number of the same magazine. The application of probable delay in the publication of the next number of the magazine, coupled with my desire to make this second article follow the first as closely as possible, led me to publish it as a separate pamphlet. The third article will probably appear in some future number of the "Asian Review." While my first article was going through the press, my attention was called to an article by the Hon. James M. Beck, entitled "I might have been," to be found in the March number, 1920, of the "National Review," in which a certain point discussed in my first article was partly anticipated more than one year in advance. The article in the Review of a dramatic and close by an analogue spoken by the Vice of History: Of all and words of tongue and pen. The mildest are these: "I might have been." Tokyo, July, 1921.

more to the front. The main argument advanced against the renewal is that the motive for the alliance no longer exists, the German fleet being at the bottom of a Scottish bay and Russia being chaos itself. But who knows how long such a state of Far Eastern affairs will continue. Anything might happen in the course of time. Such an idea as an aggressive Soviet or reactionary Russia is by no means unthinkable. In the one hundred years' existence of the Monroe Doctrine, there was often a period during which the practical application of the doctrine was not in sight. On that account, however, never was it proposed to abrogate this regional understanding. I see no reason why the Anglo-Japanese Alliance should be abrogated simply because of the lack

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Gu-gu to sagaru

Aizusa kana!

The price of rice

Both steadily fall!

Oh what heat!

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of the probability of application in the near future. Both the nature of the Anglo-Japanese Alliance as an emblem of the Anglo-Japanese friendship and its aspect as a regional understanding, equally demands its renewal in some form or other.

ADDENDUM. This article is the continuation of my article on the same subject in the forthcoming number of the "Asian Review" and was to be inserted in the next number of the same magazine. The apprehension of probable delay in the publication of the next number of the magazine, coupled with my desire to make this second article follow the first as closely as possible, led me to publish it as a separate pamphlet. The third article will probably appear in some future number of the "Asian Review."

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Of all sad words of tongue and pen,

The saddest are these: "It might have been."
Tokyo, July, 1921.

Kome-nedan

Gu-gu to sagaru,

Atsusa kana!

The price of rice

Doth steadily fall!

Oh what heat!

STRANGE CHANCES

Translated by T. Wakameda from the Japanese
of BAKIN

CHAPTER VIII

A girl's wit pleases Lord Norimasa

ONE day in the end of the Third Month of the following year Lord Norimasa went a-hawking to Genji-yama, accompanied by a number of men and some dogs. The party left the mansion early in the morning and hunted for game; but as there was but little, they directed their steps towards Nagoya and Osaru-hatake, passing Sakai-ga-yatsu and the Tengudo. It had rained the night before, and the road was not yet dried up. When the party came to the outskirts of Tsuji-machi, Lord Norimasa found his sandals were besmeared with mud. There he heard a young woman singing to the tune of a *koto*. He looked about and saw a thatched cottage by the roadside, from whence the melody seemed to proceed.

Lord Norimasa, turning to one of his attendants, said, "I think I will rest here for a while and wash my feet."

"All right, my lord," answered the attendant, and tapped at the cottage door, saying, "The Governor-General has come a-hawking and wants some hot water to wash his feet. Bring some in a tub."

At these words the sound of the *koto* stopped, and in a little while a girl of about seventeen made her appearance.

Though plainly clad, she was as beautiful as Mount Fuji in summer. She had in her right hand a white fan on one side of which were daintily written the words, "The moon cannot lodge her fair form in it." Falling on her knees, she held out this fan towards the lord, but spoke no word. Norimasa drew near, took the fan and read the letters on it.

"Ota Dokan," said he, "when he was young, went a-hunting one day. Overtaken by a shower, he hastened to a cottage, where he asked to borrow a straw rain-coat. From the inside came a young woman, who produced a branch of globe-flowers for him, reciting an old poem. Dokan, unable to make out the meaning of it, returned home sullenly. When he understood the sense of the verse, he learned a good general should be versed both in military and literary arts, and regretted he had hitherto neglected literature. From that time forth he studied poetry, and at last became a noted general. Now I remember the lines:

'The bottom of my tub hath fallen away:
As it can hold no water now, the moon
Cannot lodge her fair form in it. . . .'

Perhaps in this house they have a tub the bottom of which is broken; and they

STRANGE CHANCES

Translated by T. Wakamada from the Japanese

OF BAKIN

CHAPTER VIII

A girl's wit pleases Lord Norinaga

Though plainly clad, she was as beautiful as Mount Fuji in summer. She had in her right hand a white fan on one side of which were faintly written the words, "The moon cannot lodge her fair form in it." Falling on her knees, she held out this fan towards the lord, but spoke no word. Norinaga drew near, took the fan and read the letters on it.

"Ota Dokan," said he, "when he was young, went a-hunting one day. Over-taken by a shower, he hastened to a cottage, where he asked to borrow a straw rain-coat. From the inside came a young woman, who produced a branch of globe-flowers for him, reciting an old poem. Dokan, unable to make out the meaning of it, returned home sullenly. When he understood the sense of the verse, he learned a good general should be versed both in military and literary arts, and regretted he had hitherto neglected literature. From that time forth he studied poetry, and at last became a noted general. Now I remember the lines:

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ONE day in the end of the Third Month of the following year Lord Norinaga went a-hunting to Genji-yama, accompanied by a number of men and some dogs. The party left the mansion early in the morning and hunted for game; but as there was but little, they directed their steps towards Nagoya and Oasari-batake, passing Sakai-gayatsu and the Tengudo. It had rained the night before, and the road was not yet dried up. When the party came to the outskirts of Tsuji-machi, Lord Norinaga found his sandals were besmeared with mud. There he heard a young woman singing to the tune of a Yawa. He looked about and saw a thatched cottage by the roadside, from whence the melody seemed to proceed.

Lord Norinaga, turning to one of his attendants, said, "I think I will rest here for a while and wash my feet." "All right, my lord," answered the attendant, and tapped at the cottage door, saying, "The Governor-General has come a-hunting and wants some hot water to wash his feet. Bring some in a tub."

At that word the sound of the Yawa stopped, and in a little while a girl of about seventeen years her appearance

eyes. Norinaga told his attendants never to reveal this secret to the other retainers. The party at once returned and reached home towards evening. At night he thought, "If I have that girl come to my house and the other retainers will be sure to expostulate with me, surely repeating the old precedent. Let me see—if I put her in the villa at Kobakuro, they will not become aware of it, and all will go very well. But whom shall I send to bring the girl?"

Early the next morning it happened that Kogoro, Kikaku's only son, came to attend office, the day of mourning for his deceased father being over. Seeing him, Norinaga told him to come up to his and said, "I am sorry that your father and Toroku are dead, and I think you must be very sorry too. Forsooth I regret that the contumony which my professor lodged so much for to the last, has sunk down into the sea. So I ordered the fishermen on the Island of Aburatsubo to bring it to me if it should come floating near the shore, adding that the discoverer of it should be amply rewarded. But no one has fetched it as yet. You, too, will always in temperate hours weather go down to Shichijima-hama and Inamura-gasaki and look for the contumony."

"I am very grateful to your lordship," said Kogoro, with a bow; "I am very grateful to your lordship for holding a grand memorial service. Even if the contumony took possession of that coast, I would look for it and restore it to you. I think of this day and night."

"Young as you are," said the lord, "you must be thinking of your father's secret. I have secreted it, but yet I am sure you are likely to carry it out. I have known you very well from

cannot bring me hot water. So the young woman suggests this by means of the lines from an old verse."

And Norinaga, looking into the girl's face with a smile, continued, "I am so much pleased with your wit and learning. If you are still unmarried, I wish you to come to my house and be a chaperone to my daughter. Who and what are your parents' girls?"

At this juncture an old woman, who seemed to be tired of sitting, hurriedly came out, and kneeling down beside the girl, respectfully said, "Excuse me for troubling in my lord's house. I am her mother; my name is Utsukuma. I have been a widow for ten years and am not in easy circumstances. My only wish is that my daughter may live a happy life. I love her so much, my lord, that in spite of my poverty I have bought her many things a woman must know. Look! she is not so ugly as a mortal clothed in a mat. These are my uppers, but I rejected all of them, wishing for a better one. If your lordship wants her, we shall be most happy. She is now seventeen years of age. So saying, the old woman handed a bunch of uppers."

"You are a good speaker, old woman," said Norinaga, with a smile. "If your daughter but comes to me, you shall have the rest of your life comforted. I shall send for her in a day or two. Don't speak of this to others." Drawing one of the arrows out of his quiver, he said, "Look at this Utsukuma! Each of my arrows has a name written in vermilion. I will give you one of them in token of honor and sympathy."

And Norinaga handed an arrow to the old woman and went out of the villa. The old woman and her daughter followed him intently with their

cannot bring me hot water. So the young woman suggests this by means of the lines from an old verse."

And Norimasa, looking into the girl's face with a smile, continued, "I am so much pleased with your wit and learning. If you are still unmarried, I wish you to come to my house and be a chamber-maid. Who and what are your parents, girl?"

At this juncture an old woman, who seemed to be turned of sixty, hurriedly came out, and kneeling down beside the girl, respectfully said, "Excuse me for breaking in, my lord. I am her mother; my name is Urakoma. I have been a widow these ten years and am not in easy circumstances. My only wish is that my daughter may live a happy life. I love her so much, my lord, that in spite of my poverty I have taught her many things a woman must know. Look! she is not so ugly as a mortar clothed in a mat. There are many suitors, but I rejected all of them, wishing for a better one. If your lordship wants her, we shall be most happy. She is now seventeen years old; her name is Koito." So saying, the old woman laughed a laugh of satisfaction.

"You are a good speaker, old woman," said Norimasa, with a smile. "If your daughter but comes to me, you shall pass the rest of your life comfortably. I shall send for her in a day or two. Don't speak of this to others." Drawing one of the arrows out of his quiver, he said, "Look at this, Urakoma. Each of my arrows has my name written in vermilion; I will give you one of them in token of keeping my pledge."

Lord Norimasa handed an arrow to the old woman and went out of the wicket. The old woman and her daughter followed him intently with their

eyes. Norimasa told his attendants never to reveal this secret to the elder retainers. The party at once returned and reached home towards evening. At night he thought, "If I have that girl come here, Kageharu and the other elder retainers will be sure to expostulate with me, sternly repeating the old precedents. Let me see—if I put her in the villa at Kobukuro, they will not become aware of it, and all will go very well. But whom shall I send to bring the girl?"

Early the next morning it happened that Sagoro, Kambara's only son, came to attend office, the days of mourning for his deceased father being over. Seeing him, Norimasa told him to come up to him and said, "I am sorry that your father and Toroku are dead, and I think you must be very sorry, too. Forsooth I regret that the coat armour, which my predecessor longed so much for to the last, has sunk down into the sea. So I ordered the fishermen on the Headland of Miura to bring it to me if it should come floating near the shore, adding that the discoverer of it should be amply rewarded. But no one has fetched it as yet. You, too, will always in tempestuous weather go down to Shichiri-gahama and Inamura-ga-saki and look for the coat armour."

"I am very grateful to your lordship," said Sagoro, with a bow; "I am very grateful to your lordship for holding a grand memorial service. Even if the Sea-king took possession of that coat, I would seek for it and restore it to you. I think of this day and night."

"Young as you are," said the lord, with a nod, "you are as faithful as your father was. I have a secret, but cannot yet find any one who is likely to carry it out. I have known you very well from

your childhood. Can you do it for my sake without making it known to any one?"

"I will do it at the risk of my life," answered the other, with the enthusiasm of a youth. "There may be many others, but your lordship entrusts a young man like me with this important matter. I consider it a great honour. I would steal even into a castle which is defended by hundreds of thousands of men, and fulfil your order."

"I do not doubt your prompt consent," said the lord, smiling; "but an inconsiderate assent often proves fruitless. Will you really take upon yourself what I order, Sagoro?"

"It is a disgrace to a samurai to break a promise, is it not?" said the young man. "If I disobey my lord, I cannot hold myself in the world however high heaven may be and however thick the earth. I should be punished by god if I were untrue."

At this Norimasa was greatly delighted and bade all the other attendants withdraw from his presence. As soon as they had left, he said in a low voice, "My secret is not that I wish you to go to an enemy's castle and perform a stratagem. Yesterday, when I went out a-hunting and passed Tsuji-machi, I saw a beautiful woman, who I have been told is the daughter of a widow named Urakoma. Her name is Koito. Rural wine will often excite one to madness; the blossoms in the field too often charm us. I cannot forget that girl. I have promised to send for her shortly and given her one of my arrows in token of it. But if this is known to my elder retainers, they will surely expostulate and dissuade me. I beg of you to go there secretly and take Koito to the villa at Kobukuro."

Greatly surprised, Sagoro gazed into his lord's face silently. After a while he said, "Your lordship is already betrothed to the princess of Tomo-oki Ason. It will do you no good to keep the daughter of a humble widow. Though we keep this secret, it will soon come to light; for ill news runs apace. I entreat you to be more serious and make a plan for your future prosperity."

Norimasa flew into a passion and his face burned with wrath. Catching hold of his sword, he cried, "What have you said, Sagoro? Have you not just said it is a samurai's shame to eat his word? Have you not said that if you disobey me you would be punished by god? And you expostulate with me."

"I have said I will never disobey you, my lord," said the lad, "and I can't break my promise. I'll go to Tsuji-machi at once and take that girl—Koito—to Kobukuro with me."

"Will you go, then?" said Norimasa, whose angry look now subsided into a smile. "I am very glad of it. Make haste at once lest our secret should become known to my elder retainers."

Sagoro withdrew with a bow. He thought over the matter more deliberately and determined to go to Nagao Kageharu, who he thought might give him good advice. He called on this elder retainer and found him at home. Kageharu heard what the visitor told him, and after a while said, "A scheme has occurred to me. According to you, the old woman at Tsuji-machi seems so avaricious that she wishes for wealth by making a cat's paw of her only daughter. Go to her with fifty *ryo* and say to her, 'Lord Norimasa yesterday said he would send for your daughter. But as his lordship is to marry a lady shortly, the elder

[illegible][illegible]

retainers expostulate with him so seriously that he cannot keep his promise. If you both stay here any longer, our lord will not awake from his infatuation. So we ask you both to leave here and go somewhere else. If you will comply with our request, we shall be much pleased.' And give them fifty *ryo* and take back the arrow in exchange. If the old woman wants more money, she shall have it. Go and bid them both go away. This will be the best and safest way. If the woman still does not consent, you may cut down both mother and daughter with your sword. As for you, go anywhere you like and wait until all is right. When our lord repents of his conduct, I will tell him how faithful you have been, and arrange

everything on your behalf. Then your father will not have died in vain."

Thus Kageharu handed him over fifty *ryo*. The young man, accepting the money, said, "If I make a failure, I shall not be able to see you again. Wherever I am, I shall pray for the prosperity of our lord's house and nothing else."

Sagoro hurried back to his house and made preparations for departure. He feared that he might not come home again and disposed of everything which might be useless when he was gone. He said to his servants that as his mourning was over, he was going to the Tsuru-ga-oka Hachiman. He left his house alone, on this important errand, sad to think he might not come back again.

Koi ja, sekyaruna

Ukiyo wa kuruma ;

Inochi nagakerya

Meguri au.

If thou lov'st long, we may

Our meeting well adjourn—

The world is but a wheel,

Happy days will return.

A HOMESICK JAPANESE WIFE

[The original of the following letter was written about a hundred years ago by a Japanese woman who was married to a Dutchman, and lived in the Netherlands. She was a native of Nagasaki. It scarcely need be said that, in the régime of the Tokugawa Shogunate, any Japanese was forbidden to go abroad under penalty of severe punishment, but the woman in question was so bold that, setting at naught the national law, she secretly married one of the Westerners, "hairy barbarians," without the permission or knowledge of her friends at home, and accompanied her husband to his native country. The original is written in good Japanese, which shows that the correspondent was a woman of some culture, though in the meanest of social positions. In translating the letter, through a Japanese friend in the Dutch Legation, I asked the gentleman in the office for an English translation of the foreign words spoken by the baby, but I was told that the words are not Dutch, and that they may be from a Javanese dialect. It is the same with proper names found in the letter, with the exception of Anna Mie. Their proper spellings cannot be given, most probably owing to the incorrect pronunciation of the correspondent. She must have been the only Japanese found in Europe in those days, so she might appear to the Occidentals to be a visitor from another planet.—Y. ISOBE.]

A Letter from a Japanese Wife in the Nethe lands to her Parents in Nagasaki.

(A Secret Correspondence in Violation of the National Law.)

Care of Fulura, The Netherlands.

My dear father, mother, and sister :

Almost unbearably oppressed with homesickness, I venture to write this letter to you. I sincerely hope that this letter will find all of you in perfect health.

Through a very strange tie, I was married to a Dutchman by the name of Fulura (?), and on the night of the 22nd of September, 1825, at Nagasaki, I went on board a ship bound for the Netherlands. When I found myself in the open sea, I could not help yearning after my dear mother and wept day and night. On the seventh day after our departure, I saw a mountain through the pine-trees far away in the southwest. When I was told that it was Mt. Fuji (?), I reverently bowed towards it, and the reflection that it was the last of my native country I could ever see in my life gave me no end of sorrow, and I wept more bitterly for the rest of the day. A terrible storm rose in the night, and our ship sped on before it for about twenty days. When the wind had died away, I got upon the poop of the ship and looked about me. An island was seen in the south-east. I was told that the island is called Egirisu (?), lying about four hundred *ri* away from Japan. Then came a calm and we made but little headway. But a stiff wind began to

blow again at dawn. The ship continued for about thirty days to drive along the coast of a land called Karanoto (?). When the wind had stopped at length, I asked them how far it was to our destination. I was told that we had to sail two thousand *ri* more! What a long and tedious voyage! Though it was my lot predestined before my birth, I repented of my union with a man from such a distant land. A very undutiful daughter I was to have abandoned my father and mother, and now the judgment of heaven had overtaken me. How angry my mother was with me! And then there was no hope for me of revisiting my dear home. When I was lost in such dismal thoughts, our boat arrived at a harbour called Ihayu (?) in India, on the 13th of January, 1826. The harbour is a Dutch colony. We stayed for a long time in a house owned by a Dutchman named Shakira (?). The news having spread that a Japanese had come, people thronged to look at me—some of them from places several *ri* or even twenty *ri* distant from the port.

Then we took ship again, and on the 1st of May, we finally arrived at a harbour called Ketel (?) in the Netherlands. I was now in my husband's country. The surname of the family is Fulteresi (?), and my husband's name is Fulura. Besides him, the family consists of his mother and sister. The social status of the family is about the same as that of a substantial headman of a village in Japan. With many servants in its employ, the family lives in competency, so I have nothing to fear for my future. They usually eat something like *nikoshi*. Corn is not abundantly produced in the land. Seeing that their diet does not suit me, they are so considerate that rice

is sent for from India on purpose for my use. Therefore, I have nothing to complain of as to inconvenience, but alas! I feel sad and lonely, constantly yearning after my native land. My sister-in-law, who is very kind to me, taking pity on me, got the images of my mother and sister carved in wood, and placed these in a lot of ground about fifty *tsubo* large, which had been laid out into a garden for the purpose. The garden was supposed to be my native country, whither I was going back. Then a sham farewell dinner was given on the ground, and they made a mimicry of seeing me off. Such a ridiculous play went on day after day for some time after my arrival in my adopted country. Surrounded by such kind people, I live most comfortably in a family where reigns peace and harmony. Please be at ease for my sake. Moreover, we have a son. He is seven years of age, and his name is Irikin (?). When I told him about Japan, he said, "*Shai-mo-in-ye*," which means that he wished to see his grandmother and aunt in Japan.

I hear that the daybreak here in Holland corresponds to the seventh hour of the daytime in Japan. Every time the day breaks, I will think of nothing but Japan, and weep and weep, saying to myself, "*Shai-mo-in-ye*." Though it was my own fault, I cannot but grieve over my unhappy lot. Please pity me, my dear mother and sister. I would write to my friends in Nagasaki, but correspondence is not an easy thing. I would write to my mother frequently to inquire after her health, but even a letter with only a few lines cannot be safely entrusted to any one except a particular friend. Unless we bribe an official interpreter in Nagasaki and ask him to send a letter secretly to its addressee, the letter will be

confiscated by the authorities, and then I shall be in trouble, while my husband will be forbidden to visit the shores of Japan again. But now how lucky that I have got this good chance to write to you! This must be through a heavenly blessing, and as such I offer my hearty thanks to the gods and Buddha. In truth, ever since I left Nagasaki, I have been offering constant prayers to Shimmei-sama, Tenjin-sama in Temma and other gods and goddesses.

I wish I could send you some of the products of this country, but I am sorry I cannot do this. Even the sending of letters is denied to me! But if the contents of a letter are of indifferent nature, I suppose the authorities may overlook the offence. Taking this opportunity, therefore, I have ventured to send a lock of my hair, as enclosed. Please accept it as a souvenir of me. If you want to send me a letter, ask an official interpreter to

superscribe it "To Fulura," and then finding out a trusty merchant in your city who deals in foreign goods or drugs, ask him to give the letter to a Dutchman who is returning to his home. The letter will reach me, I am sure. Let me repeat, please pardon my ingratitude to you,—a sin which I regret from the depths of my heart. Mine is a case of an "unlucky relation," as the Buddhists say. Be resigned to your lot in having had such an undutiful daughter. Please consider my sister, O-Chō, as my second self. At the same time I pray O-Chō to love her mother doubly in my place and for my sake. There are more things I would say, but my poor pen does not allow me to give full expression to my heart. Please imagine how swollen my heart is with emotion.

I am,

Yours affectionately,

ANNA MIE (Fumi).

O-mae—tsurizao,

Washa ike-no-funa ;

Tsurare nagara mo

Omoshiroi !

Thou art the fishing rod,

And I'm the trout in brook ;

How jolly e'en if caught,

Be it with thine own hook !

THE RED CROSS SOCIETY OF JAPAN

POLISH ORPHANS SENT TO AMERICA

THE Polish orphans relieved by our society have been transported to the United States in several parties, while the remainder—51 children with their four guardians and eight children who recently arrived—will start from the Tokyo Central station on July 8th and the same day they will leave on the *Katori Maru* for the United States. This will end the relief work for the Polish orphans by our society at this time.

To sum up, since July, 1920, our Society has received and relieved 367 Polish children. For this the Society spent over ¥40,000, and we estimate that still more expenditure will be needed before the completion of this relief work. During this time, H.I.M. the Empress graciously sent a court official each time to the relief station in order to inspect the actual condition of the orphan children and not only bestowed gifts of confections upon them, but on the 6th of April personally paid a visit to the Hospital of the Red Cross Society. Then Her Majesty entertained the children and again made presents to them. Her Majesty also graciously condescended to converse with Madams Bielkiewicz, President of the Polish Relief Society, whereupon said lady president and the young souls, too, were sensibly affected by her kindly condescension.

Furthermore, volunteers from various quarters contributed both material and funds for our work, showing deep sympathy, as for example, the mother of Prince Mori, the Y.M.C.A., and the Fukuden Society, by whom the children were entertained in various ways. For this help we were indeed most grateful.

The total contributions by volunteers for the Polish orphans was over ¥11,600. This is exclusive of the money contributed by H.I.M. the Empress, the funds contributed to our general relief work and the value of articles received for the orphans. Of this amount ¥4,100 has already been disbursed and we estimate that more will be needed later. The remainder of this fund will be handed over to the President of the Polish Relief Society.

For the successful completion of this task—one related to peace time relief—we are grateful, and especially that except for a number of typhoid fever cases, so large a number of children were kept in Japan for some time without fatalities owing to change of climate, etc.

In bidding farewell to our young charges, we would echo the words of one of our staff, praying for God's blessing upon these poor waifs and for their future prosperity and health.

CHINA FAMINE RELIEF

The following account was sent us by

one of the members of the North China Relief Contingent sent out by our society. Dr. Hirose, the writer, is a member of our medical staff at the home base. He says:

"Our party started from Tokyo March 27th and arrived at Tientsin April 3rd. The next evening we reached Peking. On the morning of the 5th we began to realize the difficulties we were to encounter, as we found our rooms at the hotel filled with fine dust. As our relief quarters had not yet been prepared for us we went out for a stroll about the city, intending to call upon those interested in our work and also see something of the wonders of this famous city. But alas! a fearful dust storm, such as we had never experienced before, filled our eyes and mouths. Of course we had heard these dust storms mentioned before we came to China, but the reality was far worse than we had imagined possible. We could now easily understand why eye troubles are so common in this region, and as soon as our office was opened for work, our anticipations were amply fulfilled, as the majority of eye cases treated were caused by the atmospheric conditions, although of course primitive sanitary conditions also accounted for some of them.

"On April 12th our party went to Tientsin. Again we were unpleasantly surprised to find the sun almost obscured by what appeared to be smoke, but was in reality dust and sand. Our Relief Station was about an hour's ride from our hotel. As soon as we started out we were almost blinded by the fierce wind filled with sand, and the phrases which had before seemed to us literary exaggerations, such as "clouds of sand," "the sun in heaven darkened by dust," we found to be mere statements of fact regarding actual conditions in China.

"Returning to Peking, we could see nothing but dust from the coach in which we were riding, and on examining our luggage, we found the dust had invaded even that. Indeed I had the exciting experience of finding materials which I had carefully packed at the

Relief Station almost completely buried in dust at the bottom of my bag. What a tragi-comedy it was! From this brief description you may see something of what a curse dust is in China.

"As I said before, numerous cases of eye disease occur, more or less serious. We had some rather amusing experiences. For example, patients suffering from irritation or dimness of vision applied to us for relief, and when we had washed out the eye, the patient could see as well as before, and at once heralded abroad our fame, convinced that Japanese physicians were regular eye wizards. Hence the hopelessly blind were attracted to us and although we confessed our inability to cure them, they insisted that we should try. So after frequent washing of the blind eyes, some were even pathetically insistent upon a slight recovery of sight. Sometimes flies flew out of neglected ulcers, or maggots were found in the gauze used to cleanse the eye, and the filthy condition of some patients was beyond description. Lice and bedbugs abounded. Sometimes a patient would come to us with 38° of fever and we could see no cause for this until we discovered lice infesting the patient's body. On destroying these pests, the temperature at once became normal. Of course we refrained from showing any disgust, no matter how filthy the patients might be but always treated them with kindness and consideration. This made a most favorable impression upon all. Indeed, it is necessary for all engaged in this kind of work to guard their words and actions most carefully, in order to win the confidence of the people.

"April 4th we opened a Relief station in Tientsin. There was already some work of the kind being done by local physicians, but on a small scale. Their rooms accommodated only about 50 patients. We obtained the privilege of using the same place, and went to work with two doctors, two nurses, a secretary and a janitor.

"Another group from our party went over to Peking but it took some time to negotiate with the officials before a station could be opened. To expedite matters

1. The first step in the process of the
 2. is to determine the scope of the
 3. project. This involves identifying the
 4. objectives, the resources available, and
 5. the time frame for completion. Once the
 6. scope is defined, the next step is to
 7. develop a detailed plan. This plan
 8. should outline the specific tasks to be
 9. completed, the order in which they should
 10. be done, and the responsibilities of the
 11. team members. It is important to have a
 12. clear understanding of the project's
 13. goals and objectives from the beginning.
 14. This will help to ensure that the project
 15. is completed on time and within budget.
 16. The final step in the process is to
 17. monitor the progress of the project. This
 18. involves regularly checking in with the
 19. team members to see how they are doing
 20. and to make any necessary adjustments to
 21. the plan. By following these steps, you
 22. can ensure that your project is a success.

The first of these is the fact that the
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we commenced work a short distance from Peking—at Tungchow—under the auspices of a Japanese-Chinese Society.

But as there was no Japanese hotel there, we found it very inconvenient to take the train out of the city every day for our daily work. In Tientsin and Tungchow the patients increased every day. Out there in the suburbs the common people were very poorly supplied with doctors so they appreciated our work very much and as the numbers increased additional doctors and nurses were detailed to these two points.

"On April 11th our negotiations were crowned with success and a station was opened in Peking. With 30 patients the first day and increasing numbers daily thereafter, we were kept busy indeed, sometimes treating 300 sick persons in a single day; at that station we had only one other physician besides myself, a head nurse and two assistants, an apothecary, a secretary, and a janitor.

"Our duties were, in brief, to diagnose disease and prescribe remedies from 9 a.m. until 4 p.m. every day. The largest number of cases were affections of the eye; next came skin diseases and cases of malnutrition, many caused by ignorance of hygiene. Respiratory troubles were notably few in number—tuberculosis being almost unknown.

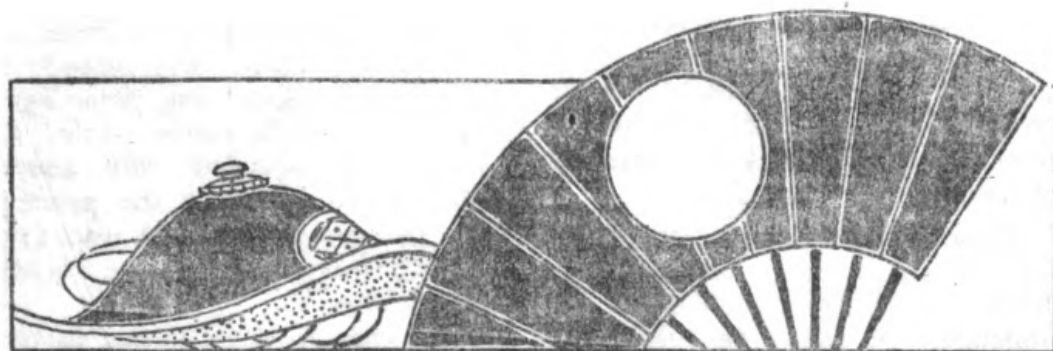
"Of the three stations mentioned Tientsin was opened April 4th, Tungchow April 5th, and Peking April 11th; all

were closed on the same date—June 7, 1921. During this period the total number of cases treated exceeded 50,000."

RELIEF WORK AT ALEXANDROVSK, NORTH SAGHALIEN

Besides treating the sick and wounded among our military forces in North Saghalien, our sanitation corps is treating the inhabitants of Alexandrovsk as well. When the thaw set in, April 1921, the population, Japanese and foreigners, numbered but 8,000, in spite of an increase in emigration from the island. As there had been only one doctor and one midwife there, it will be seen how deplorable sanitary conditions were. Our Society at Headquarters having received an urgent request decided to despatch a relief corps at once. The President gave them special instructions prior to their departure July 15th. Mr. Seizo Kobayashi, commissioner, had already started several days before to prepare the way for the rest. The members of this special relief contingent are as follows:

K. Nakada, head physician, Tokyo;
N. Yamamoto, head physician, Headquarters;
S. Kiyota, Secretary, Headquarters;
Miss R. Yoshizawa, head nurse;
nine assistant nurses and a janitor.





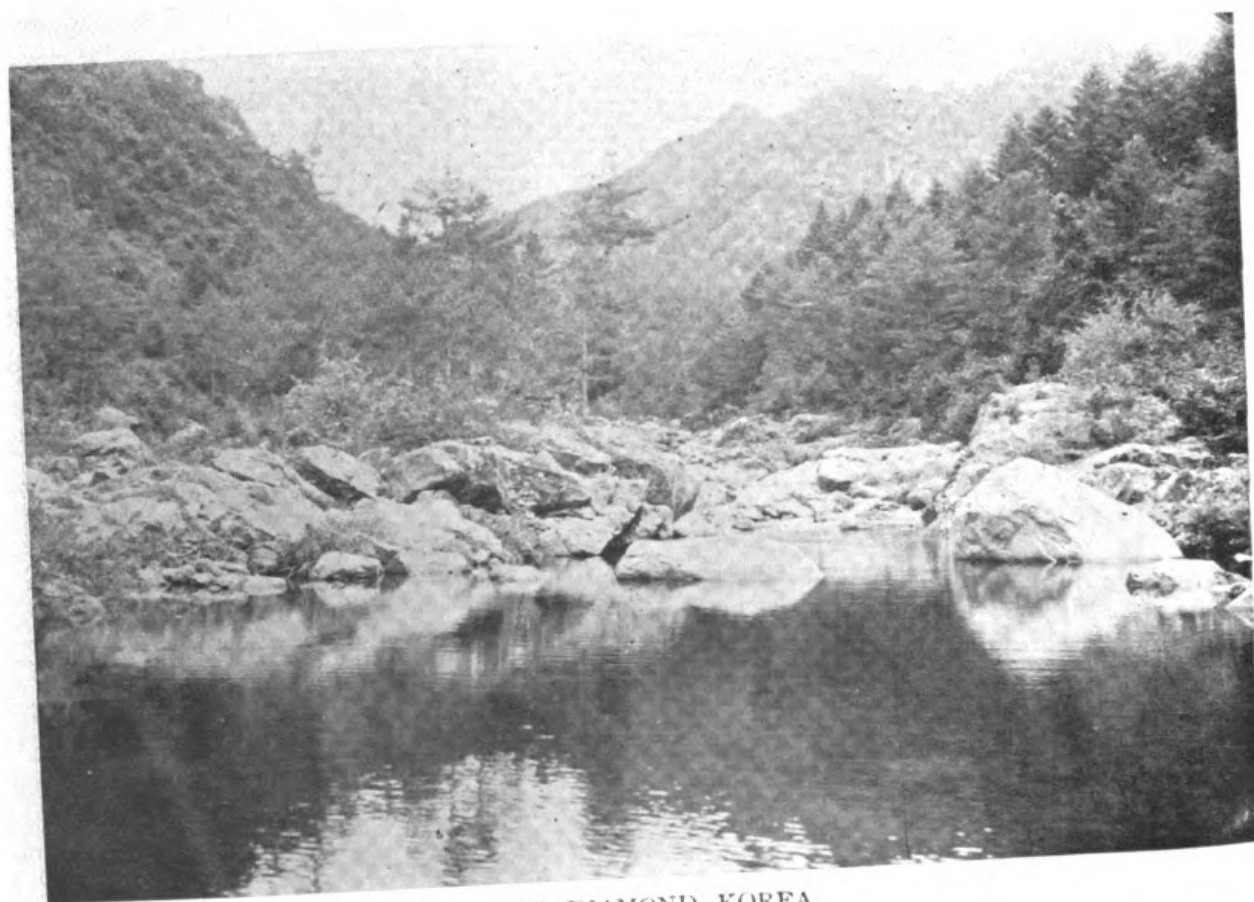
MAIKO PARK, NEAR KOBE



"YABASE" ONE OF THE EIGHTS FAMOUS VIEWS OF BIWA LAKE, ŌTSU



KARUIZAWA



MT. DIAMOND, KOREA

MR. ZUISHO HOTTA

From DR. WADAGAKI'S "TOFUNROKU"

WE have a great engraver in Mr. Zuisho Hotta. He is nearly seventy-seven years of age now. In the reign of the Emperor Komei he used to engrave for the Imperial Household in Kyoto; and when, once ordered to make a stand for a crystal *okimono* or ornament for the alcove, many masterhands joined in the competition, his work was chosen as the best of all, and he himself received an honourable mention.

At first he thought that as the *okimono* was to consist of some crystals its stand had better have the shape of waves, which have connection with water; and intended to make it as if the crystals were afloat here and there on the waves and surges. Now there are numberless forms of waves—some gather, some disperse, some rise up, others fall down. The old artist made a very interesting design in consideration of all these. Yet he thought of witnessing the real things and of copying their natural state; so roamed along the coasts of Suma and Akashi, and rowed about the Strait of Naruto in a boat. But unfortunately he did not discover any ideal forms of waves, and unpleasantly passed some forty or fifty days.

It happened just at this time that rain fell heavily in Kyoto: the rivers were overflowed, bridges fell, and houses floated down. It presented a miserable sight. Thinking that no better opportunity had offered itself, the old man has-

tened to Sanjo Bridge in the teeth of the violent rain. By doing so, of course, he meant to inspect the angry waves from the bridge and discover some ideal forms of them. He went as fast as his legs could carry him, but the bridge was already in such danger that a man on guard did not permit him to step on it. At this the old man said, "I work for the Imperial Household; it is necessary, on account of my business, to look into the whirling waves from this bridge even at the hazard of my life. Pray allow me to do so." Thus he obtained a special permission: he advanced to the middle of the bridge safely and looked upon the surface of water so eagerly for some time. The wind grew stronger and the rain more violent; at last the bridge began to quake. The man on guard, seeing this, cried out "Danger! danger!" but Mr. Zuisho was resolved never to leave there even a step unless he discovered his ideal forms of waves, though he might be drowned. In spite of many callings and shoutings, he remained unmoved. At length he was enabled to find his ideal forms of waves. As soon as he hurried back, he took up his engraving knife even without so much as throwing off his drenched gowns, and at one effort completed the engraving of the shapes of waves which were fresh in his memory. After this, and with this model before him, he spent

opened the wrapper, and found a natural stone—a Kamogawa stone—which naturally formed a human figure. It surprised me not a little. "Look at it well," said the old artist; "this is supposed to represent To-Hime, who is gently smiling with an open fan in his hand. I have lived in Kyoto for about fifteen years, and searched in the Kamogawa very often; and my acquisition is this one thing. It is natural that, on seeing this, I would rather throw away my engraving knife, is it not?"

Now Mr. Naisho seldom uses his unrivalled knife, and is devoted night and day to the invention of a queer-peculiar ship's-bottom from the lacquer-peculiar to Japan. "It is only an individual's plan," says he, "to get an empty name and make money by means of an engraving knife. I am proud that I was acquainted with the late Emperor Komei and Meiji, and with many great people. And the way of replying their favours is no other than undertaking an everlasting enterprise for the benefit of the nation. I am very old now; I shall not live long any more. But if I should luckily succeed in the morning, I would make no objection to dying in the evening." He is in such high spirits that he seems to surpass a young man. He and I have the same native place. Many are the things I have heard directly from him and actually seen of him. By noting down a few of them now I pray for his success.

fifteen or sixteen days in making a splendid stand, which he presented to the Imperial Household. The Emperor was highly pleased with this work of his—so much so that he bestowed the present name of Naisho upon him who had modestly called himself Sunsho until then.

The old artist says, "I have never been taught by anybody; my tutor being Nature herself. I will obtain the niceties and delicacies of the creation, and make them my possessions." This is indeed his principle.

Possessed of such talent, Mr. Naisho was greatly loved by the late lords such as Yodo, Shungaku, Sanjo, and Iwakura. It is said that the name of the cheval-glass used by the late Emperor Meiji was made by him.

When I once called on him at his abode at Atagoshita, Mr. Naisho showed me many engravings of his own making. I looked at them minutely, and was struck with their ingenuity, and unwittily cried, "Your work is divine!" But he said, "There is one thing that I should like to show you; when I see it I have no courage to take up my engraving knife any more." So saying, he went into the a joining room. Thinking that he would perhaps show me the work of an old artist, I awaited him calmly. After a while he gently came out with a palm-sized thing in his hand, which was wrapped in a piece of yellow cloth. "Look at this anyhow, sir," said he. I

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THE CROWN PRINCE RETURNING

[*Résumé from the Press in Japan Continued*]

THE HAGUE, June 19.—Mr. Shishita Tatsuke, the Japanese Minister to Holland, gave a banquet tonight in honour of the Crown Prince and Prince Kanin. At the reception given after the dinner, there were present the Prince Consort of Holland, members of the Dutch Cabinet, representatives of the Diplomatic Corps and other prominent persons.

The Hague, June 20.—The Crown Prince and Prince Kanin left this morning on a special train for Louvain. The Foreign Minister, many officials and high dignitaries said farewell at the station. Vice-Admiral Van Bleywskris, the Japanese Minister at The Hague, and others attached to the Crown Prince's suite during his visit to Holland, accompanied him as far as the frontier.

After the departure of His Imperial Highness, the Queen of Holland telegraphed to the Emperor of Japan, cordially expressing their Majesties especial satisfaction at the visit of the Crown Prince. The message stated that the visit had left the most agreeable of recollections.

June 21.—The Crown Prince of Japan telegraphed to the Queen of Holland from the frontier expressing again his very deep gratitude for the most kind and cordial welcome tendered him in Holland. In the message the Japanese Prince begged her Majesty to accept his

wishes for the future health and happiness of herself and the members of the royal family, as well as the prosperity and well being of the people of Holland and continued peace in the kingdom.

The Queen of Holland replying said she was greatly moved by the kind telegram of the Crown Prince. "I am anxious to assure you," she telegraphed, "of the extreme pleasure I have felt at your visit."

Brussels, June 21.—The Crown Prince of Japan and Prince Kanin, en route to Paris from The Hague stopped at Malines, where Cardinal Mercier boarded the train. They afterwards alighted at Louvain, where they visited the ruins of the town and the university under the guidance of the Cardinal. Afterwards they proceeded to the town and inspected Fort Loncin. They then went to Liège, where they were shown various objects of interest. They then entrained for Paris.

Paris, June 21.—The Crown Prince of Japan arrived here, visited the Pantheon, and the Senate chamber, and closely followed the discussion through the medium of Count Chinda, who interpreted the proceedings to him.

June 22.—The Crown Prince left on a special train to visit Strasburg, Metz and Verdun. He was accompanied by Prince Kanin and Marshal Petain,

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[Continued from the Press in Japan Continued]

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Wednesday, June 21.—The Crown Prince of Japan and Prince Kanin en route to Paris from The Hague stopped at Middelburg where Cardinal Mercuri boarded the train. They afterwards alighted at Louvain where they visited the ruins of the town and the university under the guidance of the Cardinal. Afterwards they proceeded to the town and inspected Fort Loncin. They then went to Liège where they were shown various objects of interest. They then continued for Paris.

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He witnessed the military exercises on the parade ground in the morning in the presence of M. Blanton, Minister of War. **Yokohama, June 23.—Lord Ise, First Lord of the Admiralty, has received a telegram from Vice Admiral Ogino on the departure of the Japanese squadron, expressing the British hope of a friendly visit for the winter season, and their pleasant visit which will leave a deep and lasting impression.**

The Crown Prince of Japan has given a banquet to the Mayor of Portsmouth for distribution in his discretion in recognition of his month's hospitality to the Japanese squadron.

June 24.—The Crown Prince has donated to the Japan Society \$500 sterling.

After visiting Verden June 24th, the Crown Prince returned to Paris. He attended the Grand Prix on the 25th, visited Rhins on the 26th, and the Seine battles on the 27th.

Paris, July 1.—The Crown Prince visited the military college here, and in Paris had a most interesting visit to the Douvres airbase.

Yokohama, July 3.—The Minister of Marine has received a telegram from the Japanese Minister of the Navy, thanking him for the welcome accorded the Crown Prince and expressing wishes for the prosperity of the French navy. The French Minister replied, recalling the friendship between the personnel of the two navies, which is the outcome of the cordial cooperation during the war.

July 6.—The Crown Prince paid a visit to President William Howard Taft.

July 7.—The Crown Prince of Japan left this morning for Tokyo. He will be accompanied by his mother and sail for Tokyo.

Strasbourg, June 22.—The Crown Prince of Japan upon his arrival here was welcomed by the High Command, Mayor of the Republic and the chief dogal authorities. The Imperial visit was rendered with every honor.

He made a short trip up the Rhine in the afternoon, returning by railway. He paid a visit to the National Museum and departed for Metz in the evening and arrived by Marshal Petain.

Paris, June 23.—The Emperor of Japan in a telegram to Queen Wilhelmina's message of greeting on the occasion of the visit of the Crown Prince of Japan referred to the old friendship between Holland and Japan. The people of Japan hold in grateful recollection the Dutch influence which introduced western civilization into their country. He rejoiced that Holland and her possessions are now maintaining closer economic relations with Japan than ever before.

Speaking at a luncheon given in his honor at Strasbourg, the Crown Prince said his cordial reception in France was doubly precious in the city which had proved its unshakable ability to its motherland and today symbolized the restoration of right. The Prince concluded by toasting Alsace in the name of Japan. Afterwards his Highness conferred a number of decorations. He also visited the university, in which a number of Japanese are studying.

Paris, June 23.—Accompanied by Marshal Petain, the Crown Prince and his suite arrived at 9:30 on a special train from Strasbourg. He was welcomed at the station by General Berthelot, the Governor of Metz, the Mayor of Metz, and a large prominent military leadership. A huge crowd gave the Crown Prince an enthusiastic reception.

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Metz, June 23.—Accompanied by Marshal Petain, the Crown Prince and his suite arrived at 9.30 on a special train from Strasburg. He was welcomed at the station by General Berthelot, the Governor of Metz, the Prefect of Moselle, the Mayor of Metz and prominent military leaders. A large crowd gave the Crown Prince an enthusiastic reception.

He witnessed the military exercises on the parade ground in the morning in the presence of M. Barthou, Minister of War.

London, June 23.—Lord Lee, First Lord of the Admiralty, has received a message from Vice-Admiral Oguri on the departure of the Japanese Imperial squadron from British home waters, thanking him for the warm welcome extended to the squadron in England's ports, and their pleasant visit which will leave a deep and lasting impression.

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"What a spectacle to place before the eyes of those who would yet glorify war!" exclaimed the Prince.

He mentioned the brave efforts made by the inhabitants in the devastated areas to efface the ravages of war.

Naples, July 11.—As soon as the *Katori* anchored, the Japanese Ambassador and his staff went aboard and were received by the Crown Prince. The King's aide, Admiral Biscaretti, was introduced and welcomed the Prince in the name of King Victor Emmanuel. The Crown Prince replied that he had a message for the King from the Emperor.

This afternoon the Crown Prince received the Mayor, General Albricci, commander of the army corps, and Admiral Delbuono, commander of the Department. The city is gaily decorated with flags.

Rome, July 12.—The journey of the Crown Prince from Naples to Rome on board the royal train passed off without incident. The Crown Prince and Prince Kan-in admired the view, especially the luxuriant tropical vegetation around Naples; the Royal Palace of the Bourbons at Caserta, erected by King Charles III. one of the most magnificent of the Italian palatial style; the remains of the amphitheatre at Capua, founded by the

Etruscans, which is one of the largest and most ancient in Italy; the monastery of Monte Cassino, founded by St. Benedict, on the site of the ancient Temple of Apollo mentioned by Dante.

As the Royal train approached Rome the remains of the ancient Roman aqueducts and tombs rendered the view even more picturesque. Many people were gathered at the stations en route to see the passage of the Royal train, and shouted "Viva Japan!"

Rome, July 13.—The Crown Prince, Prince Kan-in and suite were received at the station by King Emmanuel, the Duke of Aosta, the Cabinet members headed by Premier Bonomi, former Premier Orlando, Signor Luzatti, the first financier in Italy; wearers of the Collar de la Annunziata, namely, Signor Giolitti, Signor Salandra, General Diaz and Admiral Thaondirevol, who rank as the cousins of the King; besides representatives of the King's military and civil households, senators and deputies, prefects and other local authorities.

His Highness was accorded the highest honors on his arrival at the station where the King and others awaited his arrival.

The processional route was effectively decorated and was thronged with people. Prominent in the Royal procession toward the Quirinal were the Cuirassiers, His Majesty's bodyguard, 100 strong, composed of men all more than six feet tall.

The forts boomed Royal salutes and the historic bell at the Capital, which is rung only on very special occasions, joined in offering a hearty welcome.

A banquet in honor of the Crown Prince of Japan, for which 100 covers were laid, was given tonight in the ball

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Yesterday the Crown Prince and Prince Kan'in visited the Vatican museums and the gallery of the Sistine Chapel, which purposely was closed to the public on that day.

They left at 7 o'clock this morning for Naples accompanied by Ambassador Ogata and S. Fujii.

The King has conferred the following decorations:

Grand Cordon of S. S. Maurice and Lazare on Count Chinda, Ambassador Extraordinary and Vice-Admiral Takashita.

Grand Cordon of the Crown of Italy on Dr. H. Minagi, Lieutenant-General of the Navy and Viscount Ise.

Grand Officer of S. S. Maurice and Lazare on Mr. S. Matsui.

Chevalier Commander of S. S. Maurice and Lazare on Viscount Tsuchiya, H. Saito, Captain S. Yamamoto, Count Matsuda, U. Toda, S. Sawada and S. Fujii.

Chevalier Commander of the Crown of Italy on Commander Oikawa.

The Crown Prince of Japan spent the morning sightseeing, lunched privately at the Quirinal and had tea at the Japanese Embassy, whence he drove to the Vatican where he was received in full Papal state, Pope Benedict XV being dressed in pure white with a white zucchetto on his head.

Captain Yamamoto had scarcely an opportunity to introduce the Prince, as the Pontiff advanced to meet him extending both hands.

The Crown Prince conveyed the Emperor of Japan's greetings and good wishes.

The Pope replied, expressing his gratification at His Highness' visit, and returned fervent wishes for the health and longevity of the Emperor. The Crown Prince's suite were afterward introduced, and His Holiness accompanied the Crown Prince and Prince Kan'in to the middle ante-chamber, where he bade them farewell.

The Crown Prince presented the Pope with a message from the Emperor and with the Pope's reply, returned and ordered to be placed in the Museum.

The Pontiff presented the Crown Prince

room of the Quirinal. Shortly before 8 o'clock, King Victor Emmanuel, the Crown Prince, Prince Kan'in and the Duke d'Acosta entered the ballroom, while a band started playing in the courtyard.

The Crown Prince visited the Piarist school this afternoon, and laid wreaths on the tombs of the former Kings, Victor Emmanuel and Humbert. In the evening the Crown Prince attended a state banquet at the Quirinal. The Crown Prince in toasting the King's health, dwelt on the happy Italian-Japanese relations, and eulogized the efforts on the part of Italy toward reconstruction.

The King replied to the toast, and said he was certain that Italy would find Japan worthy of collaboration in reconstruction and the establishment of peace.

WEDNESDAY, JULY 17.—The Crown Prince was received by all the civil authorities of the city and with military honors. The band played the Japanese National Anthem and the crowds were enthusiastic in their welcome.

His Highness had lunch at the Quirinal, visited the Apartment and conferred the Second Class Order of the Rising Sun on Senator De Lorenzo, an admirer of the late General Nogi. The Crown Prince also received Professor Max Müller, the discoverer of a system of embalming which costs only one-third of the Kiseim method.

WEDNESDAY, JULY 17.—Despite the hot weather and his fatiguing activities, the Crown Prince is quite well and has enjoyed every minute of his stay in Rome. Every day of the Prince's visit about 50,000 persons have visited Rome, and many of them have been drawn to the Quirinal Palace where the Japanese have their quarters.

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Rome, July 17.—Despite the hot weather and his fatiguing activities, the Crown Prince is quite well and has enjoyed every minute of his stay in Rome. Every day of the Prince's visit about 60 Japanese officers have visited Rome in turn and been dined by Italian naval officers whom the Japanese have dined in return.

Yesterday the Crown Prince and Prince Kan-in visited the Vatican museums and the gallery of the Sistine Chapel, which purposely was closed to the public on that day.

They left at 7 o'clock this morning for Naples, accompanied by Ambassador Ochiai and S. Fujii.

The King has conferred the following decorations:

Grand Cordon of S. S. Maurice and Lazare on Count Chinda, Ambassador Ochiai and Vice-Admiral Takeshita.

Grand Cordon of the Crown of Italy on Dr. K. Miura, Lieutenant-General Nara and Viscount Irie.

Grand Officer of S. S. Maurice and Lazare on Mr. S. Matsui.

Chevalier Commander of S. S. Maurice and Lazare on Viscount Tsuchiya, H. Saionji, Captain S. Yamamoto, Count Futaara, U. Toda, S. Sawada and S. Fujii.

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The Crown Prince presented the Pope with a magnificent chiselled silver vase, which the Pope greatly admired and ordered to be placed in the Museum.

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with a large mosaic representing the Square and Façade of St. Peter, with the Bernini Colonnade and two fountains. He also presented Prince Kan-in with a mosaic representing a woman in native costume both of which were made in the Vatican works.

Rome, July 17.—Before leaving Italy, the Crown Prince will have a farewell meeting with Prince Umberto, the Heir to the Italian Throne, at Naples.

The people and press express great pleasure at the visit of the Crown Prince and give voice to the most cordial sentiments to him and his country.

Naples, July 19.—(Kokusai Reuter) —The Katori and the Kashima sailed amid salvoes from the forts and the cheers of sailors and a crowd of many thousands. His Imperial Highness, the Crown Prince, was standing on the deck and waved his hand in response to the salutes.

Ambassador Ochiai and Mr. Fujii accompanied the Prince to the entrance of the port, Professor Shimoi and a number of friends of Japan, aboard a motor boat, went as far as the Island of Capri where they hoisted large Italian and Japanese flags and shouted their last banzai. His Imperial Highness sent a wireless message to the King of Italy and to the Italian people expressing the warmest thanks for the reception given to him.

The Crown Prince of Japan had his portrait painted by Mr. Augustus John, in London, says the *Hongkong Daily Mail*. It was the first time he had sat to an artist.

He went to Mr. John's studio in Mallord street, Chelsea, at 8 o'clock in the morning and sat for an hour, at the end of which time a life like sketch in Mr. John's characteristic style was completed.

"I found the Crown Prince a perfectly good sitter," Mr. John told a reporter. "He sat throughout the hour with complete ease, and I was very much impressed by his tranquil personality and natural dignity.

"He is, I think, a marvellous type, with a wonderful head. I believe that I have got a very good likeness of him.

"He did not speak during the sitting. At the end he appeared to be pleased with the work, and has done me the honour of accepting it.

"It is not by any means the first portrait I have painted in an hour, but I intend to ask the Crown Prince for another sitting in Paris."

The portrait is to be exhibited at the galleries of the Royal Society of Painters in Water-Colours, Pall Mall.

Rome, July 27.—As a memento of his visit to the Palatine, H. I. H. the Crown Prince had the picture "Palatine," by the painter Pazzino, purchased at an art exhibition. The picture will be sent to Japan at the earliest possible date.

Court Changes Contemplated

That the Court life of Japan and the relation of the Imperial family to the people of the Empire is about to undergo numerous changes is indicated in the recent reports which have been made public by the Imperial Household Department in regard to the effects of the Crown Prince's trip abroad. According to these reports Western, especially British, customs and practices will be adopted by the Imperial Household Department.

A conference is reported to have been held on May 27 last between the Minister of the Imperial Household, the Vice-Minister and the Chief of the Social Bureau where it was decided to suggest that the formalities and ceremonies connected with the Imperial Court should be simplified. It is also suggested that the regulations governing the printing of photographs of members of the Imperial family in newspapers and magazines be changed to permit of this practice. The military guards which are always established on the occasion of a visit of a member of the Imperial family to some place outside the Palace will also be simplified if the suggestions which have

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The people and press express great pleasure at the visit of the Crown Prince and give voice to the most cordial sentiments to him and his country.

Naples, July 10.—(Roman Press)—The Italian and the French are joined amid salutes from the tents and the cheers of sailors and a crowd of many thousands. His Imperial Highness the Crown Prince, was standing on the deck and waved his hand in response to the salutes.

Ambassadors Ochiai and Mr. Fujii accompanied the Prince to the entrance of the port. Professor Shinoh and a number of friends of Japan, aboard a motor boat, went as far as the island of Capri where they hoisted large Italian and Japanese flags and shouted their last hurrah. His Imperial Highness sent a wireless message to the King of Italy and to the Italian people expressing the warmest thanks for the reception given to him.

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the department will be greatly increased." That the Crown Prince of Japan when he first comes in sight of his home city may have one of the biggest possible welcomes, the Shinshu Fire-works Association has requested the police authorities here for permission to build and display at that time the largest set piece of fireworks ever erected. The application states that the fireworks balls will measure two feet in diameter, while those used in the past have never been more than 2 inches. When the balls are discharged, they will expand in the air to a diameter of 4-8 feet, shedding sufficient light for one to read a newspaper within a radius of four miles, it is said. It is expected that the police will grant the request provided full protection against fires is assured.

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According to a report which appeared in the *Chungking Shing*, the Household Department requested the Crown Prince to inquire while he was abroad as to the customs which are followed in the Royal family of Great Britain and as to the social works which are undertaken by them. It is assumed by this publication that the customs and practices which exist in Great Britain will be adopted here immediately following the Crown Prince's return to Japan. A drastic reorganization of the Household Department is also forecasted in which it is stated that "all of the superannuated officers of that Department will be removed and replaced by younger and more able officials and the efficiency of

THE CROWN PRINCE BRITISH IMPRESSIONS OF

and the utterly different atmosphere in which he was suddenly placed are taken into account it is clear that he discharged his mission with distinguished skill and success. One of the most interesting personal impressions of the Crown Prince that has appeared in the British press was written by a representative of the *Scotsman*, the well known Edinburgh journal: "A very lively interest was displayed in the personality of the young Prince and his suite. He was easily picked out amongst the distinguished company

of the descriptive and gossip columns of the British press, as well as the editorial comments what has already been noted regarding the favorable personal impression which the Crown Prince of Japan made on the public. British newspapermen are not afflicted with excessive shyness in presence of royalty, and their remarks may be taken as a fair picture of the impression which the Royal visitor made. That impression was uniformly good, and when the youth of the Prince, the great number of unfamiliar functions he had to perform,

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BRITISH IMPRESSIONS OF THE CROWN PRINCE

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"A very lively interest was displayed in the personality of the young Prince and his suite. He was easily picked out amongst the distinguished company

entering by the west door of St. Giles' Cathedral. A slight, boyish figure, with a certain grace and dignity, he readily imparted to those observing him an impression of graciousness and good humor. At an early stage a notable and unprecedented scene was afforded to a considerable company in the First Division of the Court of Session when the Japanese Prince and attendant dignitaries took their places alongside the Lord President and his colleagues. The Crown Prince, who was attired in European dress, wearing a peaked collar and a dark tie, sat immediately on the right of the Lord President, listening with apparent interest to counsel making a preliminary statement in a particularly uninteresting mercantile case. Prince Hirohito wore spectacles, through which he watched the orator at the Bar and the audience in the Court with quick and keen interest. Contrasting with his youthful and mobile features was the more rugged and strongly characteristic face of Count Chinda, the veteran statesman of Japan, formerly Ambassador in London. It was interesting, after the hearing had proceeded for about ten minutes, to see the deferential yet intimate and kindly attitude of Count Chinda, as he leant over the young Prince's shoulder and spoke a few words. When the party left, the Lord President's extended hand was repeatedly shaken by the young Prince with a gratifying indication of cordiality.

"In the subsequent incidents of the tour there was sufficient to indicate the truthfulness of the descriptions which have been given of the young Prince's character and temperament. It has been said that, while with his friends he is bright and cheery, his character inclines

rather to seriousness. 'He is modest and gentle in his demeanor, and gives his unrestricted trust to his advisers.' By another writer he is described as 'enlightened, somewhat inscrutable, highly polished, and quick to receive impressions.'"

The *London Times* observes: "Much depends, in a visit of this kind, upon the personality of the visitor; and Japan has been fortunate in having been able to send to Europe a Prince so gifted with all the requisites for the success of such an occasion as the Crown Prince."

In an account of his impressions which the Crown Prince communicated to the *Times* he said:

"The chief impression I have received of my visit to this great country is that of the cordial and spontaneous welcome accorded to me. From the moment I set foot on British soil on May 9, 1921, my reception, from their Gracious Majesties the King and Queen, from the Prince of Wales, and from everyone with whom I have come into contact has been such that I have felt truly 'at home,' to quote the words of the King at Buckingham Palace on the evening of my arrival. The stateliness of ancient ceremonial, at the State and Civic functions and receptions, lost nothing in its wonderful pageantry but was invested with an even greater significance because the human touch of cordiality was always present.

"It has been my happiness to see something of almost every side of the national life and institutions of the British people.

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realized, and he feels that in taking leave of the people of Japan's Ally, he has said goodbye to a host of friends. The welcome accorded to him everywhere was so unmistakably the expression of popular feeling that his heart is full of the warmest emotions of goodwill. The Crown Prince fulfilled with unflagging interest every item of a program which was crowded with delightful experiences, and he feels that he has learnt to know and admire in a short time the characteristics of the British nation, famed for its hospitality, its friendliness and its frankness, as well as much of the institutions and customs of the country." The gossip of the *London Daily States* has the following pleasant little anecdote of the Prince's consideration for an old Japanese resident of London:

"Throughout the Crown Prince's tour there has appeared at every function an old Japanese, long resident here, who managed to get to the front on each occasion, carrying with him a little Japanese flag. On Sunday, during the farewell lunch to the Crown Prince at the Japanese Embassy in London, the constant attention paid by this loyal subject of the Mikado had been the subject of discussion. At that moment he turned up and asked to be allowed to speak to someone in authority. He wanted to travel to Portsmouth in the special train to see the departure of his Imperial Highness. He was gently but firmly told that this was impossible, and his disappointment was painful. Just then the Crown Prince and his suite came out into the hall. Baron Hayashi, the Ambassador, who had been told of his request, came up to the old man and said: 'I will present you to his Imperial Highness.' Overcome with

settled, there was on all sides evidence to me of that spirit of good humor, that love of fair play, and that steadiness which one has always associated with the national character. These traits are noticeable everywhere: in the streets, the shops, the factories, the theatre, everywhere a steadiness and voluntary discipline. It is a country where things are made easy not by regulations, but by the common sense and forbearance of the people themselves.

"Britain itself is a country of contrasts; the marvellous wild scenery of the Highlands and the smiling pastoralness of the landscape of the Home Counties, so different from each other, but each with its charm.

"I was glad to come, and I am sorry to leave; in saying goodbye it is my desire to thank the British people for their welcome, their hospitality, and for the happy days I have spent in their midst."

Perhaps even more suggestive of the success of the visit is the remark, "My sojourn in this country has been a delightful holiday, and it is with feelings of real regret that I say goodbye. I have been welcomed and entertained with such hospitable cordiality and have received so many tokens of goodwill, that although this is the first time I have made the personal acquaintance of the British people, I feel that I am now saying goodbye to friends," which His Imperial Highness made in a farewell message to the Ymca.

A member of the Crown Prince's suite gave the following account of the Prince's view of his visit:

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emotion, the old man prostrated himself on the carpet, and made obeisance in the almost forgotten fashion of the days of the Samurai.] Then, his eyes streaming, he was led away."

The Paris correspondent of the *London Observer* remarks on the strong impression which the visit of the Crown Prince made on the French public :

"Royal visitors are not rare; indeed, there is a constant stream of royal visitors to Paris—often, of course, incognito. But the arrival of the Prince Hirohito, the heir to the Japanese throne, is indeed an extraordinary event, and not only has the week been filled with official ceremonies of reception, but the imagination of the people has been stirred by the sojourn of this picturesque personality, who breaks all rules and disregards the traditions of a thousand years. The European journey of the Japanese Crown Prince is symbolic. It has a profound significance. While many thousands of Japanese subjects have long ago come into contact with the West, the Japanese throne has been carefully barricaded. The appearance of Japanese diplomatists among the representatives of the five Great Powers two years ago at the Peace Conference was a tremendous portent. The tour of Prince Hirohito is a still greater portent. For the moment our eyes are turned chiefly on Continental disputes, but the politics of the Pacific may one day absorb our attention, and the advent of this slender smiling young

man, who comes to see for himself the men of the Occident and to study the international problems of the Occident, is yet another indication of the new interpenetration and interdependence of all parts of the world. No longer is there except in a relative and restricted sense, East and West."

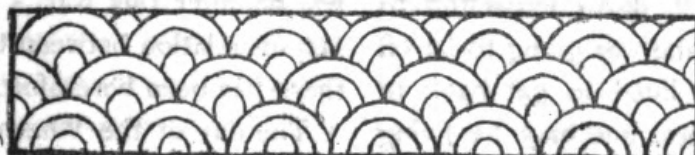
Cordial references to America were made by the Prince in the course of an interview which he granted to the *New York Herald* while in Paris :

"I regret greatly that I am unable to visit the United States at present," said Prince Hirohito. "My visit to England and France, despite its brevity, has produced a most profound impression, which I feel sure will live long and prove to be of great benefit to me."

"I am one of those who have great admiration for the United States and its people, and I should have liked to visit the various parts of America and come into direct touch with the people there; but the time at my disposal forbids me to do this at this time. However, since there is only one ocean to cross between the United States and Japan, I am hoping this will be only a deferred pleasure."

Then with a smile, which was serious and undoubtedly sincere, the Prince added: "You may tell America through the *New York Herald* that I am hoping that America and Japan may ever be found working together in the cause of right and justice."

(From the *Japan Advertiser*)



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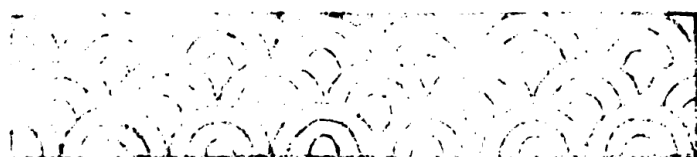
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emotion, the old man protested himself on the carpet and made obeisance in the almost forgotten fashion of the days of the Samurai. Then, his eyes strangely, he was led away."

The Paris correspondent of the *London Observer* remarks on the strong impression which the visit of the Crown Prince made on the French people:

"Royal visitors are not rare; indeed, there is a constant stream of royal visitors to Paris - often of considerable importance. But the arrival of the Prince Hirohito, the heir to the Japanese throne, is indeed an extraordinary event, and not only has the week been filled with official ceremonies of reception, but the imagination of the people has been stirred by the sojourn of this picturesque personality, who breaks all rules and disregards the tradition of a thousand years. The European journey of the Japanese Crown Prince is symbolic. It has a profound significance. While many thousands of Japanese subjects have long ago come into contact with the West, the Japanese throne has been cordially welcomed. The appearance of Japanese representatives among the representatives of the five Great Powers two years ago at the Peace Conference was a tremendous portent. The tour of Prince Hirohito is a still greater portent. For the moment our eyes are turned chiefly on Commercial disputes, but the politics of the Pacific may one day absorb our attention, and the advent of this slender smiling young



THROUGH MISSIONS INTERNATIONAL SERVICE

By REV. JOHN NELSON MILLS, D.D.

Washington, D. C.

[This lecture was delivered in Minneapolis on August 22nd, to a large and appreciative audience. A fascinating as well as instructive stereoscopic lecture on South America followed the next day. Many of the photographs shown were taken by Dr. Mills himself. The speaker has a rare and not only pleasing personality and impresses one as an American of the best type and a truly representative Presbyterian Christian. Dr. Mills was formerly a pastor in Sweden, N. Y., but now resides in Washington, D.C., and spends his time traveling and lecturing. He has covered large parts of the globe in his travels, and is now on his second tour of the United States, where he has students from America and all over the world was chosen under the auspices of the Bureau.]

THIS is the day of internationalism, the age of world-consciousness. Every one is getting the international mind. We look upon ourselves as citizens of the world. As no man liveth to himself, so we feel that no nation liveth to itself. There is a community of interest among nations. Crop failure in Russia, Argentina or Mesopotamia is felt in the United States. No part of the world is so remote but that the agents of our commercial firms are to be found there. Through the multiplication of railroads, steamships, cable and telegraph lines, this old earth has been made to shrink. A number of years ago a lady in Albany, N. Y., told me that in her early life she went with her husband as a missionary to Iowa. Before leaving, her friends gave her a farewell reception, when, amid tears and much misgiving, they bade her an affectionate farewell, never expecting to see her again, for she was going to far off Iowa. Well, she lived to get back to Albany many times, and may be living there to-day. Now, Peking is nearer gone by. Korea was the last. And the day of the "hermit" nations has therefore been heretofore.

Two years ago a friend of mine asked the Chief of Police of San Francisco where the center of vice of that city was. What was his surprise to hear the chief locate it in Shanghai, China. So, then, to clean up San Francisco, and keep it clean, it is necessary to clean up Shanghai. And, in the same way, if we are to make the United States wholesome and pure, we must attend to the moral condition of the rest of the world. As Booker Washington used to say, referring to his race, "You can't keep part of the people down without all the people getting down in a measure." To permit any part of the world to live in ignorance, superstition and sin is sure to prove disastrous to our own moral life. And statesmen are beginning to recognize this; so that there will be, after this war, a closer and more helpful relation between the nations than there has been heretofore.

New York to-day than Iowa was to Albany in 1835.

INTERNATIONAL SERVICE THROUGH MISSIONS

By REV. JOHN NELSON MILLS, D.D.,

WASHINGTON, D. C.

[This lecture was delivered in Karuizawa, on August 21st, to a large and appreciative audience. A fascinating as well as informing stereopticon lecture on South America followed the next day. Many of the fine photographs shown were taken by Dr. Mills himself. The speaker has a gracious and pleasing personality and impresses one as an American of the best type and a truly representative Presbyterian Christian. Dr. Mills was formerly a pastor in Evanston, Ill., but now resides in Washington, D.C., and spends his time traveling and lecturing. He has covered large parts of the globe in his travels, and is now on his second tour of the Orient, where he finds students from American colleges, whose life work was chosen under the influence of his lectures.]

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Korea was opened to the world in 1884 by Presbyterian missionaries. Japan persisted until Commodore Perry, in company with S. Wells Williams, a missionary, entered the harbor of Yokohama in 1853. Africa might still be "the dark continent" had it not been for the labors of David Livingstone, a missionary.

That oft-quoted sentence of Kipling's, therefore, "Oh the east is east and the west is west," is no longer true. The world is one. Christianity is international or it is not Christian. Christianity is for the world or it is for nobody. All nations must be Christian or none will be.

Now, I will say quite frankly that the early missionaries did not go out for the purpose of doing international service. The heathen without the gospel were lost, and they went out to save them. To found schools and hospitals, to educate the blind and the deaf and dumb, to minister to lepers and insane, to lead in all manner of reform, to become almoners of relief funds, to pave the way for interchange of commerce, to promote diplomatic relations and aid backward nations to assume international functions—none of these was the purpose of the early missionaries. But they did all of them.

Finding heathen nations suspicious if not hostile, the missionaries created confidence and goodwill. Finding them ignorant of western diplomatic procedure, by becoming advisers of native rulers, they introduced their peoples to the family of nations. When there were misunderstandings between diplomats and natives, the missionaries intervened and became mediators. So that Sir Peregrine Maitland, at one time Governor of Cape Colony, said: "I have always relied

more upon the labors of missionaries for the peaceful government of the natives than upon the presence of British troops." And General Charles Warren, Governor of Natal: "For the preservation of peace between colonists and natives one missionary is worth a battalion of soldiers." And our General Crowder: "Missionaries can do more than diplomats or business men to maintain international peace and promote harmonious relations between the United States and the Far East." Indeed, our government at Washington will not send out a representative to these people without, oftentimes, instructing him to take no important step nor act in any emergency without first consulting the local missionary.

On the other hand, this missionary work has broadened our outlook upon the world. It has made us less provincial. It has quickened our interest in distant and alien peoples, and, in a measure, removed race prejudice. Now only Christians, as a rule, have this broad outlook, this interest in distant and alien peoples. And, I may add, only those Christians who are interested in Foreign Missions.

Our first treaty with China was negotiated in 1844 by the Hon. Caleb Cushing and Dr. Peter Parker, the first medical missionary to China, and a Presbyterian. It is said that Peter Parker opened China at the point of a lancet. Parker then became United States Commissioner to China, acting in that capacity until the appointment of Anson Burlingame, our first United States Minister, in 1861. In his later years Dr. Parker came to Washington to live, and his name is still to be seen on the silver plate surrounding the doorbell of 1 Jackson Place, opposite the White House.

"What possible use can a woman have for a book except as a place in which to store her embroidery threads?"

And good old Alexander Duff, who did so much for education in India, was so convinced of the prejudice of that people against female education that he was led to say: "It is as fantastic to think of educating women in India as it would be to attempt to scale a wall 300 yards high with your hands and feet." Well, the impossible has been accomplished; for besides being admitted to five of the national universities on the same footing as men, there is now a great woman's college in India.

When I went out to the Indemnity College, some five miles from Peking, I was surprised to learn that of the seven-teen foreign teachers in the institution at that time, five were women. Think of it! women teaching the most select body of young men in China! And the Chinese Government is not only sending over young men to this country to have their education completed in our colleges and universities, but is now sending young women. Ten came four years ago, and I met nearly all of them at Smith College. The next year twelve came, and last year fifteen.

Those large Bible classes in Korea, of which you have all heard, are made up largely of women, who have learned to read in order that they might study the Word of God. And Japan, besides admitting women to her two great national universities, has just opened a woman's college with 500 students.

And what international service has this education secured abroad? Well, in Japan the students who attend the instruction of Girls' Vocational, the voluntary work of the nation, the late Emperor

The first Korean Embassy was brought over to this country by Dr. Alexander Duff, Secretary to this Embassy, and the first Japanese Minister to Korea. When the United States Government offered Commodore Perry to open Japan to the commerce of the world, he requested that S. Wells Williams, a Congregational missionary, accompany him as interpreter. And the hand and brain of Dr. Williams are to be seen in the treaty made with Japan at that time. It was this along with other events that convinced that illustrious Prince Ito to say: "Japan's progress and development are largely due to the influence of missionaries, educated in the right direction when Japan was first opening the outer world."

Education was not in the original purpose of missionaries. But it was soon realized that the best way of approach to the heathen was through the children; and that if the work was to be permanent and lasting, there must be a trained force to the missionary and teaching force. The last forty or fifty years since he has not only schools and colleges, some of the latter combining indissolubly with those we have at home.

And they are educating women. Now, it is very not so very strange to you; but when the late Emperor of Japan, a really great man, issued his famous Rescript on Education in 1871, he put into it this sentence: "Japanese women are without instruction." And when the missionaries began to open schools for girls in China, the Queen said: "I have no objection with my right to be educated." (It was put in as a phrase and taken as the exact thing they thought it best to mention.)

The first Korean Embassy was brought over to this country by Dr. Allen, another Presbyterian missionary. Dr. Allen was Secretary to this Embassy until appointed Consul-General at Seoul, and later United States Minister to Korea.

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Education was not in the original purpose of missions. But it was soon realized that the best way of approach to the heathen was through the children; and that if the work was to be permanent and wide reaching, there must be a trained native missionary and teaching force. So that to-day every mission field has many schools and colleges, some of the latter comparing favorably with those we have at home.

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And what international service has this education accomplished? Well, in Japan the students who sat under the instruction of Guido Verbeck, the missionary who, at the invitation of the late Emperor,

organized the Imperial University of Tokyo, were the foremost men of Japan of the last and present generations, among them Count Okuma, late Prime Minister. And it was Verbeck who proposed and organized that first traveling embassy which visited America and Europe in 1871 to acquaint themselves with the nations of the West and with modern civilization, nine members of the embassy being Verbeck's students.

The Republic of China, together with the Revolution that led up to it, are the indirect result of missionary teaching. Sun Yat-Sen, the organizer of the Revolution, and his chief assistants, a majority of the first National Congress, nine-tenths of the Provincial Parliament of Nanking, and all but two of the Provincial Parliament that met in Canton were from our Christian mission schools—as is also Mr. Koo, China's representative at Washington. And every one of the national universities is presided over either by a missionary or by a graduate of a mission school.

In 1868 Domingo Sarmiento was representing Argentina at Washington when he [was] elected President of that Republic. He returned with the slogan, "The more schools the fewer revolutions," and appointed the Rev. William Goodfellow, an American missionary, Minister of Education. And, patterning after his example, President Alfaro, of Ecuador, appointed the Rev. Thomas B. Wood, another Methodist missionary, Commissioner of Education for that Republic.

It is said that one-half of the leading politicians of Bulgaria and Rumelia are graduates of Robert College, Constantinople. Mr. Panaretoff, Bulgarian minister to this country, is not only a graduate

of Robert College, but for twenty-five years was a teacher in that institution. The same influence, in a slightly lesser degree, has been exerted by the Syrian Protestant College at Beirut, Syria. So that Mr. E. T. Noyes, at one time United States minister to Turkey, was led to say: "By actual observation I know that wherever a conspicuously intelligent and enterprising man or woman is found in the East—one imbued with the spirit of modern civilization—it is always found that he or she was educated in an American mission college."

Medical work was also an afterthought. But our missionaries could not submit to the practice of the native doctor, which, in some places, consisted in prescribing live spiders as a cure for baby's colic, putting fleas in the ear as a remedy for lethargy, and thrusting red-hot needles into the stomach, and leaving them there, as a specific for indigestion. So that medical missionaries were sent out. And these, of course, did not confine their labors to the missionaries. The result being that to-day every mission field has hospitals and medical schools. As to the quality of the work done in these I refer you to the Rockefeller Foundation.

A few years ago Mr. John D. Rockefeller, having more money than he could spend, petitioned the United States Congress for a charter to organize the Rockefeller Foundation, with an endowment of \$400,000,000. Those gentlemen who sit upon the hill of my home city and make the laws for the country were astounded at the proposition. Up to that time they had never heard of so large a sum of money. And, although Mr. Rockefeller stipulated that the Governor of New York State, the Mayor of New

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Medical work was also an important part of the mission. That our missionaries could not submit to the practice of the native doctor, who, in some places, considered in prescribing live spirits as a cure for a lady's colic, nothing less in the case as a remedy for her agony and a warning not to needles into the stomach and leaving them there as a specific for digestion. So that medical missionaries were not out. And those of course did not confine their labor to the missionaries. The result being that to-day every mission field has hospital and medical schools. As to the quality of the work done in these I refer you to the Rockefeller Foundation.

A few years ago Mr. John D. Rockefeller, having a son more than he could spend, petitioned the United States Congress for a charter to organize the Rockefeller Foundation, with an endowment of \$50,000,000. The Congress, who sit upon the bill of my fatherly and make the laws for the country, was astounded at the proposal. Up to that time they had never heard of so large a sum of money. And, at once, the Rockefeller stipulated that the Government of New York take the form of the

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York City, and the presidents of Yale, Columbia and other universities should be a self-perpetuating board of trustees, our Congressmen declared that it would be unsafe for our government to place such a sum of money in the hands of any body of men, no matter how honorable. And they refused the request. Then Mr. Rockefeller went to the Legislature of his State, and there he had better success, for they did grant him the privilege of organizing such a foundation with an endowment of \$100,000,000.

Now Mr. Rockefeller had no idea of spending all that money upon the people of his own city or of his own country. In other words, he believed in Foreign Missions. There are some people, you know, who do not. They tell you that we have enough to do at home. And I suppose there were those who told our Saviour the same thing when he commissioned the disciples to go into all the world and preach the gospel to every creature. But they went; and we find the New Testament largely taken up with their missionary letters and a record of their journeyings.

This distinction between Home Missions and Foreign Missions I never could understand. Some of our churches work in Mexico and Cuba under their Home Board and some under their Foreign Board. I can remember when we called our work in Alaska and among the Indians Foreign Missions. Of course those are both Home Missions now. And we Northern Presbyterians have this strange anomaly, that we operate our work among the Chinese in San Francisco and Portland as Foreign Missions, while that among the same people in Chicago and New York is operated as Home Missions.

Well, Mr. Rockefeller believes in Foreign Missions. So he sent Dr. Burton and Dr. Chamberlain, of Chicago University, around the world to see where there was the greatest need. These men spent a year in making the investigation, and then reported that the greatest need was medical work in China. So then Mr. Rockefeller sent Dr. Butterick and Dr. Simon Flexner, a Jew, both of New York City, and Professor William Welch, of Johns Hopkins University, to China to see how that need could be best met. These men traveled over China, investigating, among other things, the medical work done by the various churches; and came back and reported that this work was so well done that the best thing the Foundation could do was to take it over, wherever possible, and carry it on with their greater resources. So the Foundation took over the Union Medical School and hospital at Peking, paying the six denominational Boards that were interested in it the \$200,000 which they had put into the plant, and then making one representative of each Church a member of the board of trustees. This they are preparing to do with the medical work in Shanghai and in other parts of China, wherever the present management is willing. And they assure the secretaries of our Mission Boards that they will send out no representatives of the Foundation who are not first commissioned by our evangelical churches as missionaries. Now, my friends, if you want a better testimonial to the efficiency of our medical missions than that, I do not know where you would go to find it.

The students and alumni of Harvard University and of the University of Pennsylvania opened medical work in Shanghai, and those of Yale University

at Changsha. And the students and alumni of Yale spend \$30,000 a year on this work.

When I was in Canton I visited our Presbyterian Institution for the Insane there—the first and greatest of its kind in any heathen country. Now what do you suppose we did in order to get patients? Advertise, by great posters, on the walls of the city, in Chinese fashion, saying that we had opened this asylum and were now prepared to treat their insane with the most modern and approved methods? We might have done that for a thousand years and not got a single patient. What we did was to send the police and soldiery into the dark, damp basements where we knew there were insane people chained to the stone floors, and drag them out that they might receive the treatment we were prepared to give. Why, you couldn't convince a Chinese with a hundred years of argument that there were people, living 10,000 miles away, speaking a different language and worshipping a different God, who were willing to come over there and do for their people what none of them ever thought of doing. But they have been convinced; and I was shown a fine building, erected by a Chinese for his insane mother, which was to revert to the institution after her death.

Every manner of reform has been led by missionaries. The horrors of African slavery, "the open sore of the world," as he called it, were brought to the attention of Christian people by David Livingstone. The crusade against caste, child marriage and the burning of widows in India; against foot-binding and the use of opium in China; and against the excessive employment of women and little

girls, under most trying conditions, in the factories of Japan, has been led by missionaries. We hear a great deal about the progressiveness of Japan. And Japan is very progressive. But, whereas the United States employs only fourteen women to eighty-six men in her factories; Germany, before the war, twenty women for every eighty men, and Great Britain twenty-five women to seventy-five men; in Japan there are sixty-five women at work in her factories to thirty-five men. And they are practically slaves—bound out for a certain number of years; confined within walls, and permitted to leave only very rarely; all of them small, most of them delicate, and many but mere children; working twelve or fourteen hours every day, or night; and receiving for wages from eight to thirty-two cents a day, or an average of sixteen cents. Well, the missionaries are doing much for these poor women. I attended one of their night schools, held, of course, within the walls of the factory; and heard of the changes which were gradually being brought about in these conditions, largely through their efforts.

Whenever relief funds are to be distributed to the famine sufferers of India or China, it is always the missionaries who are asked to do it. Since this war began the Presbyterian missionaries of Syria alone have distributed more than \$2,000,000 in this way, the gift of Syrians in this country.

It is said that the business of a country follows its flag. But it is far more true to say that the business of a country follows its missionaries. And the missionaries go a great deal farther than the flag. The missionary, of course, always has a watch; and, if he is an American, it is apt to be an Elgin or a Waltham.

The natives, seeing what a beautiful and useful thing a watch is, want one, and, of course, send to America to get it. The missionary's wife has a sewing machine, and it is sure to be a Singer. I never went so far afield that I did not see that "S" advertising the Singer sewing machine. And the women of the country must have one. And so our American trade grows. When I was in Tientsin I saw upon the wharves there great piles of flour, 100 feet long, 40 feet wide and 20 feet high. Now, the milling firms of Minneapolis could well afford to repay the Mission Boards of the various Churches for all they have spent in Christianizing the Chinese, since it is the missionaries that have taught them also the use of American flour. No Chinese ever saw a bath-tub, or would have known what a bath-tub was for had it not been shown to him by a missionary. But since that time a single firm of Pittsburgh has made itself rich sending bath-tubs in the wake of the missionary.

No merchant ship ever dared to stop at the Fiji Islands until missionaries went there in 1835 and began their work among a race of cannibals. But now, in a recent census taken of those islands, there was returned a population of 90,000—83,000 of whom said they were Methodists, 35,000 actually belonging to that Church. Now this is more Methodists than there were in the world at the death of John Wesley. And these people were giving \$50,000 a year to Foreign Missions—a much larger sum than many of our American churches are giving. Another cannibal island was the New Hebrides. But not long ago a traveler returned from those islands and said that he had sat down at a Communion table there where he was sure there were one

hundred men sitting with him who had tasted human flesh.

A few years ago the Chamber of Commerce of San Francisco selected twenty-five business men from the great cities of the West—Spokane, Seattle, Portland, San Francisco, Los Angeles, and San Diego—and sent them out to China to see what might be done to increase the trade between the United States and that new republic. While on the way out the men had a vote as to their interest in missions, for they felt that, some way, this question might enter into their investigations. The vote showed that one-third of them believed in foreign missions, one-third did not, and one-third were indifferent. The men made their tour, and upon their return to Shanghai they took another vote, in which they voted unanimously that there was a very intimate relation between missions and commerce; and that, had it not been for missions, there would be no commerce whatever with the interior of China. A prominent statesman of Great Britain has said that, after a missionary has been twenty-five years on the field, he is worth \$50,000 a year to the commerce of Great Britain.

Missionaries have been of great service in the inventions they have made and given to those countries where they labored. It was the Rev. D. Z. Sheffield that invented a typewriter for the Chinese. I cannot conceive what that would be like, for the Chinese have 40,000 to 60,000 characters in their language, and use from 4,000 to 6,000 in daily conversation. And it was a Mr. Phinney, superintendent of the Baptist Press at Rangoon, that did the same service for the Burmese. That most comfortable and convenient of all vehicles, the jinrikisha, was also the

invention of a missionary—a Baptist. Living in Ceylon, and having an invalid wife, he invented for her this “pullman” car, drawn by a man placing himself between the two shafts.

But, unfortunately, our commercial relations with mission lands have not always been so helpful. Most business men, when they leave this country, leave behind them their religion also, many of them their morals and all decency as well. The Hon. John W. Barrett, lately United States Minister to Siam, says that during his five years of service in that country the 150 missionaries gave him less trouble than the fifteen business men did in five months. And yet these are the people who criticize missionaries.

The ship that carried the first missionaries from the United States to Africa carried also, as you know, a cargo of rum. And, I am sorry to say, the rum has had a wider influence than the missionaries. No sooner did China rid herself of the opium traffic than the Anglo-American Tobacco Company took advantage of the opportunity and flooded the country with its wares, its motto being, “A cigarette in the mouth of every man, woman and child in China.” And when John R. Mott was holding his evangelistic services in the Temple of Heaven, Peking, the emissaries of this corporation were distributing free cigarettes among the crowd. In 1916 British firms smuggled into China sixteen tons of morphine with which to debauch that people.

A few weeks ago I cut this item out of a newspaper: “Alcoholic liquors in large quantities are being shipped from America to Africa, China and other countries. The amount of liquor passing Madeira, a port of registry for the coast of Africa,

in one week is reported as follows: Twenty-eight thousand cases of whiskey, 30,000 cases of brandy, 30,000 cases of Old Tom, 36,000 barrels of rum, 800,000 demijohns of rum, 24,000 bottles of rum, 15,000 barrels of absinthe, 900,000 cases of gin. Since the war began 55 per cent. of all the liquor shipped to Africa goes from the port of Boston.”

My friends, is it not time that the United States adopted the trade policy that it will have no business relations with mission countries which are not accompanied by the Christian or missionary spirit? For any other, I assure you, are not only short-sighted and defective, but, in the end, are sure to prove fatal.

And now I have left myself little time to speak of the greatest international service of all, viz., evangelism. I shall only mention two very great services, the doing away, in a measure, with idolatry and superstition. One of the most widely worshiped of the 300,000,000 gods of India is Kali, wife of Shiva. She is black, with a necklace of human skulls around her neck, her tongue, protruding from her mouth, dripping with blood, and her many hands, grasping knives and swords, red with the blood of her victims. There are temples in India, marvelously carved, but so obscene that no Christian woman dare enter them. On the way to India I traveled with some people from Chicago. They said very plainly to me that they did not believe in Foreign Missions. I did not see them again until we reached Singapore. And then the first words they said to me were: “Dr. Mills, we have been to Benares, and we believe in Foreign Missions.” Among other things, they had seen women worshipping cows.

I shall not mention the superstition of the Africans or other uncivilized races, only of the Chinese, the most remarkable people on earth, as many believe. Whenever you travel in China you see those beautiful pagodas, five, seven, nine, always some odd number of stories, set high upon the hills and the walls of the cities. Their object, among other things, is to intercept the "fung shwe," or evil spirits as they fly through the air. When you enter the gates of a city you find that they are nearly always two in number, and that they are not placed opposite each other. In going down a street of old China you go a certain distance and then come up against a wall, and must turn to the right or the left. And in entering a house you do not enter at once, but you go through one door, and then, confronted by a wall, you turn either to the right or left. All this was done in order to intercept the evil spirits; for it seems that these, for some reason, can only travel in straight lines. A grave is located in China only after consultation with the Taoist priest, a sort of witch doctor. And, once it is located, it can never be changed. In North China there are hundreds of thousands of acres of the best farming lands covered with graves, marked by mounds of earth three and four feet high and higher, all carefully kept; and in South China the same vast areas covered with graves in crescent form, of earth, brick or concrete. There is one cemetery outside of Canton that is thirty miles long, some of the graves having been there for thousands of years. But China is changing. Missionaries have been at work there, as in India, for 100 years, and superstition is giving way. In Mukden, the capital of Manchuria, I saw a street being cut right through a

cemetery, the bones being gathered up and cast into a cart preparatory to burning.

In the year 1916 the United States Government spent \$200,000,000 trying to settle some troubles in Mexico. That is a larger sum of money than has been spent by the people of this country upon Foreign Missions since their beginning—an amount sufficient to have built a church and school in every town of that republic, planted a college in each province and given to every peon a farm of two or three acres. But what was accomplished? The increased suspicion and hatred, not only of Mexico, but of all Latin America, and I traveled in South America six months last year.

In 1900 the Boxer uprising took place in China, during which much foreign property was destroyed and many lives lost. The foreign governments assessed China for \$300,000,000 damage. Our assessment was \$24,000,000, a large sum, but small compared with that of other governments. Russia's assessment is for \$50,000,000, and she is insisting on the payment of all of it. Well, our government became conscience-stricken. No indemnity had been asked for by any of the Mission Boards for the lives lost, and only partial indemnity for the property destroyed. So we returned to China something over \$11,000,000 of this claim. And then what happened? Just what might have been expected. The Chinese, out of gratitude, took that money and founded that great Indemnity College, about five miles out of Peking, where they are fitting the choicest young men of China for American Colleges and Universities, to which they are sent at the rate of fifty to one hundred every year, to have their education completed, and

then returned to China to further cement the bond of union between this country and that great new republic.

My friends, this world is committing suicide to day through national selfishness, whereas there can be no guarantee for the future of mankind save through international friendliness. So long as there

is a single great nation that magnifies nationalism above internationalism, just so long will the peace and welfare of the world be menaced. I close as I began. Christianity is international or it is not Christian. Christianity is for the world or it is for nobody. All nations must be Christian or none will be.

Tôku hanarete

Aitai toki wa ;

Tsuki ga kagami ni,

Nareba yoi !

Should we long to meet

When living apart,—

Though so near at heart,—

O would that the Moon

Turned to a mirror soon !



the first of these was the discovery of gold in California in 1848. This discovery led to a great influx of people to California, and the state became one of the most populous in the Union. The second was the discovery of gold in Colorado in 1859. This discovery led to a great influx of people to Colorado, and the state became one of the most populous in the Union. The third was the discovery of gold in Nevada in 1859. This discovery led to a great influx of people to Nevada, and the state became one of the most populous in the Union. The fourth was the discovery of gold in Idaho in 1860. This discovery led to a great influx of people to Idaho, and the state became one of the most populous in the Union. The fifth was the discovery of gold in Montana in 1862. This discovery led to a great influx of people to Montana, and the state became one of the most populous in the Union. The sixth was the discovery of gold in Wyoming in 1869. This discovery led to a great influx of people to Wyoming, and the state became one of the most populous in the Union. The seventh was the discovery of gold in Utah in 1871. This discovery led to a great influx of people to Utah, and the state became one of the most populous in the Union. The eighth was the discovery of gold in Arizona in 1876. This discovery led to a great influx of people to Arizona, and the state became one of the most populous in the Union. The ninth was the discovery of gold in New Mexico in 1878. This discovery led to a great influx of people to New Mexico, and the state became one of the most populous in the Union. The tenth was the discovery of gold in Texas in 1880. This discovery led to a great influx of people to Texas, and the state became one of the most populous in the Union.

The discovery of gold in California in 1848 was the first of a series of discoveries that led to the great influx of people to the western states. The discovery of gold in Colorado in 1859 was the second of these discoveries, and the discovery of gold in Nevada in 1859 was the third. The discovery of gold in Idaho in 1860 was the fourth, and the discovery of gold in Montana in 1862 was the fifth. The discovery of gold in Wyoming in 1869 was the sixth, and the discovery of gold in Utah in 1871 was the seventh. The discovery of gold in Arizona in 1876 was the eighth, and the discovery of gold in New Mexico in 1878 was the ninth. The discovery of gold in Texas in 1880 was the tenth.

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THE PROBLEM OF KOREAN ASSIMILATION

By C. MIURA, LITT. D.

MORE than ten years have passed since the annexation of Korea, but during the greater part of this decade there were few noteworthy happenings. After Governor-General Terauchi was succeeded by General Hasegawa, however, the "Mansei" rebellion broke out. This was caused by dissatisfaction with the government and by the Korean independence movement. Naturally the attention of the Japanese people became concentrated on Korea, and serious questioning arose as to the advisability of continuing the policy heretofore pursued.

In particular, it was seen that the word "assimilation" was not agreeable to the Korean people, as it savored of ultimate Japanese dominance. Hence this word should be changed to "harmonization" or "amalgamation," or some word embodying a more conciliatory idea. The idea of cultural development succeeded the attempt at assimilation. Not only were the feelings and sentiments of the Korean people considered more carefully than before, but a definite move was made to abolish discrimination in taking the census and in the treatment of officials and people, and efforts were thus made toward a real amalgamation of the two peoples.

Yet this point must be emphasized: Many of these policies are merely

projected and not yet genuinely enforced. In addition there are no doubt many fields in which discrimination has not been abolished even in intention, as for example, in certain political, military, legal, commercial and social realms. In my own opinion it is really wiser not to talk much about these reforms until they are actually carried out. Then they will come as a joyful surprise and will be more likely to receive due appreciation. Of course it takes time to prepare for radical changes, but we must remember that it is natural for us all to be less grateful for benefits when these are too long delayed. Hence as speedy enforcement of the reforms, one after another, as possible would appear highly desirable.

But not to interfere in the realm of politics too much, let us proceed to consider the practicability of ceasing to approve the Koreans forming a "separate community." If all discrimination were in fact abolished, would assimilation then become easily accomplished?

Let us consider the case from the historical viewpoint first. The earliest mythology contains tales of Susanoo-no-mikoto and how he and many other ancient gods went and came between Japan and Korea. Then we are told that Korea became a vassal state in the time of the Empress Jingo, and it is even said

that the two nations were originally from one racial stock. For example, the *kabane* (primeval bones) discovered in Japan are said to resemble bones found in Korea, though formerly it was held that such *kabane* were distinctively Japanese. Again the names "Shiragi" "Koma" and "Kudara" are found designating counties (*gun*) in Japan, and this would seem to indicate the immigration of Koreans to Japan in long-past times. These after some generations must have become so completely assimilated that not even the slightest trace of them remains, in the characteristics of the people of their localities. From these immigrants loyal subjects of Japan and even famous generals have resulted. If we study deeply into the reasons therefor we shall find the following :

1. Our nation was very haughty and independent in its spirit.
2. In those early days Koreans and Japanese must have lived together in some localities.
3. Doubtless a long time, probably even a thousand years, has elapsed since this mixed residence began.

Now while the Koreans themselves assert that they are fond of what is new as a people and have a saying like this, "We, though orientals, have no great liking for old customs," yet in reality they are decidedly conservative. As a proof of this we may adduce the fact that the national costume has not been changed for over a thousand years. Indeed the immigrants to Japan in the old days were so nationalistic that they plotted an insurrection against the Japanese Government, and our authorities were so disturbed over this Korean invasion that they had the newcomers removed from Kyushu to the eastward. When the

Korean ambassador appeared upon the scene, all were surprised to see him dressed in Chinese costume and so adversely was he criticized for this departure from established custom that he was obliged to return home straightway.

Our government was so haughty that the officials burned all documents relating to this Korean invasion in the early part of the Nara period. For the same reason equality was not conceded so far as envoys were concerned, although the people were allowed to become naturalized like other foreigners and in various ways encouraged to emigrate from Korea. They seem to have lived in special communities in various localities, but afterwards intermingled and intermarried, and became completely one people ; but in order to attain this perfect amalgamation it was necessary for many centuries to pass. This we must not forget : In the end the result was perfect assimilation or amalgamation, but we must realize that at first the principles of equality and non-discriminating treatment would be only slowly put into practice.

Now, in considering these "special communities" of which we have been talking we must realize that one reason why the members were isolated was because of their inferior social position. For this there were various reasons. Some became captives of war, some were sold as slaves through poverty, while some were given as hostages. Again, some were divested of official rank on account of faults committed, and so lost prestige. Others were born in a low class, so-called proletarians. Political as well as social factors determined their social standing. In Korean society there are three grades : royalty, nobility and commoners. Below these are the prole-

"The

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and have been used in a number of ways. The most common is to use them as a source of energy for the production of electricity. They can also be used as a source of heat for space heating or for industrial processes. In some cases, they are used as a source of raw materials for the production of other products, such as paper or plastic.

1. What is the purpose of this document?
 2. What are the main findings of the study?
 3. What are the implications of the study?
 4. What are the limitations of the study?
 5. What are the conclusions of the study?

But the first thing I noticed when I stepped out of the car was a warm, friendly smile from the man who had been waiting for me. He was a young man, about twenty years old, with dark hair and a bright, engaging personality. He greeted me in a friendly manner, and we walked together towards the entrance of the building. The atmosphere was pleasant and welcoming, and I felt a sense of ease and comfort. As we walked, he told me about the history of the place and the people who lived there. He was very knowledgeable and passionate about his subject, and I was fascinated by what he had to say. We reached the entrance of the building, and he showed me to my room. The room was clean, comfortable, and well-lit. I was very impressed with the quality of the accommodation, and I felt that I was in good luck. I had found a place to stay that was not only convenient but also enjoyable. I was looking forward to my stay and the experiences that awaited me.

tarians, still contemptuously treated as inferiors.

But the Koreans as a people are not to be treated by Japan as an inferior nation, since they were politically amalgamated with the consent of their Emperor. They should be treated as exactly equal to our own nationals. This is the technical view, but practically, of course, we cannot deny that there is a difference between the aggressor and the passive recipient, and hence that the Koreans look upon themselves as a doomed nation is quite natural and reasonable in the circumstances.

In regard to the "separate communities," there are fragmentary records, but no complete history. The Koreans, on the contrary, have records extending through many ages but the modern chronicles are more full than the ancient. But as this history shows Korea a tributary nation and one suffering humiliation through almost its whole national existence the people in general are not proud of these records. Furthermore, the majority are incredibly ignorant of their own history as a people. Thirdly, the so-called "separate community" was as a rule of inferior culture and hence came to be known as "younger" or of "second" rank. Class distinctions were carried to an extreme point in Korea, only a few belonging to the nobility and the rank and file being rude and uncultivated. Even at the present day, education is not by any means general or advanced, as the policy of the government has been defective. But from of old the Koreans had their own distinctive culture and they cannot be called a people of mean ability. If advantages can be secured for them they are likely to make

excellent progress and contribute much to the world's good. It is not unlikely that men of genius may emerge in the course of time from the so-called "hermit nation."

Fourthly, these "separate communities" speak a separate language and follow different customs from the rest of the country. How much have they changed since the annexation, in dress, food, customs and language? Though born linguists, very few learn Japanese unless obliged to do so.

The isolation in which the "separate communities" live may, of course, be due in some cases to differences in manners and customs and language, but there are places where Koreans and Japanese lived together for some time; even in these cases, however, the Japanese gradually ousted their Korean neighbors and possessed themselves of their holdings. The Japanese thus themselves built up an exclusive community. Going back to the early immigration of Koreans to Japan in large numbers we find they lived together and retained their own dress, customs, etc. There is one example of a community which retained its native dress and customs for 300 years, after migrating to Satsuma province, Japan; while the people in these separate communities were envious, suspicious and obstinately antagonistic to outsiders, their solidarity within the group was strong, and in rising against those outside, they all clung together most tenaciously.

Now, as the Koreans have lived thus in the past—a life of constant political strife—they have become infected with this disease until it has penetrated to the marrow of their bones, so to speak. Even now both young and old insist

upon a division between North and South in Korea, they slander each other, make false charges, forbid intermarriage, and are exclusive to an extreme degree. Having this tendency, after the annexation it was naturally increased.

Much of the foregoing refers to conditions before the annexation took place, so it is impossible to make sweeping conclusions as to the future. We see the Koreans inclined to seclude themselves in separate communities, and we see also that this separation must not continue. This is true in regard to the Japanese also who when they migrate to foreign countries tend to form separate communities. If the Korean Independence movement should gain strength and the sentiment against amalgamation should increase, the separate communities are likely to multiply, and those who have intermarried with Japanese in Korea and also in Japan will probably suffer criticism and be ostracized by their anti-Japanese brethren.

Let us consider, then, whether independence is possible for Korea. We must realize that it is outside the realm of possibility for Japan to give up Korea, whatever the difficulties may be, as she has sacrificed much for the defence of the nation, carrying out this policy through many years. Korea means more to Japan than India does to England or Annam to France. Should England and France lose these possessions, their national existence would not be jeopardized, but with Japan, just the opposite would be true. The difference is fundamental. From this consideration, it is clear that Korea's desire for independence can never be gratified much as we may sympathize with her national pride. It is but an air

castle. In all her history we have no record of the Koreans having attained independence nor do they seem fitted for it. Industrially they are weak, with the exception of the farming class. Now for Koreans to plot the destruction of Japan while living within her bounds, is plainly treason. If they wander in other lands, they must live as exiles. Are they to be a second Ireland or will they become like the Jews? If so, they must remain isolated forever. Moreover they are sacrificing their lives for nothing and prodigally spending their wealth for no good end.

There is one way left for them to succeed. If they will try their utmost to attain complete assimilation, then they may hope to see all discrimination abolished, and may secure complete political and social equality.

A certain Chinese official is said to have given the following reason for not being willing to accept the decision of the treaty which conferred certain rights upon Japan. To me, who knew the history and national characteristics of China it seemed not unreasonable. He said history could not be obliterated of course and it was true that China's political history had been full of dark blots. But from the view-point of the history of civilization, China had reason to be proud of her past, as she has an honorable record of inventions in the realms of astronomy, printing, fine arts and antiquities, engraving, etc.

Now a last word to the Korean people. Why not bow to the inevitable, and hasten their pace in regard to amalgamation? In face and features, Koreans are but slightly different from Japanese—not like Indians under the English or Algerians under French rule. As natural

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There is one way for them to succeed. If they will turn to their cooped-up, brain-rotted, body-rotted, and all-around rotten habits, and make complete political and social revolution.

7. The first Chinese scholar to have given the following reason for not wishing to accept recognition of nationality which conferred certain rights upon Japan. To say what the history and national characteristics of China it seemed not necessary to do. The first history could not be obtained of course and it was true that China's political history had been cut off from the rest of the world. At the point of the history of civilization, China had reason to be proud of her long and glorious history and of her position in the history of astronomy, physics, fine arts and antiquities, geography, etc.

It was a fine day to be in the North woods. The sun was shining brightly, and the birds were singing. I had been told that the weather would be perfect, and it was. I had been told that the birds would be singing, and they were. I had been told that the weather would be perfect, and it was. I had been told that the birds would be singing, and they were.

tion it was naturally inferred that

Much of the foregoing refers to conditions before the annexation took place, so it is impossible to make sweeping conclusions as to the future. We see the Koreans inclined to wish to maintain separate communities, and we see also that this separation must not continue. This is true in regard to the Japanese also who when they migrate to foreign countries tend to form separate communities. If the Korean independence movement should gain strength and the sentiment against amalgamation should increase, the separate communities are likely to multiply, and there will be intermarriage with Japanese in Korea and also in Japan will probably continue criticism and be obstructed by their anti-Japanese brethren.

Let us consider, then, whether independence is possible for Korea. We must realize that it is outside the realm of possibility for Japan to give up Korea, whatever the difficulties may be, as she has sacrificed much for the sake of the nation, carrying out this policy through many years. Korea means more to Japan than India does to England or Annam to France. Should England and France lose these possessions, their national existence would not be jeopardized, but with Japan, just the opposite would be true. This difference is fundamental. For in this consideration, it is clear that Korea is vital for independence and unity of the Far East, as we may see from the fact that national policy is based on this

hinders the treaty of the Japanese will not be very difficult and no doubt they would soon be at it all over the world as Japanese. In the past it was a very difficult thing and in the present a beginning has been made by marriage and adoption. Surely it would not be difficult for Koreans to harmonization of Koreans and Japanese seems all the rights and a situation of no happy future seems possible.

Japan. Of course many a year is used for complete amalgamation, but the first goodwill and a good understanding between the two people must be secured. The amalgamation has completely broken into three. Each of the three has been removed to its corner in harmonization of Koreans and Japanese seems all the rights and a situation of no happy future seems possible.

Kanji ya haruwa;

Uy-no-kanji ya;

Hita fashi no

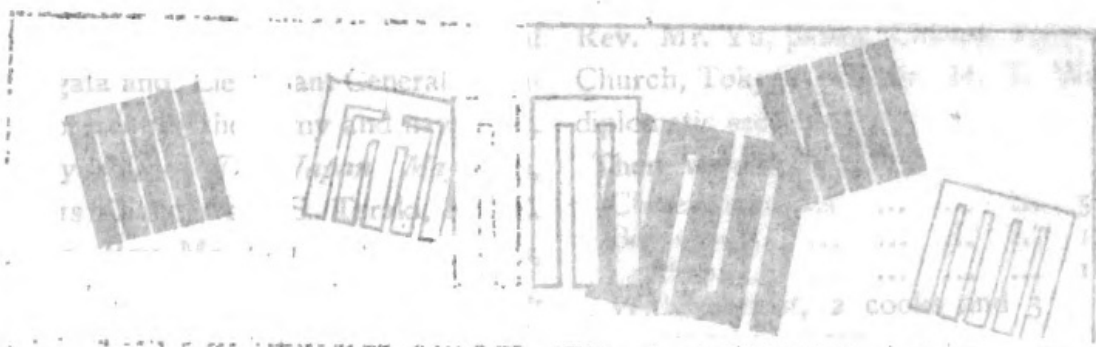
Kiyom fashi

How soft sounds the bell—

The bell of Uyeno Hill—

It is as soft as not to stir

The haze that overlies the Hill.



linguists, the mastery of the language will not be very difficult, and no doubt they would soon be treated all over the world as Japanese. In the past, perfect amalgamation has been attained, and in the present a beginning has been made, by marriage and adoption. Surely it would not be difficult for Koreans to secure all the rights and advantages of

Japanese. Of course many a year is needed for complete amalgamation, but first goodwill and a good understanding between the two peoples must be secured before antagonism has completely hardened into hate. Until all obstacles have been removed to this complete harmonization of Koreans and Japanese no happy future seems possible.

Kané ga narimasu ;
 Uyeno-no-kané ga :
 Hiita kasumi no
 Kiyenu hodo.

How soft sounds the bell,—
 The bell of Uyeno Hill,—
 So soft as not to stir
 The haze that overhangs the Hill.



KAMAKURA SUMMER CAMPS AND CONFERENCES

CHINESE Y.M.C.A. STUDENTS AND BOY SCOUTS

FOR three summers the Chinese Y. M. C. A. Summer Conference and Outing has been held in Kamakura near Yuigahama beach. This year the older students occupied the premises of the M. E. Church, while the recently organized boy scouts pitched their tents in Zaimokuza, near the seashore.

Besides sports and swimming, various lectures, sermons and addresses were enjoyed as also the annual entertainment Aug. 27th under the auspices of the Ujunkai, a benevolent organization of which Count H. Mutsu is president. The first year the reception was held in the Count's pretty garden, the second year in the Kaihin Hotel, and this year in the new annex to the Girls' High School. It was a pleasant get-together occasion, in which a number of the well-known residents of Kamakura welcomed the Chinese students in their midst to social and intellectual fellowship.

Besides Count and Countess Mutsu, the citizens present were Rear-Admiral Yamagata and Lieutenant-General Nakada, representing the army and navy, Mr. S. Miyoshi, of *The Japan Magazine*, Doctors Katsumi and S. Teraki, Mr. Z. Yasuda, Rev. Mr. Ohta, Mr. T. Ikeda, Mr. H. Tsutsumi, Principal Kikuchi, Mrs. Hasegawa. Mr. H. Murata, pres. K. Y. M. A. and Rev. J. K. Inazawa.

Students and pastors made appreciative remarks in response to Count Mutsu's welcoming words and Rev. Mr. Yu closed with a very happy little speech which touched the sympathetic chord. Among the lecturers at the Conference we may mention Bishop Herbert Welch, who gave a deeply spiritual address; Professor Ikuo Oyama, of Waseda University, who spoke on (1) "The Proposed Disarmament Conference from the National Viewpoint," and (2) "Labor Problems and the Woman Question"; Miss Moriya, who talked about the "Christian Home," Dr. Murray, and others. Of directors and teachers, we noted: Mr. R. H. Stanley, Honorary General Secretary; Rev. W. H. Elwin, pastor, English and Chinese Bible; Mr. B. Y. Ma, General Secretary of Chinese Y. M. C. A.; J. B. Hunter of Aoyama Gakuin, Bible; Mr. R. S. Yang, clerk; Mr. C. T. Chiang, athletics; Mr. W. L. Chiang, assistant secretary; Mr. K. D. Cheng, treasurer; Rev. Mr. Yu, pastor Chinese Episcopal Church, Tokyo, and Mr. H. T. Wang, diplomatic secretary:

There were in all:

Chinese students	...	...	...	55
Boy scouts	...	...	...	14
Leaders	10
With 1 typist, 2 cooks and 3 general workers	6
Total	85

and evidence.

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SALVATION ARMY SCOUTS

At last the Japanese Boy Scouts
under the direction of Salvation Army
officers and their wives spent a week in
Kamakura about the middle of the sum-
mer. At first they lived entirely in tents
in a beautiful wild mountain park over-
looking the sea, but a terrific storm was
too much even for the excellent arrange-
ments made and it was necessary to come
down to lower levels for a time until
the weather became more settled. With
bells and lapels and swimming off Yui-
kama beach this was made a very pro-
fessionally, and the generous lunch
provided by some of the public spirited
citizens of Kamakura one day during the
party's stay was enjoyed by all. It was
served in the Girls' High School, with
a most abundant of gifts by the way,
a large amount of good stories by the
citizens and Scout leaders; all voted
it a most successful Scout camp.

15-00000

CHINA

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|---------------------------|---|
| ...and the first of them | 1 |
| ...and the second of them | 2 |
| ...and the third of them | 3 |
| ...and the fourth of them | 4 |

The one deeply regrettable incident was the accident which befell one of the best and most promising of the young men attending the Conference. This was the death by drowning of Mr. Shih Hwang, who was giving swimming lessons off Yuigahama beach, Aug. 18th. It was thought he ventured out too far and was swept away by the dangerous current in that locality. Anxious associates watched the sea for long hours before his body was finally recovered six miles out at sea by a boatman. Mr. Whang had lived in Japan for fifteen years, had finished the higher commercial course, and had a bright future before him. The funeral service, held in the Methodist church Sunday afternoon, was largely attended and was most impressive as well as pathetic. Many floral offerings were brought and a number of representative citizens mingled their regrets with those of his more intimate friends and teachers. The Kamakura death toll has been unusually

heavy this season, counting accidents and suicides.

SALVATION ARMY SCOUTS

About forty Japanese Boy Scouts under the direction of Salvation Army officers and their wives spent a week in Kamakura about the middle of the summer. At first they lived entirely in tents in a beautiful wild mountain park overlooking the sea, but a terrific storm was too much even for the excellent arrangements made and it was necessary to come down to lower levels for a time until the weather became more settled. With drills and sports and swimming off Yuigahama beach this was made a very profitable outing, and the generous lunch provided by some of the public-spirited citizens of Kamakura one day during the party's stay was enjoyed by all. It was served in the Girls' High School, with a notable absence of girls, by the way, but with a feast of good speeches by the citizens and Scout leaders; all voted Kamakura a fine Scout resort.

JAPANESE-ENGLISH ON A KOSE SIGN-BOARD

Being this state forest opened for the public pleasures, to perpetuate natural scenery, ladies and gentlemen are wanted to take care of the following inadmissible articles:

1. To injure the trees.
2. To collect plants and stones.
3. To remove or to break notice-boards.
4. To neglect to take care of fires.

FROM THE JAPANESE PRESS

Obata's Ideas
on Shantung

"A close friendship between Japan and China can never be had while Japan follows an indefinite policy toward China. Delay in the settlement of the Shantung question will bring nothing good to either nation. The best method for reaching a settlement in this case would be the presentation by Japan of some plan, approved by the powers, to China. The Chinese will welcome the opportunity for solving the long standing question. But I must not be speaking too much on a question like this."

These statements are from an interview given the *Nichi Nichi* by Mr. Obata, Japan's Minister to China, who was seen by a reporter at Moji on his way to Tokyo from Peking.

"China," said Mr. Obata, "is now in the depths of a financial difficulty. The government of China seems right now to be concerned solely with finding a way to pass through the present difficulty."

"At present there is little possibility of raising a foreign loan, nor is it probable that much money can be had from the nation. If the Government wishes to have money, it must raise it by some other means. It is carrying out a retrenchment policy in the matter of government expenses. It is hoping to save much money by reducing the army. But how much can be saved by these measures is still a question."

On the unification of North and South China Mr. Obata said, "The question is one which will remain unsettled for some time. It is much more troublesome than appears at first. The people in Peking do not hold Dr. Sun Yat-sen in favor. It is generally believed in Peking that Dr. Sun will be forced to resign at an

early date. The resignation of Dr. Sun would not mean the collapse of the Government. It is certain that there will be a second and third Dr. Sun to keep the new Government going. This is one of the considerations which leads me to think the proposed unification of the North and South will be far from easy to accomplish.

"The attitude of Japan toward the situation is one of neutrality, and no one would object to this attitude of Japan. There is, however, a consideration which forbids us to admit this position unreservedly. It is my belief that close friendship between Japan and China can never be attained by the former following an indefinite policy towards the affairs of the latter. But I must not be speaking too much on a question like this."

Turning to the Shantung question, Mr. Obata said; "As was announced by the Foreign Office some time ago, Japan is quite willing to enter into negotiations with China, only if the latter makes the first proposal. My explanation of the delay shown by China in opening negotiations is that she is afraid that Japan may present severe demands on her if she takes up the matter without having a firm grip of the details. This much I can say, that Japan does not desire to make much capital out of the matter, nor will she serve any unreasonable demand on China. At any event, nothing good will come out of the delay in the settlement of the pending question. The best method for finding a solution would seem to be the presentation by Japan of her plan to China, of course with the previous approval of the foreign powers. The Chinese will undoubtedly welcome the opportunity of solving the long

standing question and will enter into negotiations on the basis of our proposal."

Speaking of the condition of Chinese thought, Mr. Obata said that there is but little fear of China becoming bolshevized. "It is true," he said, "that western thought, especially the thought of radical thinkers in Europe, is being studied with avidity by university students in Peking. Dr. Bertrand Russell leads the list of European thinkers popular with the rising generation. But a consideration of the inherent Chinese mentality and the peculiar condition of Chinese society points to the ultimate failure of the radical elements to bolshevize the Republic. The standard of living of the lower classes is so low that it is almost impossible to influence their mode of thinking by the Red doctrine."

Replying to a question of the *Nichi Nichi* reporter regarding the rumor of his early resignation, Mr. Obata said that there may or may not be grounds for such a report. "If I am required to retire," said the Minister, "I am quite ready for that. But I wonder who would succeed me. I have done nothing particular since my appointment, it is true, but nothing is a greater mistake than to suppose that the key to the solution of the Chinese question is the talent of a minister." — *Japan Advertiser*, May 14.

Tokyo to Foster Electric Industry

Japan will systematize the service of electricity to facilitate the manufacturing industry, according to the plan of the Government, says the *Yomiuri*. The electric industry has advanced extraordinarily in Japan and, according to the report of investigations by the Department of Communications, up to the end of February this year the total number of electricity supplying enterprises was 820, capitalized at ¥1,318,517,000, generating both by water power and steam a total of 1,399,440 kilowatts.

The coal deposits of Japan are among the poorest in the world, amounting only to eight billion tons, which it is estimated by scientists will not last more than half a century. On the other hand, Japan's railway policy has reached the end of the

rope and there is no way of saving the situation except by electrifying the railways. The electric enterprises are now endeavoring to increase the generating capacity, to enrich the supply of power and to lower the cost of production by means of more economical investment. The Department of Communications has obtained a fund of ¥67,000 for the present fiscal year as expenses for preparing for systematized electric enterprises.

Water power enterprises have already been amalgamated locally or are being amalgamated. In America the average distance for transmission is 500 miles, whereas in Japan it is 200 miles. According to this average distance of transmission, the water power districts in Honshu, the main island, may be divided into four territories: Ou, the Kwanto, the Kwansei and Chugoku. The following are the list of facts about these four territories:

Ou Territory. Aggregate transmission distance, 750 miles; present generating capacity, 85,000 H. P.; future estimate, 668,000 H.P.; totalling 753,000 H.P.; present establishments, 86 points; future, 400.

The Kwanto Territory. Aggregate transmission distance, 1,220 miles; present generating capacity, 768,000 H.P.; future estimate, 2,530,500 H.P.; totalling 3,003,000 H.P.; present establishments, 184 points, future establishments, 560.

The Kwansei Territory. Aggregate Distance, 7,000 miles; present generating capacity, 270,000 H.P.; future estimate, 1,632,000 H.P.; totalling 1,912,000 H.P.; present establishments, 153 points; future, 400.

Chugoku Territory. Aggregate distance, 1,000 miles; present generating capacity, 84,000 H.P.; future estimate, 238,000 H.P.; totalling 322,000 H.P.; present establishments, 63; future, 160.

Thus it will be seen that there is still more water power in reserve to be worked, which, if fully worked, will produce 7,500,000 H.P., whereas at present only 1,300,000 H.P. is generated. It is expected that when the plan of systematizing the enterprises is carried out, there will be an extraordinary development of the industry. — *Japan Advertiser*.

A Classic Korean Library Attracted by developments and possible further developments in Far Eastern Siberia, Mr. Frederick McCormick, a newspaper correspondent whose connection with the Far East dates back to 1900, has again returned to the Orient. Mr. McCormick represented both the Associated Press and Reuter's News Agency in the Russo-Japanese War and in 1907 he established at Peking the first bureau in China for the Associated Press. Since then he has been in America and in the East alternately. He was out here for the Associated Press in 1914 and returned for his last trip before the present one in 1917. He now represents a syndicate which serves a large number of newspapers in the United States and Canada, especially on the western coast of America.

Mr. McCormick is especially interested in book collections and he believes that he has at his home in Santa Monica, California, the finest Korean library in the world. It consists of about a thousand volumes written in Chinese by Koreans and includes the Korean classics and a large number of pamphlets, first editions and manuscripts. "I became very much interested in the preservation of Korean books," Mr. McCormick said when seen in Yokohama yesterday, "because I realized the value it would sometime have and because there was no one in the United States interested enough in Asiatic literature to make a collection worthy of preservation." Mr. McCormick said that there was a fine collection of Korean books in the Louvre but that it had been said by authorities that his collection was even more complete. Congress, he said, has been trying to purchase his collection to make it a nationally owned library.

The book enthusiast's latest interest has been in the collection of volumes, pamphlets and manuscripts on the Far East by American authors. He cites the fact that Americans were the pioneers of journalism in China both in the native and English languages. He has already secured a great deal of his material, which includes many first editions,

The journalist, author and book collector expects to be in the Orient until the end of the year, spending most of his time in Far Eastern Siberia. He has traveled over the whole of Siberia and has visited Far Eastern Siberia eight times.—*Japan Advertiser*.

U.S. Imports in India In British India's foreign trade the United States's position has become better and stands only second to that of Great Britain while Japan's position has fallen to third. Germany, Belgium and Italy have also improved their position in India's market.

This is a feature noted in the Japanese consul's report from Bombay on British India's trade up to March this year. "According to the Census Bureau of the Indian government," says the Japanese consul's report, "British India's foreign commerce during the year ending March 31 was increased 600,000,000 rupees in value. This increase was witnessed principally because of the increase in the price of imported cargoes."

The value of imports reached 3,350,600,000 rupees with an increase of 1,275,900,000 rupees while the value of exports from India amounted to 2,383,200,000 rupees, it having been a decrease by 706,950,000 rupees.

The official report states that Great Britain occupied the first place in the import trade, her imports having shown a gain of 995,320,000 rupees over the preceding year. British India's exports to Great Britain on the other hand fell off 403,400,000 rupees to 25,800,000 rupees.

The United States is reported by the Japanese consul to have gained the second place in India's import trade. American exports into India reached 353,000,000 rupees while India's exports to the United States amounted to 347,470,000 rupees. The former figure increased 100,400,000 rupees while the latter fell off 138,750,000 rupees.

Japan was the third, the Japan-Indian trade having been 200,000,000 rupees below America's India trade. Japan's products were valued at 264,570,000 rupees with an increase of 73,000,000 rupees. India's exports to Japan

The journalist, author and book collector expects to be in the Orient until the end of the year, and is expected to be in the Far East in 1914. He has traveled over the whole of Japan and has visited the islands of Korea and Manchuria—Yokohama, Yokohama.

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This is a feature noted in the Japanese consul's report from Bombay on British India's trade up to March this year. According to the German Bureau of the India government, says the Japanese consul's report, "British India's foreign commerce during the year ending March 31 was increased 200,000,000 rupees in value. The increase was witnessed principally because of the increase in the price of imported raw cotton."

The value of imports reached 2,350,000,000 rupees with an increase of 1,700,000,000 rupees while the value of exports from India amounted to 2,383,000,000 rupees. It has been a decrease of 200,000,000 rupees.

The official report states that Great Britain occupied the first place in the import trade, but imports having shown a gain of 99,320,000 rupees over the preceding year. British India's exports to Great Britain on the other hand fell off 403,400,000 rupees to 2,280,000,000 rupees.

The United States in reported by the Japanese consul to have gained the second place in India's import trade. American exports into India reached 2,110,000,000 rupees while India's exports to the United States amounted to 3,170,000,000 rupees. The former figure is an increase of 100,000,000 rupees while the latter fell off 18,750,000 rupees.

Japan was the third, the Japan-Indian trade being valued at 200,000,000 rupees. Japan's exports to India were valued at 2,700,000,000 rupees with an increase of 2,000,000,000 rupees. India's exports to Japan

Attracted by developments and possible further developments in the Far East, Mr. McCormick, a newspaper correspondent whose connection with the Far East dates back to 1900, has again returned to the Orient. Mr. McCormick is presented with the Associated Press and Reuter's News Agency in the Japanese War, and in 1907 he established at Peking the first bureau in China for the Associated Press. Since then he has been in America and in the East constantly. He was out here for the Associated Press in 1914 and returned for his last trip before the present one in 1917. He now represents a syndicate which serves a large number of newspapers in the United States and Canada, especially on the western coast of America.

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A Classic Korean Library

amounted to 241,600,000 rupees, a decline of 221,000,000 rupees.

Germany, Belgium and Italy improved their position very much while Australia and Java lost much of their business. In the export trade Australia, Switzerland, Norway and the Netherlands were in better positions, but the positions of France, Italy and China became less important. British India's exports to France fell off 130,000,000 rupees.—*Japan Advertiser*.

**Trade Exposition
in Kobe** Kobe will hold a gigantic trade exposition some time in 1922, according to a recent decision reached by the Commercial and Industrial Department of the municipal government after being approached by the Kobe Trading Association and the Kobe Chamber of Commerce on the subject.

Because of the fact that Kobe is so situated that Japan's trade with China largely passes through that port the Chamber of Commerce is desirous that the exposition should be shared in equally by Chinese business men. At present there is some opposition to this, but it is thought the municipal department, which has undertaken the arrangement of details, will adopt the Chamber of Commerce's plan.

The principal departments of the exposition are to include agriculture, industry, shipping, shipbuilding, machinery, marine, manufacturing and others. The foreign firms will be invited to participate in the enterprise. The cost of the fair, estimated at ¥3,000,000, is to be borne by the promoters, however, with subsidies from the Hyogo Prefecture, the Kobe municipal government and the Kobe Chamber of Commerce. The main exhibits building will be erected in Suma, near the western city line.

The project was first discussed in 1918 but because of the high price of commodities it was postponed indefinitely at the time of the preliminary investigations.—*Japan Advertiser*.

**British Aviator
Co-operates** Commander William Francis Forbes Sempill, who served with the British Flying Forces in the World War, is expected to reach Japan from England

in the course of a few weeks, according to word received here. Commander Sempill will head the British Aviation Mission now in Japan, temporarily in charge of Commander Meares. The mission consists of about 30 aviators, a surgeon and an aerial photographer. Commander Sempill will be accompanied by Lieutenant Commander F. C. Atkinson, Lieutenant F. Volkert and Lieutenant Robert Brutnell, the latter being secretary to Commander Sempill.

Commander Sempill led a special British technical mission to the United States in the summer of 1918 and was last assistant controller of the Technical Department. He is one of the most distinguished officers in the aeronautic service in Great Britain. Commander Sempill, known as the "Master of Sempill," is the head of a distinguished Scottish family, which traces its lineage back for centuries. Mrs. Sempill is accompanying him to Japan.—*Advertiser*

**A.P. of L. Against
Organization** Cincinnati, May 14.—Approval of the proposal to organize the Japanese and the Chinese workers on the Pacific Coast and other Western States has been withheld by the Executive Council of the American Federation of Labor.

**Eight British Air
Instructors
Arrive** Headed by Lieutenant Commander W. H. J. Eldridge, eight more aviation instructors sent by the British Admiralty to help in the development of the Japanese Naval Aviation Corps, reached Kobe from London on the Kaga Maru Friday afternoon. Commander Eldridge has a long career as a naval aviation instructor. During the war he spent most of his time at East Church where the British Admiralty maintained a large aviation training school. Commander Eldridge spent a part of his time in France during the war, superintending some of his former pupils who were taking part in aerial warfare.

Commander Eldridge and the other aviators are going to join Colonel Meares, commander of the British Aviation Mission to Japan, who, accompanied by about 10 aviators and one surgeon, specially trained for the men serving in

the aviation corps, arrived here some time ago. About 10 more aviation instructors will come soon, making the total number 30.

Commander Eldridge is accompanied by his family. The other instructors are: Mr. W. S. Ellis, Mr. S. Manton, Mr. J. Bond, Mr. W. Satchell, Mr. W. A. Earwaker, Mr. A. R. Williams and Mr. F. E. Sherras. They will live at the Kaihin Hotel in Kamakura during their stay in this country.—*Japan Advertiser*.

Japan and France
Plan an Art Exhibition

According to a report recently received by Viscount Kuroda, the Japanese artist celebrated for his oil paintings, the much discussed attempt to exchange annual fine arts exhibitions between Japan and France was formally proposed by M. Bartholomew, president of the Société Nationale, to Ambassador Ishii in France. The holding of a French-Japanese allied exhibition of fine arts for the mutual encouragement and better understanding between artists of France and the Eastern Island Empire has been long talked of among the artists of both countries, and Mr. Uichiro Ogura, a Japanese sculptor now in Paris, told the opinion of Viscount Kuroda on the question to M. Bartholomew.

It is expected that Viscount Ishii will shortly report the proposal to the Foreign Office in Tokyo, from where it will be presented for consideration by the Department of Education which is in charge of the Imperial Fine Art Institute, formerly called Mombusho Exhibition. The first trial of this international exhibition of fine arts, the *Yomiuri* says, will be held in Paris by next fall, when about 100 of the best Japanese pictures, sculptures and any other works of fine arts, not industrial products, will be sent.—*Japan Advertiser*.

Mr. Toshimaro Yamamoto, is to Represent Japan at the Annual Session of the American Bar Association.

Mr. Toshimaro Yamamoto, who will represent the legal profession of Japan at the annual meeting of the American Bar Association at Cincinnati this summer, was the guest of honor at a dinner given

by the Japan Bar Association. This organization has chosen Mr. Yamamoto to represent it at the big meeting of American lawyers at Cincinnati.

Mr. Yamamoto is an unusually young man as things go in Japan to be thus honored by the members of his profession. He is about 33 years old and a graduate of the law college of the Imperial University of Tokyo. He plans to sail for the United States on the *Empress of Russia*, leaving Yokohama Saturday. The meeting he is to attend will convene on August 31.

Dr. R. Masujima, the veteran barrister of Tokyo, will also attend the meeting of the American Bar Association as the representative of the International Bar Association, in which he is one of the guiding spirits.

Mr. Yamamoto is a member of the well known Yokohama law firm of McIvor, Kauffman, Smith and Yamamoto.—*Japan Advertiser*.

No Japanese in
"Japanese Wonders
in America" Kobe could answer

Madame Ernestine Schumann-Heink when she asked them what was meant by the "Six Japanese Wonders in America." The famous singer amused her Japanese audience by saying that these mysterious words were to be interpreted as referring to the six Japanese who have made themselves more or less prominent in the United States as opera singer, sportsman, scientist and actor.

According to Madame Schumann-Heink, these Japanese are: Dr. Hideyo Noguchi, prominent scientist with the Rockefeller Institute; Madame Tamaki Miura, opera singer; Mr. Umpei Hayakawa, movie actor; Mr. Koji Yamada, billiard player, Mr. Ichiya Kumagai, tennis champion and Tameo Kajiyama, who claims that he can do several things at one time.—*Japan Advertiser*.

Chicago, June 21.—
Starr Says Japan
Calls U.S. Friend Dr. Frederick A. Starr
of the University of
Chicago, who returned recently from a tour of Japan, said that Japan regards the United States as its greatest friend, and if America does go to war with Japan, it will be because of the attitude of

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During the past year, the Department has been actively engaged in a number of projects which have resulted in the completion of a number of important studies. These studies have been conducted in cooperation with the various State and Federal agencies, and have resulted in the completion of a number of important studies. These studies have been conducted in cooperation with the various State and Federal agencies, and have resulted in the completion of a number of important studies.

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1. What is the purpose of the document?
 2. What is the main idea or thesis?
 3. What are the key points or arguments?
 4. What is the conclusion?

the 1990s, the number of people in the world who are undernourished has declined from 1.1 billion to 800 million. The number of people who are malnourished has declined from 1.5 billion to 1 billion. The number of people who are obese has increased from 100 million to 300 million. The number of people who are overweight has increased from 100 million to 300 million. The number of people who are obese and overweight has increased from 100 million to 300 million. The number of people who are obese and overweight has increased from 100 million to 300 million.

1. The first step in the process of the investigation is the identification of the problem. This is done by the investigator who is responsible for the investigation. The investigator must identify the problem and the scope of the investigation.

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1. The first step in the process of the
 2. is to determine the scope of the
 3. project. This involves identifying the
 4. objectives, the resources available, and
 5. the constraints. Once the scope is
 6. defined, the next step is to develop a
 7. plan. This plan should outline the
 8. tasks to be completed, the sequence of
 9. activities, and the timeline. The plan
 10. should also identify the risks and
 11. the mitigation strategies. The final
 12. step is to execute the plan. This
 13. involves implementing the tasks and
 14. activities as outlined in the plan.
 15. The project manager should monitor the
 16. progress and make adjustments as
 17. needed. The project should be
 18. completed within the specified
 19. timeline and budget.

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The following information was obtained from the records of the
 Federal Bureau of Investigation, Washington, D. C., and the
 Bureau of the Census, Washington, D. C., and is being furnished
 to you for your information. It is not to be used for any other
 purpose than that for which it was obtained. It is not to be
 distributed to any other person or organization. It is not to be
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the new law. The law was passed by the House of Representatives on July 1, 1966, and by the Senate on July 1, 1966. The law was signed by President Lyndon B. Johnson on July 1, 1966. The law was the first of a series of laws passed by the Congress to combat discrimination in housing. The law was the first of a series of laws passed by the Congress to combat discrimination in housing. The law was the first of a series of laws passed by the Congress to combat discrimination in housing.

to the University of Chicago

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1. I was born on the 10th of January 1901, at the residence of my parents, 1000 1/2 1st St. N. W., Washington, D. C.

1. The first step in the process of the investigation is the identification of the problem. This is done by the investigator, who is usually a member of the research team. The investigator will identify the problem by looking at the data and trying to find out what is going on.

2. The second step is to develop a hypothesis. This is a statement that the investigator believes is true. It is usually based on the data that the investigator has seen.

3. The third step is to design an experiment. This is a plan that the investigator will use to test the hypothesis. It usually involves a control group and an experimental group.

4. The fourth step is to conduct the experiment. This is where the investigator actually does the experiment and collects the data.

5. The fifth step is to analyze the data. This is where the investigator looks at the data and tries to find out what it means.

6. The sixth step is to draw a conclusion. This is where the investigator decides whether the hypothesis is true or not.

7. The seventh step is to write a report. This is where the investigator writes up what they have done and what they have found.

8. The eighth step is to present the results. This is where the investigator shows the results of the experiment to other people.

9. The ninth step is to discuss the results. This is where the investigator talks about the results and what they mean.

10. The tenth step is to publish the results. This is where the investigator puts the results in a journal or book so that other people can see them.

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unthinking Americans, an attitude due to their prejudiced viewpoint of the Japanese. In the attitude among the people of Japan, he said, there is nothing but respect for America. "In my opinion," Dr. Starr said, "she pays attention to America out of regard for this country and her desire to pattern after us. Japan feels hurt at our California policy, but is making an effort to open the question."

"There is a restless feeling in Japan, that they will have trouble in 1924, because they had wars in 1894, 1904 and 1914."—*Kokusai Associated Press*.

Lycett Defeated by Japanese at Wimbledon Tennis Tournament
Wimbledon, June 26.—The contest between Shimidzu and Lycett for the tennis championship has ended in a victory for Shimidzu. The score by sets was 6-3, 9-11, 3-6, 6-2 and 10-8. The result was an upset for the popular confidence that Lycett was safe for the finals. A record crowd saw the defeat of the British star. The match was played in a grueling heat.

Lycett was soon unable to chase the lobs of the Japanese star. In the last set Lycett at 7-6 ran to 40-15, and there was a great demonstration at the close. William T. Tilden, II, the American Davis Cup star, has expressed the opinion that Shimidzu will be hard to defeat. He is improving in every match, driving harder, and his volleying is more certain. He is presenting a confidence in himself in marked contrast to last year's diffidence.

Yale Honors Japanese
New Haven, Connecticut, June 22.—At the commencement exercises at Yale University the degree of Doctor of Science was conferred on Dr. Hideyo Noguchi.

President of T.K.K. has Purchased Beautiful Temple Court Residence
Mr. Soichiro Asano, President of the Toyo Kisen Kaisha, has purchased the beautiful property known as Temple Court at No. 9 Bluff, Yokohama. The residence is one of the show places of Japan and was built by Mr. F. W. Horne about ten years ago. The style is a combination of the foreign and Japanese architecture. The roof is of steel tile and is formed after the temple style. The outside decorations are of

red lacquer patterned after the Nikko Temple. The grounds surrounding the place are beautiful and no expense was spared in the interior decoration of the beautiful mansion.

In former days Temple Court was the scene of the most brilliant social gatherings in Yokohama and was the center around which the foreign society life of the port revolved. The price paid for the place is said to have been ¥200,000.

Dr. Starr on Changes in Korea
Dr. Frederick Starr of the University of Chicago, who recently toured Korea, has written his impressions for the Korean newspaper, the *Donga-Daily*, the original of his article being published in the *Seoul Press*, from which it is here reproduced. Doctor Starr is a keen observer of things Oriental, of a turn of mind that would not permit his well-known liking for the Japanese to cause him to write in any way untruthfully of what he has seen. Doctor Starr is familiar with Korea though former visits and his impressions of his recent visit are therefore the more important. To the Korean paper he wrote:

My recent visit to Korea was too short to permit my observations to have any particular value. It had been my intention to spend a number of weeks in traveling through the Peninsula as I had done in previous visits. Being delayed in certain work in Japan, that intention was not carried though and I had but a week to spend in Korea. All serious work in my own field was therefore abandoned and I only hoped to gain some idea of the conditions now prevailing. I desired earnestly to see as much of these as possible and to secure a true realization of the situation. I regretted not seeing anything outside of Seoul. My entire time was spent there, except one day given to Songdo.

Everyone was most kind to me. Due to the shortness of my stay I had few opportunities to meet my Japanese friends. Most of my time was given up to Koreans, renewing acquaintance with old friends and meeting many new ones. My stay at Chang Dang Tong was most pleasant. It is so central in situation that it was easy for all who wished to see me to

come to me. It was equally easy for me to go out in all directions. My dear friend, Yi Sang Chai, felt that our room was small. To me it was all that could be asked. The people at the hotel showed us every kindness and we felt at home from the first hour.

To Mr. Yi Sang Chai, Mr. Ryouk Chung Su and Mr. Hugh Heung-wo Cynn of the Y. M. C. A. force we were under constant obligation. Mr. Kim Dong Sung of the *Donga Daily* gave us freely of his time and help. Without these gentlemen we should have had a sorry time; with them we were able to use our days to the best advantage. Among Japanese, our friend Mr. Yamagata was unfailing in assistance. To His Excellency Governor-General Saito we are indebted for assistance and interest in our plans.

Of course we spent some time in shops and markets. I could not resist filling up a few gaps in my collection of Korean objects and I bought some books. But these wanderings are uninteresting and their results have no great importance. They did indeed give me some "impressions." Thus, it seems to me that I have never seen the streets of Seoul as full of life and activity as this time. More than this, the people seemed to all have some definite purpose. They were going somewhere, doing something. We came into Seoul at night and the street market seemed more active and thronged than I remembered it. Later nights bore out the impression. I believe there is greater life and energy than before.

We went one night to a movie theatre where in place of pictures there was dancing and music, magic and acting. The place was crowded and a notable feature was the number of women and girls in attendance. They were well behaved and subjected to no inconvenience nor disadvantage that I could see. There were women too at my final address. They are more numerous on the streets and in all public places than before. When we remember the seclusion to which Korean women were subjected until lately, the need of concealing the face, the limitations upon their appearance in public and their conduct, the

change is startling. There is, too, a courtesy shown them in public that is new. It is a common thing today for men and boys in street cars to yield their seats to women. Korean women are, to-day conducting women's magazines. We inspected the women's store in the main street. It is owned and conducted by women: the clerks are women. The stock is well selected and the enterprise seems to be successful.

On my last visit to Korea, four years ago, I planned to make a study of Korean periodical literature. I wanted to see what Koreans were interested in, what they were thinking, saying, doing. My plan came to nought. There were no Korean periodicals. The *Chosen Simbun* printed a Korean edition but it has no weight, as being considered a subsidized government organ. There were some mission magazines but these were not in any sense really Korean. Today the condition is different. In a single shop I found 23 magazines listed—in mixed character or onmun. They covered a considerable range, from boys' papers up to serious literary magazines of some pretention, from Buddhist journals to Labor organs. Not only so—there are today Korean newspapers, to some degree actually expressing Korean thought and voicing Korean aspirations. In other words there is a freedom of the press that is in marked contrast to the conditions of 1917. That this press is censored is true; that issues may be confiscated and publication suspended is admitted. I think that the day I visited the plant of the *Donga Daily*, they were due to issue their 385th number, and that the issue was truly the 237th. But all presses today everywhere are under vigilant control. Newspapers are suppressed in Japan as well as in Korea; in the United States as well as in Germany. Relative freedom is better than nothing. A free press is a much less danger than suppressed thought.

Not only is the periodical press in better shape than before. There seems to be a vast increase in the amount of public reading. There are more books in onmun and on a greater variety of subjects. It is true that these are largely

books of fiction. There are more people looking at these books and more young people reading what is shown in bookshops than I have ever known.

I am informed that the interest in education is such that the demand upon the schools is greater than can be met. All schools are full. Of course, there has been desire for education ever since I have known Korea. But the present demand is notable. Not only government schools, but private schools of all kinds—Korean and foreign—are crowded. I am glad to see that schools of higher grade are now accessible to Koreans and that it is more possible for the ambitious student to secure advanced education. It is true too that there is opportunity for diversified study and schools are giving better opportunity for special training. While agriculture is, and always has been, the main dependence of Korea—and will remain so—education should give a chance for the development of varying talents and should prepare men for work in different fields of human enterprise.

I was impressed by the readiness of Koreans at present to undertake new business and industrial enterprise. It is true that here they are but making a beginning. It is a good sign, when they show keenness in developing the country and in increasing the general wealth. In visiting the silk filature I was not only pleased at the enterprise in itself: I was deeply gratified at the evident desire to make the lot of the operatives happy. Hours of labor, hygienic precautions, educational provisions, all appeared to be in accordance with modern ideas and legitimate demands. Industrialism will always have a somewhat dark side. Korea will be happy indeed if, with the desirable and inevitable development along industrial lines, she recognizes the needs and rights of the laborer.

I was much interested in seeing the new buildings and equipment of Chun-do-kyo. My interest in this truly Korean religious movement began in 1911, with my first visit to Korea. It is one of many such movements in the world. While there have no doubt been local or national reactions against the work of Christian missions, they are usually marked by

good ethics and an intense earnestness in preserving and continuing what is best and most characteristic in the popular life and thought. As such they usually make for good and progress. Such movements do their best work, when neither in hostility to the government, nor subordinated to it. The less they mix in active politics, the better they carry on the ends for which they were founded. I have not carefully examined either the political acts or teachings of Chun-do-kyo. It may be that it goes more into that field than I realize. I feel, however, that it has been and can be a great influence in the educational and social development of the people.

In my last visit I made some little study of Korean Buddhism. It then seemed to me that this old religion was taking on a new life. I am now speaking of truly Korean Buddhism—not of the Buddhism of the Japanese living in Korea. My belief that it was alive and growing has been challenged. There was no time for me to make a serious investigation, but on the whole my impression was deepened. Buddhism has roots in the country. It makes a strong appeal to some of the best elements in the Korean character. If it is to affect the future it should be an intelligent, self-conscious, educated and trained religion and philosophy. Anything that shows a tendency to such a development is encouraging. Buddhist books, magazines, societies and institutions for education appear to have advanced since 1917.

All of these things indicate what I said in the beginning: There is true vitality, movement, growth among you. I do not know to what it is due. Three causes have been suggested to me: I do not find any one of them sufficient to explain it. It is an easy explanation, to attribute it to the new administration. I believe Governor-General Saito is sympathetic and anxious to assist Korea in the achievement of many of her aspiration, but I do not find a full explanation in that fact. Many attribute this new life to the Independence Movement: I do not see the relation—in fact, the failure of the movement might be expected to have had an opposite effect. Many say that it

is the result of the last few years of warfare; that this Korean life is part of the world-wide ferment and activity: I can hardly see why it should be so emphatic in effects here. Perhaps all of these explanations may be true in some degree. But neither alone nor together do they seem to me to furnish a real explanation. But whatever may be the cause, I think the fact is real. And in it I see hope and reason for encouragement.

**Japanese Women
in World
Congress**

Vienna, July 14.—The Women's International League is now in session here with representatives of 30 countries present, including three Japanese women. Miss Marion Irwin of Tokyo is also here representing the Women's Peace Society of Japan.

It is understood that the Japanese delegates are dissociating themselves from the discussion of certain questions which they regard as having a more particular bearing on Occidental or European questions.—*Japan Advertiser*.

**Double Govern-
ment**

Some scholars and publicists in America and Europe say that there are two Governments in Japan. Besides the Cabinet resting on the people, there is another Government which is independent of the Cabinet in military and diplomatic affairs. This Government is very arbitrary, and there is no knowing what it may do. They add that in the circumstances no country is more dangerous than Japan. Many foreigners are found making such assertions in deadly earnest, and this is very embarrassing to us. However unfamiliar Europeans and Americans may be with Japanese affairs, the misconception that there are two Governments in Japan is preposterous.

But misunderstandings of this kind, however unfounded they may be, cause Japan great damage and loss and the Government and people should do everything possible to dispel them. At the same time, if there are any defects on our side, we should promptly take remedial steps.

We have often pointed out that there are defects in the existing system. Such regulations as those which require that

the portfolios of war and the navy shall not be taken up by anybody except a General and an admiral should be abolished so that civilians can be appointed ministers of war and of the navy. All ministers of state should be placed on an equal footing, and they should be made actually responsible jointly and severally for the affairs of state. At the time of the Yamamoto Cabinet the regulations were amended so that generals and admirals on the reserve list could be appointed ministers of war and of the navy as well as those on the active list. But this amendment was not effectual. If the minister of war or of the navy is to be a soldier or a sailor at all, it is better to have one in the active service, and in fact the portfolios are still given to active officials. The stipulation that the holders of these portfolios shall be soldiers and sailors should be abolished, and if civilian statesmen are appointed to these positions, it will be possible fully to display the value of constitutionalism. The reason why we so persistently urge the Hara Cabinet to carry out the desired reform is due to our desire to see the spirit of the Yamamoto Cabinet's reform carried into effect.

The greatest evil attending government by soldiers is that the highest military or naval officer is enabled to appeal direct to the Throne. For this reason it is possible for the ministers of war and of the navy to make important military decisions without consultation with other members of the Cabinet nor acting through the medium of the Premier. Here occurs the evil of military government. But in our opinion this practice is contrary to the Constitution and to the Cabinet Regulations. Article 55 of the Constitution says that all the ministers of state shall with responsibility assist the Emperor. This stipulation covers all affairs of state, and all the ministers of state should be held responsible for all important affairs. If soldiers and sailors can obtain Imperial sanction by means of a direct appeal regarding important affairs of state, it is not impossible that Article 55 of the Constitution may become a dead letter, it being impossible for other Ministers of State to discharge

ments at once took radical measures to stamp out the pest. Every known method of strict control was tried. A strict quarantine was established of the infested areas, poisonous sprays, hand-picking the beetles, and finally as a last resort, work was begun on the destruction of all food plants in the infested vicinity.

In spite of the combined efforts along these lines, artificial barriers were soon and to say the best is spreading like wildfire, threatening the agricultural districts of the Eastern States, and probably the whole United States with destruction and turning prosperous farms into desolate wastes of abandoned land.

It has been fully well established by entomologists that Japan is the native home of the beetle in question. In Japan this beetle does not exist in great numbers and is not even considered of economic importance, its principal food plants being wild shrubs of no agricultural value. Scientists have learned that the reason for the scarcity of the beetles in their native haunts is that they are kept in control by natural enemies. These are usually other insects parasitic on the adult or larvae of the beetle, or predaceous insects, birds or animals which devour them outright.

Thus nature keeps a balance of insect life. However when the insect is carried to another locality, with its natural enemies left behind, it is free to develop with inconceivable rapidity, the only restriction being an insufficient quantity of food.

It is for the purpose of discovering these natural enemies of this alien beetle in America and introducing them into the United States, thereby to reduce the numbers of beetles and prevent their destructive spread that Messrs. King and Clausen are here. It would be a difficult task to estimate in terms of money the benefit to the farmers which will result to the United States if these young scientists are successful. While it is too early to know the ultimate result of their work, there is every reason to believe that they have been able to bring the insects which keep the leaf-eating beetle in check in Japan and before the end of the year they will have

their original duties. Article 2 of the Cabinet Regulations provides that the premier, as chief of the ministers of state, shall report to the Throne, and shall maintain unity between the various administrative organs. It is contrary to this provision that ministers of war and of the navy should appeal to the Throne in their capacity as soldiers and sailors, and moreover, the unity of the Cabinet is apt to be destroyed. It is true that exceptions are provided for in Article 7 of the Cabinet Regulations with reference to military secrets and orders, but this provision should be interpreted in a strict and limited sense. It does not cover any administrative affairs, and even in the case of military affairs, action should be taken with the knowledge of other ministers of state. How is it that a loophole should be left for a direct appeal to the Throne regarding such matters? If the restrictions regarding the prerogatives of the ministers of war and the navy are removed and if soldiers and sailors are not permitted to make a direct appeal to the Throne, then our political system will become purely constitutional and the preponderance of soldiers and sailors may be destroyed. Misunderstandings may still be entertained in foreign countries, but when it is known that there is neither smoke nor fire, such misconceptions will be automatically dispipated.—*What Aisle in Japan Aisle?*

Few persons in Japan, or in America for that matter, are awake to the importance of the mission of Mr. C. P. Clausen and Mr. J. L. King, entomologists of the United States Department of Agriculture, who are now in this country. Much less understood is the nature of their work or what they are doing.

A few years ago, grapes of a very destructive leaf-eating variety were accidentally taken to a nursery at Riverton, New Jersey, in a shipment of cedar plants from Japan. Before the pest was recognized it had become well established there and caused much damage to grapes, ornamental trees and other trees. The Federal and State govern-

American Entomologists in Japan

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A few years ago, grubs of a very destructive leaf-eating beetle were accidentally taken to a nursery at Riverton, New Jersey, in a shipment of azalea plants from Japan. Before the pest was recognized it had become well established there and caused much damage to gardens, crops and even ornamental trees. The Federal and State govern-

ments at once took radical measures to stamp out the pest. Every known method of artificial control was tried. A strict quarantine was established of the infested area, poisonous sprays, hand-picking the beetles, and finally, as a last resort, work was begun on the destruction of all food plants in the infected vicinity.

In spite of the combined efforts along these lines, artificial barriers were scorned and today the pest is spreading like wild-fire, threatening the agricultural districts of the Eastern States, and probably the whole United States, with destruction and turning prosperous farms into dreary wastes of abandoned land.

It has been fairly well established by entomologists that Japan is the native home of the beetle in question. In Japan this beetle does not exist in great numbers and is not even considered of economic importance, its principal food plants being wild shrubs of no agricultural value. Scientists have learned that the reason for the scarcity of the beetles in their native haunts is that they are kept in control by natural enemies. These are usually other insects parasitic on the adult or larvae of the beetles, or predacious insects, birds or animals which devour them outright.

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these established in laboratories in the United States.

Entomologists in Japan are keeping in close touch with the work and are gaining experience from their observations which will be invaluable to agriculture in this country. Foreign insect pests are exacting a heavy toll from the farmers in Japan and the possibility is ever present that new pests will make their entry in spite of the wonderfully efficient work of Dr. Kuwana and his assistants who are charged with the responsibility of protecting the country from these undesirable immigrants.—*Japan Times and Mail*.

Wages, Costs and Trade

It apparently is beyond the ability of the mechanics and laborers of Japan to grasp the idea that it is necessary for employers to reduce the scale of wages they have heretofore been paying, and few will blame them for this in view of the fact that the same employers, in the majority of cases, show no disposition to reduce the price of their products, while the Government is making it easy for the farmers to hold up the price of rice, the staple food of the nation. Thus we have the anomalous situation of workmen striking for higher pay and bonuses at a time when the industrial plants are closing down or working on half time because of the lack of export trade.

It is axiomatic that labor cannot work for a wage that falls short of the bare cost of living. It is equally evident that Japan's foreign trade cannot continue if the cost of labor in this country is such as to increase production costs above that of foreign production. Wages must go down in Japan, but the prelude to such cuts ought to be a reduction in the cost of living.

Such a reduction necessarily includes a loss to the holders of stocks of the necessities of life, which loss must be taken sooner or later, and the sooner the better. The trade returns for the first six months of this year show that exports fell away just fifty per cent. from the corresponding period of last year. They will not come back until Japan goes through the same readjustment period as other nations are experiencing. So long as Japan persists in her effort to evade

these readjustment losses, just that long is she grasping at the shadow of trifling momentary profits and letting slip the substance of her foreign trade for the future.—*Japan Times and Mail*.

Japan and America

Japan and the United States are at a very critical period, not because of the problems that are pending between them because to those that know, these are capable of being very satisfactorily settled, but because of the activities of mischief-makers and plotters all over the world who would rejoice inestimably if they could pit the United States and Japan against each other. There is not an age which has not had its quota of plotters and there is no need for being surprised to find out that there are plotters in this age too. These are the people who seek to cause conflicts and clashes and then propose to fish in the troubled waters.

Both the United States and Japan have emerged richer and more powerful since the recent war. The United States is the most powerful and the most wealthy country in the world. Japan has risen to a great height too. What is more natural than that the enmity and jealousy of Japan and America are tempting these international plotters to cause Japan and the United States to fall out so that they may reap the advantages from such a catastrophe. It is very possible that this sort of mischief-making and plotting is actually going on at the present time.

When Japan clashed with Russia some fifteen years ago, it was strongly suspected that Germany was at the bottom of the thing, not in order to make Japan and Russia fight but to involve Great Britain in the strife so that, eventually, if Great Britain had to fight Russia, who was the friend of France, there was a probability of an Anglo-French war which would have left Germany master of Europe and of the world. It has now been proved as the result of the publication of letters exchanged between "Nicky and Willy"—the Russian Czar and the German Kaiser—that there was German plotting to bring about that war.

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Wages, Costs and Trade

The marked falling in the volume of exports and in part of this fall is due to the past half year which has elapsed to about half the figure of the previous year, speaks volumes as to the economic instability existing in the world over, although the interior showing for this year compared with the previous figure is partially to be accounted for by the unusually prosperous trade situation in this country during the first half of last year.

The Finance Department forecasting the foreign trade situation for the current year, roughly estimated the figure for exports and imports at \$1,300,000,000 and \$1,500,000,000 respectively.

The current trade situation in Japan may show more or less of a recovery in the spring of next year, but it is not likely that in the near future a considerable increase in the volume of exports can be expected, except when we take into consideration the real bad effect of the depression of the American market, the increase of the American emergency customs tariff and the increase of the extraordinary customs tariff in Japan, the slow recovery of financial conditions in all countries, continued high prices and the consequent impossibility of reducing the cost of production in this country.

Under these circumstances it will be very difficult to realize the forecast of the authorities and it must be regarded as a comparatively satisfactory result if the excess of imports over exports for the past half year amounting to ¥23,000,000 can be reduced to ¥15,000,000 or thereabout by the increase of export in the second half of this year.

In view of the above state of affairs, general economic and financial situation both at home and abroad, both the government authorities and general public are required to make strenuous efforts to increase the trade balance of the country. The Finance Department in Japan views the situation as follows:

Besides the general situation of things demands that they unite in preserving and promoting the peace of the Pacific Ocean. The relations between the two countries are very intimate and they are interwoven—so much so that any disturbance for negotiation and adjustment. Some of these may occasion heated controversies. But there need not be any cause for alarm, since the controversy arises merely from the circumstances of the relations between the two countries are so complex and intermixed. When ever such controversies have occurred, views have been exchanged in the most sincere and frank manner possible and they have been satisfactorily settled.

It is silly, and in a sense stupid, to work up an alarm over a trade dispute between the two countries. These are responsible for the good relations of the two countries know very well what is at stake about and the people in general are also well aware it may be assumed of the fairness and ability of the Japanese in which the diplomatic relations of the two nations stand.

It happens, however, that the Japanese and the Americans are not free from the attentions of mischief-makers who are trying to alienate the two nations. Both America and Japan made immense economic gains out of the recent war. This has inspired the envy of others and it is that envy which is at the bottom of the endeavors being made by these plotters to draw the two countries into a struggle.

To the innocent and uninitiated, these rumors of possible or impending trouble caused and circulated by these schemers and international plotters, always count and an incident with a trivial cause may be regarded as having a grave bearing. The best way to preserve friendship between Japan and the United States is to be careful of the activities of these ill-principled and unscrupulous international mischief-makers.—*Asahi*
Japan Times & Mail.

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It is silly, indeed mischievous, to work up an alarm every time a question arises between the two countries. Those responsible for the guidance of the two countries know very well what they are about and the people in general are also well aware, it may be assumed, of the firmness and solidity of the foundations on which the diplomatic relations of the two nations stand.

It happens, however, that the Japanese and the Americans are not free from the attentions of mischief-makers who are trying to alienate the two nations. Both America and Japan made immense economic gains out of the recent war. This has inspired the envy of others and it is that envy which is at the bottom of the endeavors being made by these plotters to draw the two countries into a struggle.

To the innocent and uninitiated, these rumours of possible or impending troubles, caused and circulated by these scaremongers and international plotters, always count and an incident with a trivial cause may be regarded as having a grave bearing. The best way to preserve friendship between Japan and the United States is to be careful of the activities of these ill-principled and unscrupulous international mischief-makers.—*Editorial, Japan Times & Mail.*

Japan's Foreign Trade The marked falling-off in the volume of exports and imports of this Empire for the past half year, which has dropped to about half the figure of the previous year, speaks volumes as to the economic inactivity existing the world over, although the inferior showing for this year compared with the previous figures is partially to be accounted for by the unusually prosperous trade situation in this country during the first half of last year.

The finance department, forecasting the foreign trade situation for the current year, roughly estimated the figure for exports and imports at ¥1,480,000,000 and ¥1,590,000,000 respectively.

The export trade in the second half may show more or less increase mainly in the shipment of raw silk and other articles, but in the meantime no considerable increase in the volume of exports can be expected hereafter, when we take into consideration the possible bad effect of the depreciation of the silver market, the increase of the American emergency customs tariff and the increase of the extraordinary customs tariff in India, the slow recovery of financial conditions in all countries, continued high prices and the consequent impossibility of reducing the cost of production in this country.

Under these circumstances it will be very difficult to realize the forecast of the authorities and it must be regarded as a comparatively satisfying result if the excess of imports over exports for the past half year amounting to ¥223,000,000 can be reduced to ¥150,000,000 or thereabout by the increase of exports in the second half of this year.

In view of the unfavorable trend of the general economic and financial situation, both at home and abroad, both the government authorities and general public are required to make strenuous efforts to promote the trade interests of the Empire.—*Chugai Shogyo in Japan Times & Mail.*

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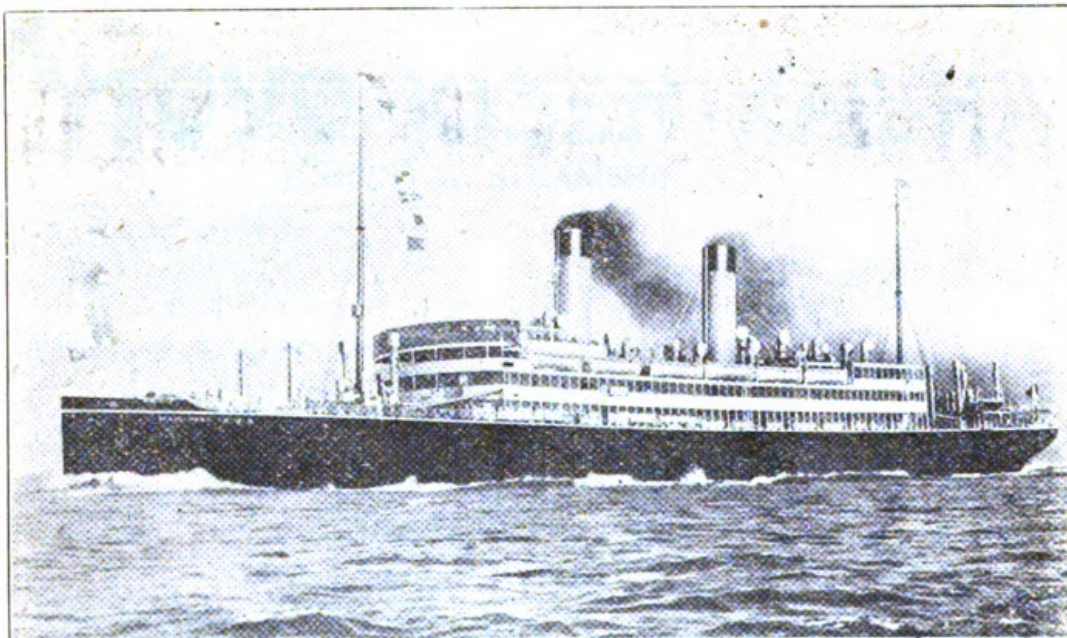
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A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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1	NOTHING BUT A NEW RESPONSE TO THE FRENCH

1. The first step is to identify the problem. This involves understanding the current situation and the goals that need to be achieved.

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A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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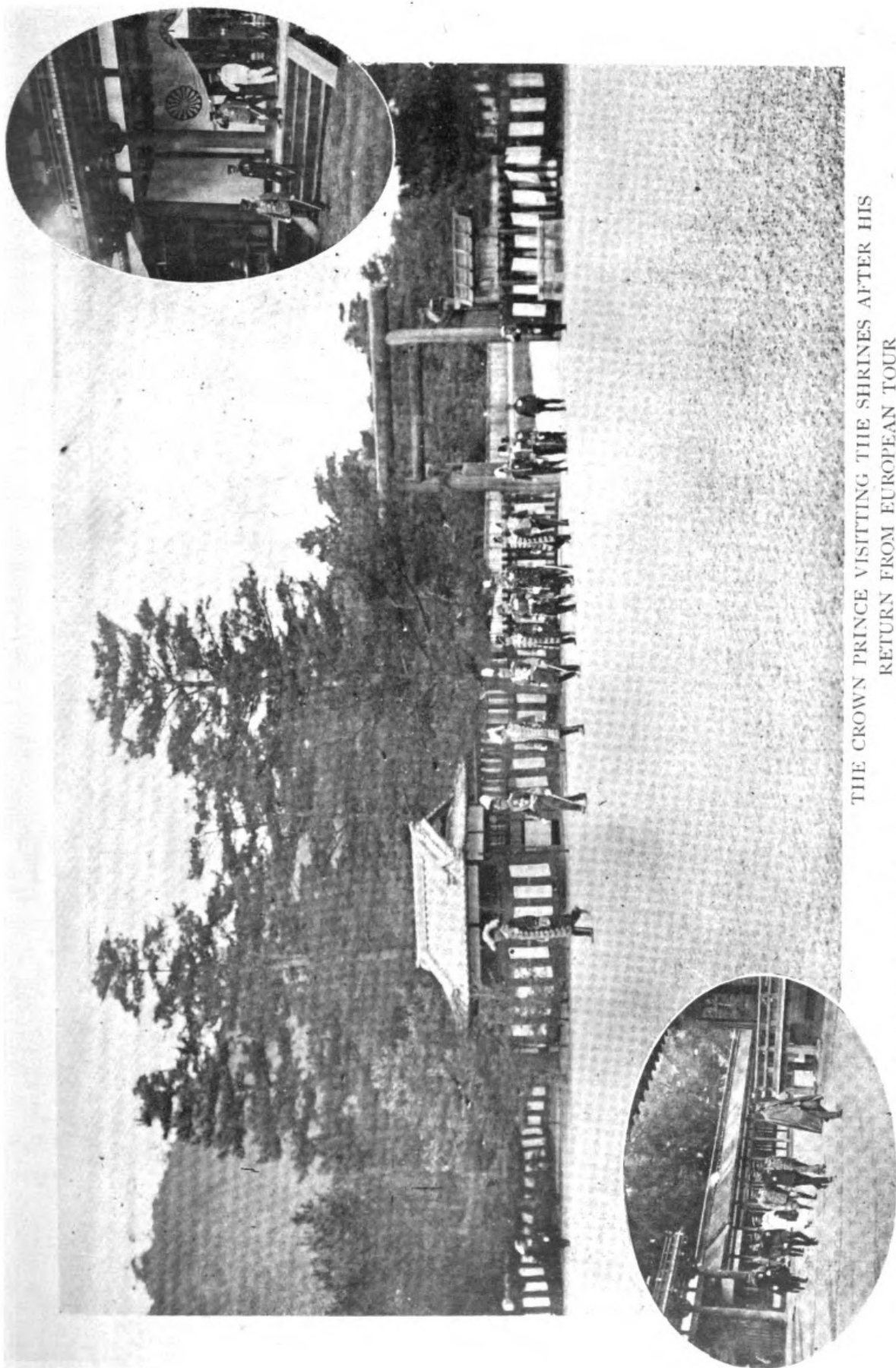
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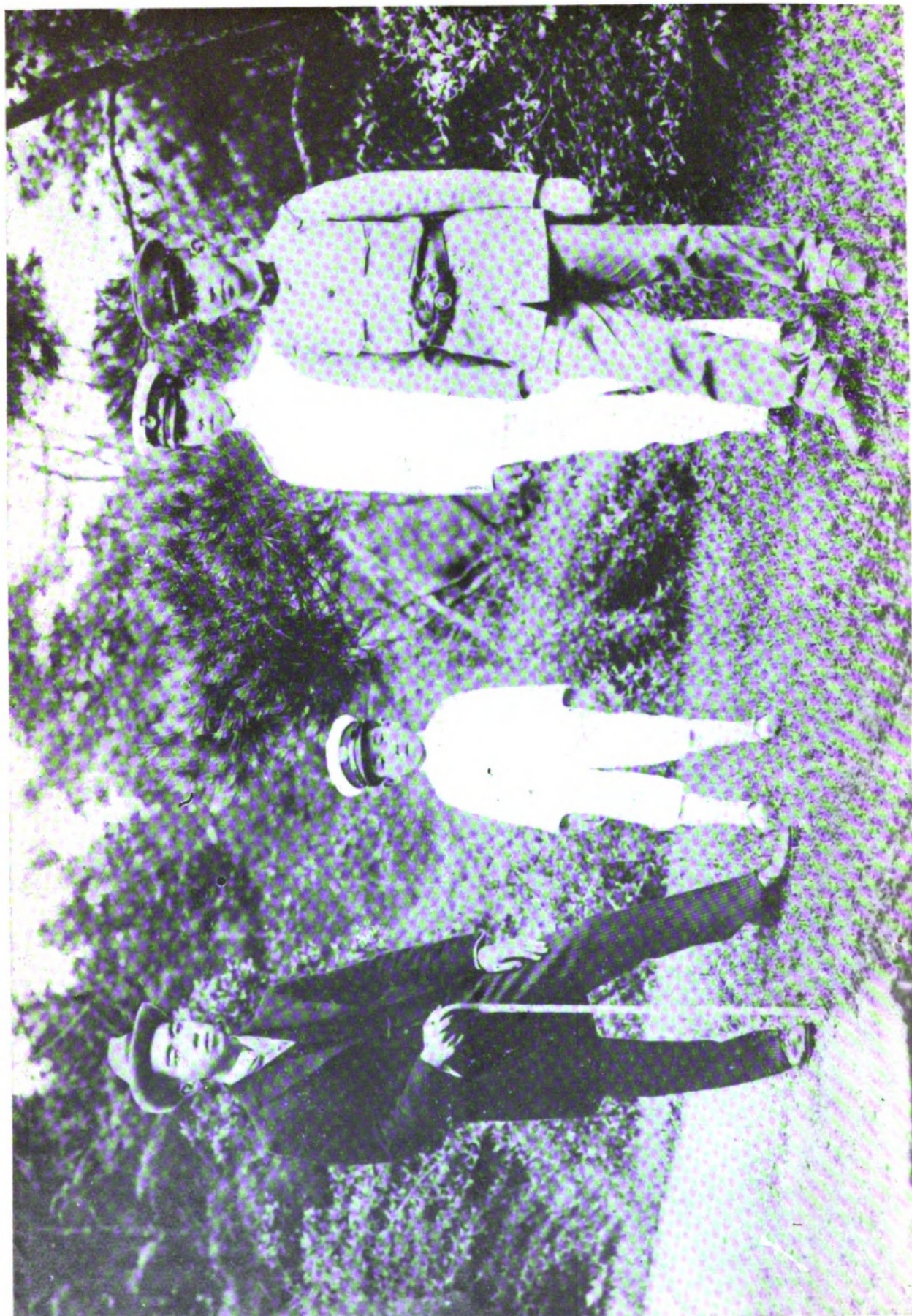
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THE CROWN PRINCE VISITING THE SHRINES AFTER HIS
RETURN FROM EUROPEAN TOUR

AT SHIMO KAMO SHRINE, KYOTO, KASHIWABARA SHRINE, YAMATO AND KASUGA SHRINE, NARA



THE FOUR IMPERIAL PRINCES AT NIKKO

THE JAPAN MAGAZINE

VOLUME TWELVE SEPTEMBER, 1921 NUMBER FOUR

KOTAISHI DENKA'S RESPONSE TO THE PREMIER'S CON- GRATULATIONS

Upon the arrival of H.I.H. the Crown Prince, in Tokyo, Mr. Hara, the premier of Japan, at once proceeded to the Palace and offered hearty congratulations upon the safe return of the Prince. His Highness expressed himself in response as follows:

ON returning from the European trip so graciously accorded me by His Majesty, I am delighted to find myself once more in my homeland, safe and well, and profoundly grateful for the good fortune which has accompanied me throughout the trip.

I cannot express how deeply touched I have been by the sympathetic solicitude shown by all our dear people, throughout these months abroad, but I assure you all that your loving care for me in all my joys and griefs will never be forgotten.

In visiting the different countries of Europe, I found everywhere a sincere welcome and generous hospitality extended to me, not only by sovereigns, governments, and officials, but also by the people as well. By this means I was able, even in so short a time, to accomplish a great deal in the line of inspection and observation.

The cordiality universally shown was not, however, merely personal, but was clearly intended as an exhibition of friendliness toward the whole Japanese nation. I take this opportunity, therefore, of representing the nation, in expressing the profound gratitude we all feel for the generous hospitality and kindness everywhere shown.

In this short trip of only six months' duration I could not, of course, study conditions abroad very deeply. I had, however, excellent opportunities to meet and converse with eminent statesmen, military and scientific experts, scholars and artists, to listen to profound lectures and polished addresses and also to view with my own eyes the development of science, literature, art and industry in the countries visited.

THE UNIVERSITY OF MICHIGAN

THE UNIVERSITY OF MICHIGAN LIBRARY

REMOVAL OF BOOKS FROM THE LIBRARY

TO THE UNIVERSITY OF MICHIGAN

LIBRARY

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and to a certain extent, the only way to get the most out of the
 machine is to use it in the way it was designed to be used. I
 have seen many people who have bought a machine and then
 have not used it at all, or have used it in the wrong way.
 This is a great waste of money. I have seen many people who
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THE HISTORY OF THE UNITED STATES

The history of the United States is a story of growth and
 development. It is a story of the people who have lived in
 this country, and of the things they have done. It is a story of
 the struggles and the triumphs of a young nation. It is a story
 of the people who have built this country, and of the things they
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 country, and of the things they have done.

THE HISTORY OF THE UNITED STATES
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 THE HISTORY OF THE UNITED STATES

Furthermore, an opportunity was given me for personal inspection of the battlefields of the recent war. A sight of these horribly devastated regions has impressed me deeply with the need of universal peace, while at the same time I could not but admire the splendid spirit of self-sacrifice shown by our Allies in the time of national crisis. In addition I received profound inspiration and instruction in observing the postbellum efforts for the promotion of civilization which are abundantly evident. Thus it was a profound gratification to me to have this opportunity of learning at first hand the great lessons of the war, while the signs were still clear and vivid.

Convinced as I am that our national characteristics are the peculiar glory of our people and not lightly to be given up, I yet believe that we have much to learn from Europe also, and it is my desire to co-operate with His Majesty the Emperor in confirming the Imperial policy adopted at the time of the Restoration, viz., the supplementing of our defects with all that is most excellent in Western Civilization, in order thereby not only to promote the national welfare but also to contribute to the good of the entire world.

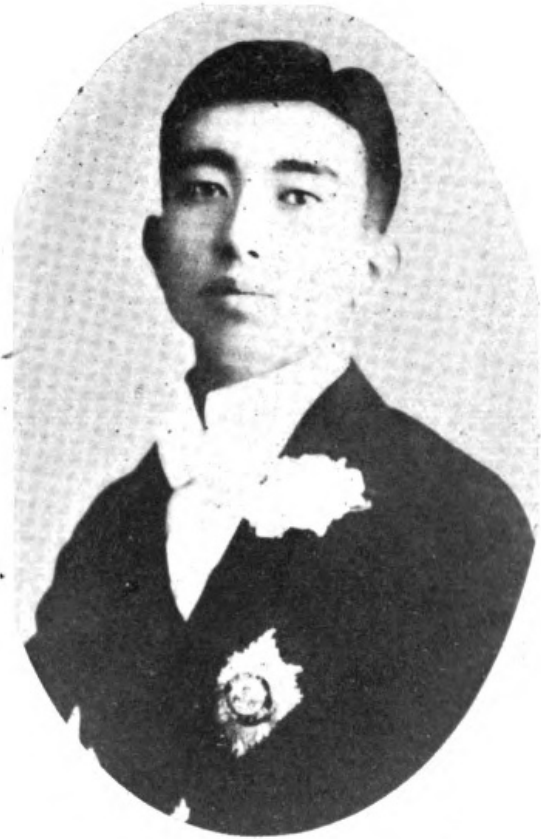
"THE FOURTEEN POINTS AND THE WORLD"

"Men looked upon war either as a necessity or as a superfluous surgical operation; whereas it has in effect proved itself to be a dastardly, inhuman process of physical and moral torture, the ruthless sacrifice of all the higher instincts and ideals, redeemed only by the mournful splendor of countless instances of self-sacrifice, flung like star dust across the long night of horror."

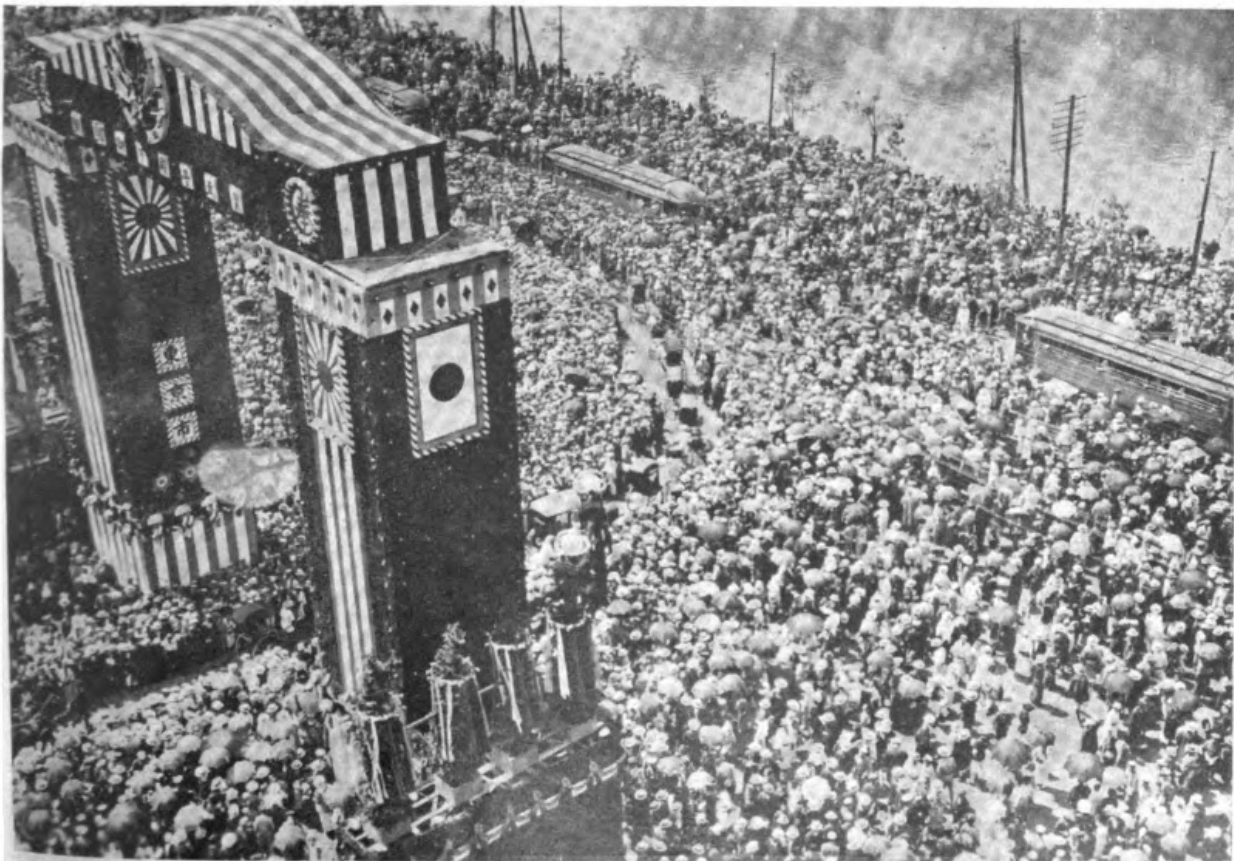
—From *The Atlantic Monthly*



THE sight of these devastated regions impressed me deeply with the need for universal peace, while, at the same time, I could not but admire the splendid spirit of self-sacrifice shown by our Allies.



CROWN PRINCE HIROHITO

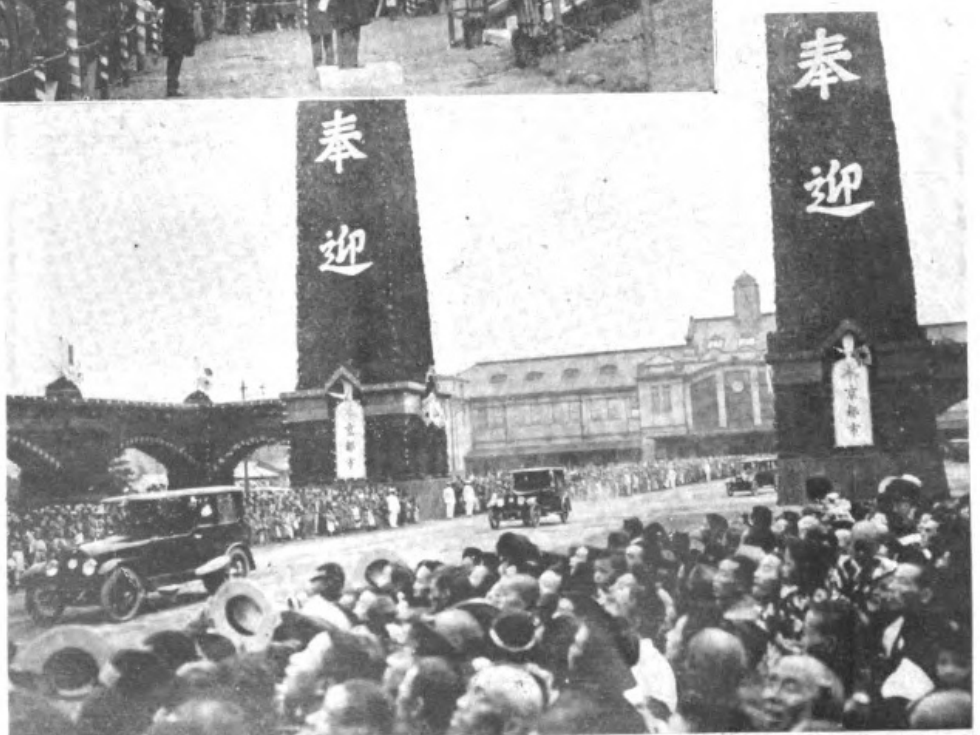


ARRIVAL OF THE CROWN PRINCE AT THE CENTRAL STATION, TOKYO

CITY OF TOKYO
WELCOMING THE
CROWN PRINCE
BACK HOME



MAYOR OF TOKYO
ADDRESSING THE
WELCOME TO THE
PRINCE



ARRIVAL OF THE CROWN PRINCE AT KYOTO

THE COMING OF THE SHIPS

The Mountains Fuji in Suruga and Kaimon of Satsuma
in Colloquy

By E. E. SPRIGHT IN *The Japan Advertiser*

Fuji the island-rooted, companion of the stars,
High warden of most ancient memory,
Speedeth a sudden cry through the thunder-world on high,
Intoning to the tumult of the sea.

How now, Brother Kaimon? Are you waking, are you dreaming?
Are your eyes upon the waters or the waning of the moon?
Look anear, look anew! See you nothing steering true
Through the darkness and the daybreak and the golden tide of noon?

Kaimon the Watchman, guard of the southern portal,
Towering in the sunrise, wide awake is he,
Over misty mountains, over sweltering city-ways,
Over myriad haunts of men, answereth speedily:

Even now leaps prow through the laughter of the surges,
With a comrade cleaving sturdily the wake of flanking foam,
And the merry winds that woke the morn long ere we mountain gods were born
Are shepherding them safely swiftly home.

Send the challenge, trusty Kaimon, bid them utter who they be,
Bid them signal what the load of pride they bear.
Out the lordly Kaimon sang, till the shining sea-capes rang,
And the seamen trembled as they listened there.

Then a voice came from those wanderers like a chant of travail ended,
Of a long-desired harboring, a long-remembered rest,—
Like a chant of happy pilgrims on a sudden heart-uplifted
In their gladness at the glory of the quest.

Lo! our journey done from the setting of the sun,
Lo! a well-beloved leader and our own;
One who beareth for our peace lasting gifts of souls' release,
To the grandeur of his throne.

We have seen the wrecks of time in a far and friendly clime,
And the promise of a fairer world to be.
We have felt the victors' might through their peril and their plight,
And known great courtesy.

And the story shall be told till our children they are old,
Of the welcome and the wonder and the worth,
When he sailed the seven seas for our honor and our ease
And the token of his birth.

Then old Kaimon thundered forth, and he bade them hasten north
To the concourse of the living and the quiet of the dead,
Bade them pass the high sea-gate to the splendor and the state
And the joyousness awaiting them ahead.

THE COMING OF THE SHIPS

The Mountains Fuji in Swings and Kaimon of Salsuma
in Colloquy

By H. H. Spurr in The Japan Observer

Fuji the island-rooted, companion of the stars,
High warden of most ancient memory,
Speakest a sudden cry through the thunder word on night,
Intoning to the tumult of the sea.

How now, Brother Kaimon? Are you working and you dreaming?
Are you upon the waves on the waving of a moon?
I look across you, a soft, low, a nothing, a nothing time,
Through the darkness and the darkness and the golden tide of noon.

Kaimon the *Waka* and friend of the southern pearl,
Towering in the wind of white smoke is he,
Over many a mist and over many a misty day,
Over many a mist and over many a misty day.

Even now leaps from through the laughter of the sun,
With a constant cry, a cry of the whole of Japan,
And the heavy words that were the moon long ere was mountain top, were born,
Are speaking them softly, softly home.

Send the challenge, think Kaimon, bid them utter also they say,
Bid them stand what the land of white smoke is he,
On the rocky Kaimon stand, all the things, a thing,
And the word a thing, a thing, a thing, a thing.

Then a voice came from the mountain, like a thing of itself ended,
Of a thing of itself, a thing of itself, a thing of itself,
Like a thing of itself, a thing of itself, a thing of itself,
In the thing of itself, a thing of itself, a thing of itself.

Let me know, then, in the thing of itself,
Let me know, then, in the thing of itself,
One who, with a thing of itself, a thing of itself,
To the thing of itself, a thing of itself, a thing of itself.

We have seen the waves of time in a far and friendly clime,
And the presence of a thing of itself, a thing of itself,
We have felt the thing of itself, a thing of itself, a thing of itself,
And known great things.

And the story shall be told to our children they are old,
Of the welcome and the word, a thing of itself, a thing of itself,
When he called the word, a thing of itself, a thing of itself,
And the word of itself, a thing of itself, a thing of itself.

That old Kaimon, the thing of itself, a thing of itself, a thing of itself,
To the thing of itself, a thing of itself, a thing of itself,
And the word of itself, a thing of itself, a thing of itself,
And the word of itself, a thing of itself, a thing of itself.

A CLASSIFICATION OF THE "NOH" DRAMA

BY MARK KING

X

THERE are two hundred pieces of the "Noh" drama. They are divided into five Main Classes: the First, the Second, the Third, the Fourth, and the Fifth Dance. The First Dance contains 18 pieces, the Second 8 pieces, the Third 12 pieces, the Fourth 114 pieces, and the Fifth 48 pieces. The five Main Classes are divided again into three Classes: the Interior, the Exterior, and the Special. The Interior contains 110 pieces, the Exterior 62 pieces, and the Special 28 pieces. The three Classes are also divided into 41 subdivisions: the Interior has 22 subdivisions of 110 pieces, the Exterior 13 subdivisions of 62 pieces and the Special 6 subdivisions of 28 pieces. Each Subdivision contains 3, 4 or 5 pieces.

The complete Classification of the 200 pieces of the "Noh" drama is as follows:

- (I) The First Dance contains 18 pieces, which are as follows:—*Ōi-Matsu*; *Taka-Sago*; *Tsuru-Kame*; *Naniwa*; *Yumi-Iachiman*; *Arashi-Yama*; *Chikubu-Shima*; *Himuro*; *Sei-Ō-Bō*; *Nesame*; *Shiga*; *Shirahige*; *Ukon*; *Mekari*; *E-no-Shima*; *Haku-Raku-Ten*; *Rinzo*; *Tama-no-I*.
- (II) The Second Dance contains 8 pieces:—*Tomo-Naga*; *Tomo-ye*; *Hira*; *Tadanori*; *Tomo-Akita*; *Tamura*; *Shunzei-Tadanori*; *Yashima*.
- (III) The Third Dance contains 12 pieces:—*Futari-Shizuka*; *Kochō*; *Tō-Boku*; *Genji-Kuyō*; *Hagoromo*; *Seigan-ji*; *Unemé*; *Yoshi-no-Tennin*; *Yuya*; *Teika*; *Higaki*; *Yoshi-no-Shizuka*.
- (IV) The Fourth Dance contains 114 pieces:—*Mochi-Zuki*; *Ataka*; *Kwa-gatsu*; *Un-Rin-In*; *Yōro-Bōshi*; *Awaji*; *Fujito*; *Ōmu-Komachi*; *Saigyō-Sakura*; *Sen-zu*; *Tō-Gan-Kōji*; *Aridōshi*; *Fuji*; *Kakitsubata*; *Kane-Hira*; *Nuyé*; *Shiro-Nushi*; *Sōshi-Arai-Komachi*; *Uta-Uta*; *Uton*; *Yōrō*; *Kosode-Soga*; *Yorimasa*; *Yonchi-Soga*; *Kamo*; *Kuse-no-To*; *Minazuki-Irai*; *Sagi*; *Hanjo*; *Ikuta-Asumori*; *Matsunushi*; *Michimori*; *Seki-deta-Komachi*; *Tenko*; *Tō-Bō-Saku*; *Xenji-Soga*; *Asumori*; *Hibar-Yama*; *Hōjō-Gawa*; *Ikari-Kazuki*; *Kogō*; *Mi-I-deta*; *Sanenori*; *Semi-maru*; *Shan-Yei*; *Shichiki-Ōchi*; *Tokusa*; *Toriōi-Bune*; *Ugetsu*; *Akogi*; *Asikari*; *Daijutsu-Kuyō*; *Idō-ji*; *Dōmyō-ji*; *Fūchi*; *Fuji-Daiko*; *Hotoke-no-Hara*; *Iana-Gatani*; *Hashi-Bankei*; *Hashi-Tomi*; *Hakunan*; *Izumi*; *Kayō-Komachi*; *Kinuta*; *Kiyotsune*; *Koi-no-Omoni*; *Kureha*.

A CLASSIFICATION OF THE “NOH” DRAMA

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- (IV) The Fourth Dance contains 114 pieces:—*Mochi-Zuki*; *Ataka*; *Kwa-getsu*; *Un-Rin-In*; *Yōro-Bōshi*; *Awaji*; *Fujito*; *Ōmu-Komachi*; *Saigyō-Sakura*; *Sen-zyu*; *Tō-Gan-Koji*; *Aridōshi*; *Fuji*; *Kakitsubata*; *Kane-Hira*; *Nuyé*; *Shiro-Nushi*; *Sōshi-Arai-Komachi*; *Uta-Ura*; *Utou*; *Yōrō*; *Kosode-Soga*; *Yorimasa*; *Youchi-Soga*; *Kamo*; *Kuse-no-To*; *Minazuki-Barai*; *Sagi*; *Hanjo*; *Ikuta-Atsumori*; *Matsumushi*; *Michimori*; *Sekidera-Komachi*; *Tenko*; *Tō-Bō-Saku*; *Zenji-Soga*; *Atsumori*; *Hibari-Yama*; *Hōjō-Gawa*; *Ikari-Kazuki*; *Kogō*; *Mii-Dera*; *Sanemori*; *Semimaru*; *Shun-Yei*; *Shichiki-Ochi*; *Tokusa*; *Torioi-Bune*; *Ugetsu*; *Akogi*; *Ashikari*; *Daibutsu-Kuyō*; *Dojō-Ji*; *Dōmyō-Ji*; *Eguchi*; *Fuji-Daikō*; *Hotoke-no-Hara*; *Hana-Gatami*; *Hashi-Benkei*; *Hashi-Tomi*; *Hyakuman*; *Izutsu*; *Kayoi-Komachi*; *Kinuta*; *Kiyotsune*; *Koi-no-Omoni*; *Kureha*;

Makura-Jidō; Matsu-Kaze; Miwa; Morihisa; Mutsura; Nomiya; Ōhara-Gokō; O'shio; Sakahoko; Sakura-Gawa; Settai; Shozon; Shunkan; Sotōba-Komachi; Suma-Genji; Sumida-Gawa; Sumiyoshi-Mōde; Tama-Kazura; Tsunemasa; Umegayé; Yūgyō-Yanagi; Yūgao; Kashiwazaki; Minobe; Ō-Yashiro; E'ma; Katsuragi; San-Shō; Tadanobu; Tatsuta; Hachi-no-Ki; Mai-Ginu; Murogimi; Aisome-Gawa; Bashō; Hōkazō; Jinen-Koji; Kagekiyo; Kantan; Nishikido; Obasute; Rō-Daiko; Tō-Sen; Tsuchi-Guruma; Uki-Fune; Yamamba; Yō-Ki-Hi.

- (V) The Fifth Dance contains 48 pieces:—Kinsatsu; Nomori; Ama; Rashō-Mon; Tayema; Dai-Roku-Ten; Funa-Bashi; Kasuga-Ryūjin; Kōtei; Kurama-Tengu; Kuzu; Shakkyō; Taihei-Shōjō; Ebōshi-Ori; Iwa-Fune; Raiden; Ukai; Ōye-Yama; Tsuchi-Gumo; Adachiga-Hara; Genjō; Ominameshi; Tōru; Zegai; Chō-Ryō; Kanawa; Kō-U; Kumasaka; Momiji-Gari; Nishikigi; Shōjō; Shōki; Sessho-Seki; Hiun; Ikkaku-Sennin; Kanyō-Kyū; Kurumazō; Shō-Kun; Tanikō; Funa-Benkei; Aoi-no-Uye; Daiyé; Kappo; Genzai-Shichimen; Kokaji; Matsuyama-Kagami; Ryōko; Shari.

(1) The Interior contains 110 pieces which with the Subdivisions are as follows:—

- | | | | | |
|--------|----------|---|----------|--|
| No. 1 | contains | 5 | pieces:— | Taka-Sago; Tamura; Eguchi; Hanjo; Ukai. |
| No. 2 | " | 5 | " | Naniwa; Kanehira; Sen-Zyu; Sotoba-Komachi; Momiji-Gari. |
| No. 3 | " | 5 | " | Ōi-Matsu; Yorimasa; Izutsu; Mii-Dera; Tenko. |
| No. 4 | " | 5 | " | Haku-Raku-Ten; Sanemori; Yō-Ki-Hi; Tama-Kazura; Tōru. |
| No. 5 | " | 5 | " | Yōrō; Kiyotsune; Uneme; Kayoi-Komachi; Kosode-Soga. |
| No. 6 | " | 5 | " | Chikubu-Shima; Tomonaga; Obasute; Kashiwazaki; Akogi. |
| No. 7 | " | 5 | " | Shiga; Nuye; Ōhara-Gokō; Umegaye; Seigan-Ji. |
| No. 8 | " | 5 | " | Aridōshi; Tadanori; Yuya; Yūgyō-Yanagi; Fujito. |
| No. 9 | " | 5 | " | Tama-no-I; Kagekiyo; Kakitsubata; Futari-Shizuka; Adachiga-Hara. |
| No. 10 | " | 5 | " | Kamo; Shunkan; Matsukaze; Saigyō-Sakura; Uki-Fune. |
| No. 11 | " | 5 | " | Kureha; Yashima; Ōmu-Komachi; Katsuragi; Tayema. |
| No. 12 | " | 5 | " | Ama; Kurama-Tengu; Teika; Kan-Yō-Kyū; Tōgan-Koji. |
| No. 13 | " | 5 | " | Tatsuta; Youchi-Soga; Yūgao; Sumida-Gawa; Unrin-In. |
| No. 14 | " | 5 | " | Kasuga-Gyujin; Funa-Bashi; Genji-Kuyō; Hana-gatami; Fuji-Daiko. |

No. 15	contains 2	pieces:—Kōtei; Michimori; Higaki; Sakura-Gawa; Yamada.
No. 16	"	" 2 Himuro; Negai; Bashō; Hyakuman; Tama-Benkei.
No. 17	"	" 2 Ukon; Ominamushi; Sekidera-Komachi; Jinen-Kōji; Daiye.
No. 18	"	" 2 Miwa; Ataka; Tōboku; Semimaru; Shōjō.
No. 19	"	" 2 Shirahige; Morihisa; Hotoke-no-Ihara; Uton; O'shio.
No. 20	"	" 2 Kantan; Sesshōsaki; Nomiya; Nishibiki; Tōsen.
No. 21	"	" 2 Yumi-Hachiman; Hachi-no-Ki; Hagoromo; Dōjō-ji; Ryōko.
No. 22	"	" 2 Ashikari; Atsumori; Tokusa; Aoi-no-Uye; Rinzo.

(2) The Exterior contains 62 pieces with the subdivisions:—

No. 1	contains 2	pieces:—Nexame; E-no-shima; Shiro-Nashi; Kase-no-To; Sakahoko.
No. 2	"	" 2 Sei-Ō-Bō; Dōmyō-ji; Tsumenasa; Epira; To-moye.
No. 3	"	" 2 Arashi-Yama; Shozon; Makigisu; Kwagetsu; Shōki.
No. 4	"	" 2 Kōn; Hashi-Benkei; Yuya; Kogō; Nomiya.
No. 5	"	" 2 Chō-Ryō; Raashō-Mon; Kanawa; Aisome-Gawa; Hibari-Yama.
No. 6	"	" 2 Sumiyoshi-Mōde; Tanikō; Hashi-Tomi; Zenji-Soga; Kurumazō.
No. 7	"	" 2 Yoshi-no-Tennin; Daibutsu-Kuyō; Tadanobu; Eboshi-Ōri; Taiheishōjō.
No. 8	"	" 2 Tsuru-Kame; Mekari; Ōyashiro; Tō-Bō-Saku; Shunpei.
No. 9	"	" 2 Dai-Roku-Ten; Tsuchi-Gumo; Shari; Ko-Kaji; Shakkō.
No. 10	"	" 2 Kappo; Ikuta-Atsumori; Sōshi-Arai-Komachi; Mutsumi; Matsuyama-Kagami.
No. 11	"	" 2 Kinastan; Ōye-Yama; Iwa-Fune; Tomosakira; Shunzei-Tadanori.
No. 12	"	" 4 Koi-no-Omoni; Kinuta; Sagi; Mochizuki.
No. 13	"	" 3 Shichiki-Ōchi; Yoro-Bōshi; Genjō.

(3) The Special contains 28 pieces with the subdivisions:—

No. 1	contains 2	pieces:—Awaji; Hōkaze; Yoshino-Shizuka; Rō-Daiko; Nishikido.
No. 2	"	" 2 Muro-Gumi; Ikari-Kazuki; Minobe; Makura-Jidō; Hinu.

- No. 15 contains 5 pieces :—Kōtei ; Michimori ; Higaki ; Sakura-Gawa ; Yamamba.
- No. 16 „ 5 „ Himuro ; Zegai ; Bashō ; Hyakuman ; Funabenkei.
- No. 17 „ 5 „ Ukon ; Ominameshi ; Sekidera-Komachi ; Jinen-Koji ; Daiye.
- No. 18 „ 5 „ Miwa ; Ataka ; Tōboku ; Semimaru ; Shōjō.
- No. 19 „ 5 „ Shirahige ; Morihisa ; Hotoke-no-Hara ; Utou ; O'shio.
- No. 20 „ 5 „ Kantan ; Sesshōseki ; Nomiya ; Nishikigi ; Tōsen.
- No. 21 „ 5 „ Yumi-Hachiman ; Hachi-no-Ki ; Hagoromo ; Dōjō-Ji ; Ryōko.
- No. 22 „ 5 „ Ashikari ; Atsumori ; Tokusa ; Aoi-no-Uye ; Rinzō.

(2) The Exterior contains 62 pieces with the subdivisions :—

- No. 1 contains 5 pieces :—Nezame ; E-no-shima ; Shiro-Nushi ; Kuse-no-To ; Sakaboko.
- No. 2 „ 5 „ Sei-Ō-Bō ; Dōmyō-Ji ; Tsunemasa ; Ebira ; Tomoye.
- No. 3 „ 5 „ Arashi-Yama ; Shozon ; Makiginu ; Kwagetsu ; Shōki.
- No. 4 „ 5 „ Kōu ; Hashi-Benkei ; Yuya ; Kogō ; Nomiya.
- No. 5 „ 5 „ Chō-Ryō ; Rashō-Mon ; Kanawa ; Aisome-Gawa ; Hibari-Yama.
- No. 6 „ 5 „ Sumiyoshi-Mōde ; Tanikō ; Hashi-Tomi ; Zenji-Soga ; Kurumazō.¹
- No. 7 „ 5 „ Yoshi-no-Tennin ; Daibutsu-Kuyō ; Tadanobu ; Ebōshi-Ori ; Taiheishōjō.
- No. 8 „ 5 „ Tsuru-Kame ; Mekari ; Ōyashiro ; Tō-Bō-Saku ; Shunyei.
- No. 9 „ 5 „ Dai-Roku-Ten ; Tsuchi-Gumo ; Shari ; Ko-Kaji ; Shakkyō.
- No. 10 „ 5 „ Kappo ; Ikuta-Atsumori ; Sōshi-Arai-Komachi ; Mutsura ; Matsuyama-Kagami.
- No. 11 „ 5 „ Kinsatsu ; Ōye-Yama ; Iwa-Fune ; Tomoakira Shunzei-Tadanori.
- No. 12 „ 4 „ Koi-no-Omoni ; Kinuta ; Sagi ; Mochizuki.
- No. 13 „ 3 „ Shichiki-Ochi ; Yorō-Bōshi ; Genjō.

(3) The Special contains 28 pieces with the Subdivisions :—

- No. 1 contains 5 pieces :—Awaji ; Hōkazō ; Yoshino-Shizuka ; Rō-Daiko ; Nishikido.
- No. 2 „ 5 „ Muro-Gimi ; Ikari-Kazuki ; Minobe ; Makura-Jidō ; Hiun.

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No. 3 contains 5 pieces :—Hōjō-Gawa ; Suma-Genji ; Kochō ; Matsumushi ; Ikkaku-sennin.

No. 4 „ 5 „ Sanshō ; Torioi-Bune ; Fuji ; Minazuki-Barai ; Utaura.

No. 5 „ 5 „ Ugetsu ; Tsuchi-Guruma ; Settai ; Kuzu ; Raiden.

No. 6 „ 3 „ Ema ; Genzai-Shichimen ; Shō-Kun.

The following nine pieces out of 200 pieces of the "Noh" drama are noted for their particular acts in a dancing movement :—Ama is known as the "Tama-no-Dan" ; Ashikari as "Kasa-no-Dan" ; Hyakuman as "Sasa-no-Dan" or "Kurama-no-Dan" ; Kanyō-Kyū as "Koto-no-Dan" ; Kogō as "Koma-no-Dan" ; Kuzu as "Ayu-no-Dan" ; Mii-Dera as "Kane-no-Dan" ; Sakura-Gawa as "Ami-no-Dan" ; and Ukai as "U-no-Dan."

The Names of 200 pieces of the "Noh" drama with the Month (the lunar calendar), Denomination, and Subdivision (the Interior—Int., the Exterior—Ex., and the Special—Spl.) are tabulated as follows :—

	NAME	MONTH	DENOMINATION	SUBDIVISION
1.	Adachi-ga-Hara.....	August	Fifth Dance	Int. No. 9
2.	Aisome-Gawa	Any month...	Fourth „	Ext. No. 5
3.	Akogi	September ...	„ „	Int. No. 6
4.	Ama	February ...	Fifth „	Int. No. 12
5.	Aoi-no-Uye	Any month...	„ „	Int. No. 22
6.	Arashi-Yama	March	First „	Ext. No. 3
7.	Aridōshi.....	April	Fourth „	Int. No. 3
8.	Ashikari.....	September ...	„ „	Int. No. 22
9.	Ataka.....	February.....	„ „	Int. No. 18
10.	Atsumori	August	„ „	Int. No. 22
11.	Awaji.....	March.....	„ „	Spl. No. 1
12.	Bashō.....	Any month...	„ „	Int. No. 16
13.	Chikubu-Shima	March	First „	Int. No. 6
14.	Chōryō	September ...	Fifth „	Ext. No. 5
15.	Daibutsu-Kuyō	„ ...	Fourth „	Ext. No. 7
16.	Daiye.....	Any month...	Fifth „	Int. No. 17
17.	Dai-Rokuten	March.....	„ „	Ext. No. 9
18.	Dōjōji.....	September ...	Fourth „	Int. No. 21
19.	Domyōji.....	„ ...	„ „	Ext. No. 2
20.	Ebira	February.....	Second „	Ext. No. 2
21.	Ebōshi-Ori.....	May.....	Fifth „	Ext. No. 7
22.	Eguchi	September ...	Fourth „	Int. No. 1
23.	Ema	November ...	„ „	Spl. No. 6
24.	E-no-Shima	Any month...	First „	Ext. No. 1
25.	Fuji	April	Fourth „	Spl. No. 4
26.	Fuji-Daiko.....	September ...	„ „	Int. No. 14
27.	Fujito.....	March.....	„ „	Int. No. 8

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1902	September	21
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1902	December	24
1903	January	25
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1903	June	30
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1906	September	69
1906	October	70
1906	November	71
1906	December	72

	NAME	MONTH	DENOMINATION	SUBDIVISION
28.	Funabashi	March	Fifth Dance	Int. No. 14
29.	Funa-Benkei	November ...	„ „	Int. No. 16
30.	Futari-Shidzuka.....	January	Third „	Int. No. 9
31.	Genji-Kuyō	March	„ „	Int. No. 14
32.	Genjō	August	Fifth „	Ext. No. 13
33.	Genzai-Shichimen	Any month...	„ „	Spl. No. 6
34.	Hachi-no-Ki	December ...	Fourth „	Int. No. 21
35.	Hagoromo.....	March.....	Third „	Int. No. 21
36.	Haku-Raku-Ten	Any month...	First „	Int. No. 4
37.	Hana-Gatami	September ...	Fourth „	Int. No. 14
38.	Hanjo.....	July	„ „	Int. No. 1
39.	Hashi-Benkei	September ...	„ „	Ext. No. 4
40.	Hashitomi	„ ...	„ „	Ext. No. 6
41.	Hibari-Yama ...	August	„ „	Ext. No. 5
42.	Higaki	Any month...	Third „	Int. No. 15
43.	Himuro	March.....	First „	Int. No. 16
44.	Hiun	October	Fifth „	Spl. No. 2
45.	Hojō-Gawa ...	August	Fourth „	Spl. No. 3
46.	Hōkazō	Any month...	„ „	Spl. No. 1
47.	Hotoke-no-Hara	September ...	„ „	Int. No. 19
48.	Hyakuman.....	„ ...	„ „	Int. No. 16
49.	Idzutsu	„ ...	„ „	Int. No. 3
50.	Ikari-Kadzuki	August	„ „	Spl. No. 2
51.	Ikkaku-Sennin	October	Fifth „	Spl. No. 3
52.	Ikuta-Atsumori	July.....	Fourth „	Ext. No. 10
53.	Iwafune	May.....	Fifth „	Ext. No. 11
54.	Jinen-Koji	Any month...	Fourth „	Int. No. 17
55.	Kagekiyo	„ ..	„ „	Int. No. 9
56.	Kwagetsu	February.....	„ „	Ext. No. 3
57.	Kakitsubata	April	„ „	Int. No. 9
58.	Kanyō-Kyū	October	Fifth „	Int. No. 12
59.	Kanehira	April	Fourth „	Int. No. 2
60.	Kamo.....	June.....	„ „	Int. No. 10
61.	Kanawa	September ...	Fifth „	Ext. No. 5
62.	Kantan	Any month...	Fourth „	Int. No. 20
63.	Kappo	„ ...	Fifth „	Ext. No. 10
64.	Kashiwazaki	October	Fourth „	Int. No. 6
65.	Kasuga-Ryūjin	March.....	Fifth „	Int. No. 14
66.	Katsuragi	November ...	Fourth „	Int. No. 11
67.	Kayoi-Komachi.....	September ...	„ „	Int. No. 5
68.	Kinsatsu	January	Fifth „	Ext. No. 11
69.	Kinuta	September ...	Fourth „	Ext. No. 12
70.	Kiyotsune	„ ...	„ „	Int. No. 5

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	NAME	MONTH	DENOMINATION	SUBDIVISION
71.	Kochō	February.....	Third Dance	Spl. No. 3
72.	Kogō	August	Fourth „	Ext. No. 4
73.	Koi-no-Omoni	September ... „ ..	.....	Ext. No. 12
74.	Kokaji	Any month...Fifth	„	Ext. No. 9
75.	Kosode-Soga	May.....	Fourth „	Int. No. 5
76.	Kōtei	March.....	Fifth „	Int. No. 15
77.	Kōu	September ... „ ..	.....	Ext. No. 4
78.	Kumasaka	„ .. „ ..	„	Ext. No. 4
79.	Kurama-Tengu	March.....	„ ..	Int. No. 12
80.	Kureha	September ...Fourth	„	Int. No. 11
81.	Kudzu	March.....	Fifth „	Spl. No. 5
82.	Kuse-no-To	June.....	Fourth „	Ext. No. 1
83.	Kurumazo	October	Fifth „	Ext. No. 6
84.	Makiginu	December ...Fourth	„	Ext. No. 3
85.	Makura-Jido	September ... „ ..	.....	Spl. No. 2
86.	Matsu-Kaze	„ .. „ ..	„ ..	Int. No. 10
87.	Matsu-Mushi	July.....	„ ..	Spl. No. 3
88.	Matsuyama-Kagami ...	Any month...Fifth	„	Ext. No. 10
89.	Mekari	December ...First	„	Ext. No. 8
90.	Michimori	July.....	Fourth „ ..	Int. No. 15
91.	Mii-Dera	August	„ ..	Int. No. 3
92.	Minadzuki-Barai	June.....	„ ..	Spl. No. 4
93.	Minobe	October	„ ..	Spl. No. 2
94.	Miwa	September ... „ ..	.....	Int. No. 18
95.	Mochidzuki	January	„ ..	Ext. No. 12
96.	Momijigari.....	September ...Fifth	„	Int. No. 2
97.	Morihisa.....	„ ...Fourth	„ ..	Int. No. 19
98.	Murogimi	December ... „ ..	.....	Spl. No. 2
99.	Mutsura	September ... „ ..	.....	Ext. No. 10
100.	Naniwa	February.....	First „	Int. No. 2
101.	Nezame	March.....	„ ..	Ext. No. 1
102.	Nishikido	Any month...Fourth	„	Spl. No. 1
103.	Nishikigi	September ...Fifth	„	Int. No. 20
104.	Nomiya	„ ...Fourth	„	Int. No. 20
105.	Nomori	January	Fifth „	Ext. No. 4
106.	Nuyé	April	Fourth „	Int. No. 7
107.	Obasute	Any month ... „ ..	.....	Int. No. 6
108.	Ōhara-Gokō	September ... „ ..	.....	Int. No. 7
109.	Oimatsu	January	First „	Int. No. 3
110.	Ominameshi	August	Fifth „	Int. No. 17
111.	Ōmu-Komachi	March	Fourth „	Int. No. 11
112.	O'shio	September ... „ ..	.....	Int. No. 19
113.	Ōyashiro	October	„ ..	Ext. No. 8

NAME	REMARKS	DENOMINATION	NUMBER
130. Tamao I	July month first	Int. No. 9	130.
131. Tamao I	July month first	Int. No. 9	131.
132. Tamao I	July month first	Int. No. 9	132.
133. Tamao I	July month first	Int. No. 9	133.
134. Tamao I	July month first	Int. No. 9	134.
135. Tamao I	July month first	Int. No. 9	135.
136. Tamao I	July month first	Int. No. 9	136.
137. Tamao I	July month first	Int. No. 9	137.
138. Tamao I	July month first	Int. No. 9	138.
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141. Tamao I	July month first	Int. No. 9	141.
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144. Tamao I	July month first	Int. No. 9	144.
145. Tamao I	July month first	Int. No. 9	145.
146. Tamao I	July month first	Int. No. 9	146.
147. Tamao I	July month first	Int. No. 9	147.
148. Tamao I	July month first	Int. No. 9	148.
149. Tamao I	July month first	Int. No. 9	149.
150. Tamao I	July month first	Int. No. 9	150.
151. Tamao I	July month first	Int. No. 9	151.
152. Tamao I	July month first	Int. No. 9	152.
153. Tamao I	July month first	Int. No. 9	153.
154. Tamao I	July month first	Int. No. 9	154.
155. Tamao I	July month first	Int. No. 9	155.
156. Tamao I	July month first	Int. No. 9	156.
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158. Tamao I	July month first	Int. No. 9	158.
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164. Tamao I	July month first	Int. No. 9	164.
165. Tamao I	July month first	Int. No. 9	165.
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167. Tamao I	July month first	Int. No. 9	167.
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170. Tamao I	July month first	Int. No. 9	170.
171. Tamao I	July month first	Int. No. 9	171.
172. Tamao I	July month first	Int. No. 9	172.
173. Tamao I	July month first	Int. No. 9	173.
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191. Tamao I	July month first	Int. No. 9	191.
192. Tamao I	July month first	Int. No. 9	192.
193. Tamao I	July month first	Int. No. 9	193.
194. Tamao I	July month first	Int. No. 9	194.
195. Tamao I	July month first	Int. No. 9	195.
196. Tamao I	July month first	Int. No. 9	196.
197. Tamao I	July month first	Int. No. 9	197.
198. Tamao I	July month first	Int. No. 9	198.
199. Tamao I	July month first	Int. No. 9	199.
200. Tamao I	July month first	Int. No. 9	200.

	NAME	MONTH	DENOMINATION	SUBDIVISION
114.	Ōye-Yama	July	Fifth Dance	Ext. No. 11
115.	Raiden	May	„ „	Spl. No. 5
116.	Rashō-Mon	February ...	„ „	Ext. No. 5
117.	Rinzō	Any month...	First „	Int. No. 22
118.	Rō-Daiko	„ ...	Fourth „	Spl. No. 1
119.	Ryōko	„ ...	Fifth! „	Int. No. 21
120.	Sagi	June.....	Fourth „	Ext. No. 12
121.	Saigyō-Sakura	March	„ „	Int. No. 10
122.	Saka-Hoko	September ...	„ „	Ext. No. 1
123.	Sakura-Gawa	„ ...	„ „	Int. No. 15
124.	Sanemori	August	„ „	Int. No. 4
125.	Sanshō	November ...	„ „	Spl. No. 4
126.	Seigan-Ji.....	March	Third „	Int. No. 7
127.	Sei-ō-Bō	„	First „	Ext. No. 2
128.	Sekidera-Komachi.....	July	Fourth „	Int. No. 17
129.	Semimaru	August	„ „	Int. No. 18
130.	Senzyu	March	„ „	Int. No. 2
131.	Sesshoseki	September ...	Fifth „	Int. No. 20
132.	Settai	„ ...	Fourth „	Spl. No. 5
133.	Shakkyō ..	April	Fifth „	Ext. No. 9
134.	Shari	Any month...	„ „	Ext. No. 9
135.	Shichiki-Ochi.....	August	Fourth „	Ext. No. 13
136.	Shiga	March	First „	Int. No. 7
137.	Shira-Hige	„	„ „	Int. No. 19
138.	Shironushi	April	Fourth „	Ext. No. 1
139.	Shōjō	September ...	Fifth „	Int. No. 18
140.	Shōki	„ ...	„ „	Ext. No. 3
141.	Shō-Kun	October	„ „	Spl. No. 6
142.	Shō'zon	September ...	Fourth „	Ext. No. 3
143.	Shunkan	„ ...	„ „	Int. No. 10
144.	Shunyei	August	„ „	Ext. No. 8
145.	Shunzei-Tadanori	March	Second „	Ext. No. 11
146.	Sōshiarai-Komachi ...	April	Fourth „	Ext. No. 10
147.	Sotōba-Komachi	September ...	„ „	Int. No. 2
148.	Suma-Genji	„ ...	„ „	Spl. No. 3
149.	Sumida-Gawa.....	„ ...	„ „	Int. No. 13
150.	Sumiyoshi-Mōde	„ ...	„ „	Ext. No. 6
151.	Tadanobu	November ...	„ „	Ext. No. 7
152.	Tadanori	March	Second „	Int. No. 8
153.	Taihei-Shōjō	May	Fifth „	Ext. No. 7
154.	Takasago	January	First „	Int. No. 1
155.	Tama-Kazura.....	September ...	Fourth „	Int. No. 4
156.	Tama-no-I	Any month...	First „	Int. No. 9

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	NAME	MONTH	DENOMINATION	SUBDIVISION
157.	Tamura	March	Second Dance.....	Int. No. 1
158.	Taniko	October	Fifth „	Ext. No. 6
159.	Tatsuta	November ...	Fourth „	Int. No. 13
160.	Tayema	February.....	Fifth „	Int. No. 11
161.	Teika	November ...	Third „	Int. No. 12
162.	Tenko.....	July	Fourth „	Int. No. 3
163.	Tōboku	February.....	Third „	Int. No. 18
164.	Tō-Bō-Saku	July.....	Fourth „	Ext. No. 8
165.	Tōgan-Koji	March.....	„ „	Int. No. 12
166.	Tokusa	August	„ „	Int. No. 22
167.	Tomoakira.....	March.....	Second „	Ext. No. 11
168.	Tomonaga	January	„ „	Int. No. 6
169.	Tomoye..	„	„ „	Ext. No. 2
170.	Tōru	August	Fifth „	Int. No. 4
171.	Tori-oi-Bune	„	Fourth „	Spl. No. 4
172.	Tōsen.....	Any month... „	„ „	Int. No. 20
173.	Tsuchi-Gumo.....	July.....	Fifth „	Ext. No. 9
174.	Tsuchi-Guruma	Any month...Fourth	„	Spl. No. 5
175.	Tsunemasa.....	September ...	„ „	Ext. No. 2
176.	Tsuru-Kame	January	First „	Ext. No. 8
177.	Ugetsu	August	Fourth „	Spl. No. 5
178.	Ukai	May.....	Fifth „	Int. No. 1
179.	Uki-Fune	Any month...Fourth	„	Int. No. 10
180.	Ukon.....	March.....	First „	Int. No. 17
181.	Umegaye	September ...	Fourth „	Int. No. 7
182.	Uneme	March.....	Third „	Int. No. 5
183.	Unrin-In.....	February.....	Fourth „	Int. No. 13
184.	Uta-Ura	April	„ „	Spl. No. 4
185.	Utou	„	„ „	Int. No. 19
186.	Yamamba	Any month... „	„ „	Int. No. 15
187.	Yashima.....	March.....	Second „	Int. No. 11
188.	Yō-Ki-Hi	Any month...Fourth	„	Int. No. 4
189.	Yorimasa	May.....	„ „	Int. No. 3
190.	Yōrō	April	„ „	Int. No. 5
191.	Yōrō-Bōshi	February.....	„ „	Ext. No. 13
192.	Yoshi-no-Shidzuka ...	Any month...Thrd	„	Spl. No. 1
193.	Yoshi-no-Tennin	March.....	„ „	Ext. No. 7
194.	Youchi-Soga	May.....	Fourth „	Int. No. 13
195.	Yūgao	September ...	„ „	Int. No. 13
196.	Yugyō-Yanagi	„	„ „	Int. No. 8
197.	Yumi-Hachiman	February.....	First „	Int. No. 21
198.	Yuya	March.....	Third „	Int. No. 8
199.	Zegai	August	Fifth „	Int. No. 16
200.	Zenji-Soga	July	Fourth „	Ext. No. 6

NAME	MONTH	DENOMINATION	SUBDIVISION
200. Nanji Soga	July	"	Ext. No. 6
199. Negai	August	"	Int. No. 10
198. Yuza	March	"	Int. No. 8
197. Yumi-Hachiman	February	"	Int. No. 21
196. Yugyo-Yanagi	"	"	Int. No. 8
195. Yūga	September	"	Int. No. 13
194. Youchi-Soga	May	"	Int. No. 13
193. Yoshino-Tennin	March	"	Ext. No. 7
192. Yoshino-Shin-ka	Any month	"	Sp. No. 1
191. Yoro Bōshi	February	"	Ext. No. 13
190. Yōrō	April	"	Int. No. 5
189. Yominaga	May	"	Int. No. 3
188. Yō-Ki-Hi	Any month	"	Int. No. 4
187. Yashima	March	"	Int. No. 11
186. Yamahata	Any month	"	Int. No. 15
185. Uton	"	"	Int. No. 19
184. Ut-U	April	"	Sp. No. 4
183. Utsu-In	February	"	Int. No. 13
182. Uneme	March	"	Int. No. 5
181. Unegaye	September	"	Int. No. 7
180. Ukon	March	"	Int. No. 17
179. Uki-Fune	Any month	"	Int. No. 10
178. Ukai	May	"	Int. No. 1
177. Ugesu	August	"	Sp. No. 5
176. Tsuru-Kame	January	"	Ext. No. 8
175. Tsunenaga	September	"	Ext. No. 2
174. Tsuchi-Giruma	Any month	"	Sp. No. 5
173. Tsuchi-Gumo	July	"	Ext. No. 9
172. Tōsen	Any month	"	Int. No. 20
171. Tōfōi Bune	"	"	Sp. No. 4
170. Tōru	August	"	Int. No. 4
169. Tomoye	"	"	Ext. No. 2
168. Tononaga	January	"	Int. No. 6
167. Tomonakira	March	"	Ext. No. 11
166. Tokusa	August	"	Int. No. 22
165. Tōgan-Kōji	March	"	Int. No. 12
164. Tō-Bō-Saku	July	"	Ext. No. 8
163. Tōboku	February	"	Int. No. 18
162. Tenko	July	"	Int. No. 3
161. Teika	November	"	Int. No. 12
160. Tayama	February	"	Int. No. 11
159. Tatsuta	November	"	Int. No. 13
158. Taniko	October	"	Ext. No. 6
157. Tamura	March	"	Int. No. 1

THE AINU AND THEIR FOLK-LORE

By J. BATCHELOR, D.D., F.R.G.S.

II

Young Ainu woman in the act of saluting someone. It is a sign of respect in a woman to cover her mouth with her hand, when meeting a strange man on the path, and to step out of his way. In the olden days, whenever I passed a woman, she would reverently cover her mouth with her hand in respect. And if I stopped to talk with her, she would remain with her mouth covered and her head-dress removed. In saying "How do you do?" the index finger is drawn gently from the palm of the left hand steadily up the arm to the shoulder, and then across the upper lip over the tattoo marks as shown in the picture.

As a general rule, a visitor to the Ainu will find the skin of both men and women to be lighter than that of the ordinary Japanese. Still, some will be seen among them of a coppery brown colour resembling that of the North American Indians and natives of Alaska. One young Ainu who had been to Alaska after hunting declared to me that some words used by the Alaskans were very like their words. But knowing nothing of the language of those people I can say nothing. In stature the people are short, the men averaging 5 ft. 2 inches and the women 5 ft. in height. They are sturdy and well set up. Their arms and legs are

Some Ainu Characteristics

MANY visitors coming to Hokkaido afterwards write about the Ainu and speak of them as a taciturn and morose people. But I must say I have not found the healthy ones among them so. It is true that when they cannot have their own way some of them act like children and sulk a bit. But this they soon get over. They are also called uncivilized and even savage! It is certain they have not had the advantages many of us have had and they have not the same civilization we possess. But as for saying they are savage and uncivilized, that is a calumny. The Japanese authorities have of late years given them good schools. There is now practically no distinction made between the Ainu and Japanese in elementary education. The people can read and are being educated. The Ainu when properly educated, really show good capacity. But they have had no chance so far to develop. I have invariably found the people good-natured, kind, and hospitable. Of course they must be treated well and in a gentlemanly manner. Otherwise the "old Adam" will pop out and show the savage. I have even seen them as savage as some of my own race sometimes when angry.

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short, and they have big hands and feet. Their muscles are large, and they have great breadth of shoulders and well-developed chests. Their hair is prolific and coarse. It is black. They have beautiful teeth, and round, large, sparkling, brownish-black eyes. They have an upright carriage, and a light, lithe, springy walk when young. Their noses are short and straight, flattish and rounded at the nostrils. Their mouths are wide, as a rule, and the lips thick. The neck is short, and the brow high, broad, and massive. The eye-socket is round, and the eye-brows thick and long. They speak of themselves as people of the same eye-socket in contradistinction to their Japanese neighbours whose eyes are almond shaped. Just as the Jews of old might say "bone of my bone, flesh of my flesh" to indicate a fellow Jew, so an Ainu will say to-day a person is *shine shik-pui koro guru* with him. Their voices are, when not raised in anger, soft and musical, and their smile is very pleasing indeed. The hair of the head is very thick and coarse, and is allowed to grow nearly to the knee. I know one young woman who has allowed her hair to grow so long that it reaches to the ground when let down. Wavy and curly hair is much prized among them, and one who has it is called *Kamui-otop-ush-guru*, i.e. 'a person with the hair of the gods.'

The hairiness of the Ainu has often been much exaggerated as a distinctive feature by impressionist writers. As a rule, they are no more hairy than many Russian Mujiks or Scotch gillies. Among a company of British soldiers bathing one will see at times men quite as *hirsute* as the hairiest Ainu going. But of course there are noteworthy exceptions.

The fine beards which many of the men sport forms a remarkable feature among them, and they are quite proud when they are extra thick and long, and take much care of them. Some of them are more than a foot in length, which, when turned white, as in old age, give the men a remarkably venerable and patriarchal appearance. I have more than once been asked if I could give some kind of oil or grease to make them grow!

The moustache also is very thick and of course gets in the way when drinking or taking soup. The men have therefore *lifters* for them. With these they hold them up when drinking. Should they happen to have no *lifter* at hand they use the index finger instead. It is a wonder they have not invented moustache-cups for themselves.

The people are very careful not to lose any of their hair, and consider it very unfortunate indeed to allow an enemy to get hold of any of it, however little it may be. Should he manage to obtain some he might practice sympathetic magic, praying over it that curses might rest on the original possessor. Or he might bury it in the ground, thus causing sympathetically the man's body to sicken, grow weak, die, and fade away. I knew of a young Ainu who was taken up by the police and put into prison. The people thought he was receiving double punishment because, besides the term in prison given him, his hair was cut off. This cutting of the hair was supposed to shorten his life!

It has been remarked by some that there are many children among the Ainu who look remarkably like the Japanese. The reason of this is twofold. In the first place many of the Japanese men

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the people were ordered by the Governor of Matsunaga to cut their hair after the Japanese fashion. Upon this order going forth the chiefs of Yezo held a great meeting at which it was decided to send a deputation to beg that the order might be countermanded. "For," said the people, "we could not go contrary to the customs of our ancestors without bringing down upon us the wrath of the gods. And although a few Ainu who lived at Mori did cut their hair as commanded, the people as a whole were let off, much to their delight."

I have met with several instances where the men have considered the hair-cutting that people are subjected to in the Japanese prison a peculiarly great hardship. Nay, there they have thought the greatest punishment to be that of cropping the head. To be cast into prison after having had the hair cut has been considered by them as a great injustice, and they have therefore come out of that place far more hardened than they went in. But this, of course, could not be helped, as the judges did not, in all probability, know the Ainu feelings respecting the matter, or what superstitions were mixed up in it.

A special rule concerning hair and forbidding the cutting of it is contained in the following folklore:

"Should a person lose his wife by death, he should immediately cut his hair, and assume a look of sadness. But he ought not, however, to wear a hood, for he must worship the gods and mix with men; and it is not fitting in a person to approach gods and men having his head covered with a hood. Should a person cut his hair, unless it be on the occasion of death, misfortune will follow; either he himself or some of his near and dear friends will die soon after it. So taught the deities. Let all therefore beware."

have taken Ainu wives to themselves, and their offspring have, naturally, some of their fathers' traits. In the second place, many women who have no children of their own have adopted Japanese boys and girls. This is one great Ainu way of keeping up the race, so that the present generation is probably the very last the world will ever see of pure Ainu.

It was shown in Chapter I. how it is supposed by some that the body of the first man was made of earth, while the backbone consisted of a stick of willow, and the hair of the head of chickweed; and it was also shown that the willow tree is regarded as the special tutelary deity of every individual of the race; indeed, it was noted that the willow should be regarded as the "birth-tree" of the Ainu. This is a phrase of totemism, and closely borders on sympathetic magic. Now, like so many other civilized people, the Ainu also imagine it to be very unwise to allow an enemy to get hold of any of his hair. Sympathetic magic, pure and simple, lies at the foundation of this superstition. Should an enemy manage to obtain some, however little it might be, it is said that he would pray over it that curses might fall on the original possessor, after which he would bury it. It is supposed that the life of the person from whom it was taken can only last as long as it so long as it does. When it decays the man dies, for it is believed that the body sickens and gradually becomes weak as the hair rots away.

An instance of the Ainu's opinion to having his hair cut after any other fashion than that mentioned above will be found in the following story related to me by an old Ainu many years ago. He said:—

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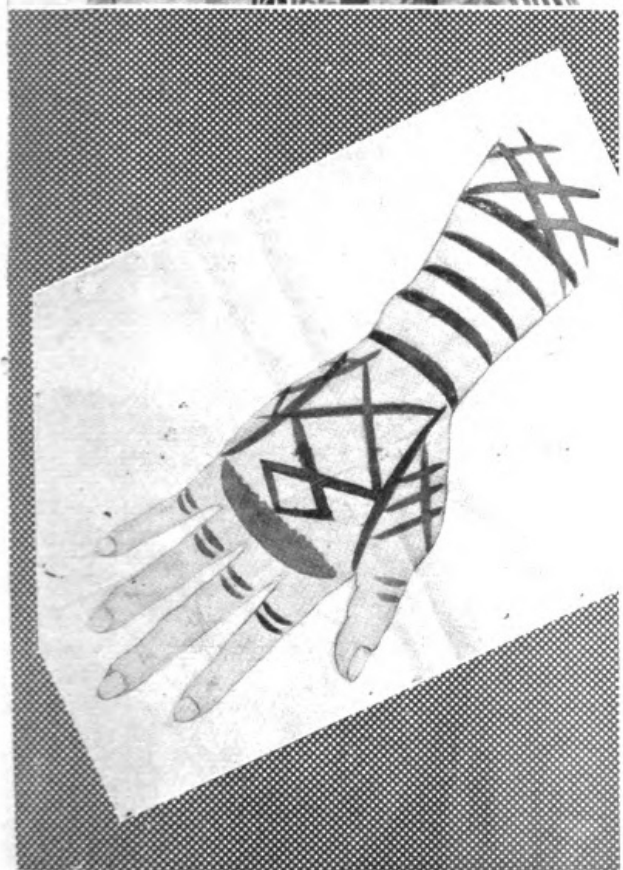
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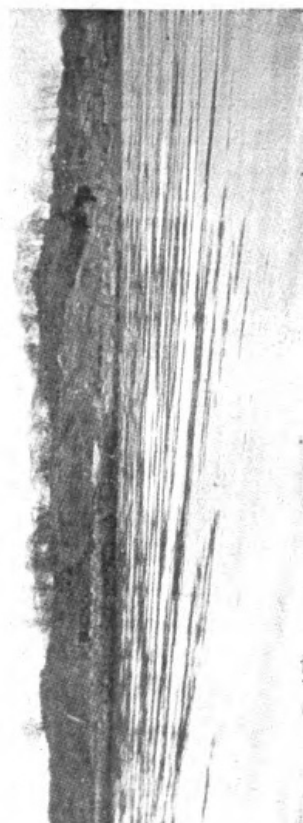
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AN AINU GIRL
OLD JAPANESE DRAWING OF TATTOOED
AINU HAND

WOMAN'S ORNAMENT AND CHARM
A YOUNG AINU DAMSEL SALUTING

Original from
UNIVERSITY OF MICHIGAN



ANOTHER OF USU'S BEAUTIFUL BAYS



A VIEW OF USU CHURCH



A MOUND OF SHELLS



ONE OF USU'S BEAUTIFUL BAYS

Again :—

"In ancient times, when the divine *Aiona* came down from heaven to instruct the people, he said: Let any woman whose husband dies cut and tear her hair, and look miserable and sad. Let her also wear a hood upon her head. If she does not look sad and remain apart from other people, the men will come and sport with her, and that is a very bad thing to do. No widow should allow her hair to grow long again, nor should any person who has lost a husband or wife marry a second time. This is because husbands and wives rejoin one another in the world beyond the grave. So taught the divine *Aiona*."

It is needless to remark, however, that such superstitions as these are now fast disappearing.

It must not be supposed that the Ainu are without a certain kind of wit, for the two following incidents show it to be otherwise.

One day I happened to be addressing an audience on a certain subject, and in the illustration I was using there was a camel. This animal took the fancy of the people at once, and I found myself obliged, in order to satisfy the demands of my audience, to leave the matter I was speaking on and confine myself to the camel alone. There is plenty to tell such childlike people about in that wonderful creature. In fact, there seem to be more wonders connected with the camel and its anatomy and powers of endurance than some of the people can believe. The wonderful adaptation of their feet for walking on the soft and yielding sand; the hardness of tongue and mouth, owing to which they are able to eat hard and prickly food; the means by which they can store up and carry water for future use; how lives have been saved by killing these animals and taking the water; the use of the hump in repairing the wear and

tear of tissue; all these and other things taken together really seemed too wonderful for the brain of these docile Ainu. One person was like that Indian prince who, prior to experience, would not believe that there was such a thing as water becoming hard. He was heard to say in a very quiet but distinct voice, "And, sir, is not the camel so constructed that it can carry a drop of *saké* (spirits or whiskey) inside?" Undoubtedly the camel was more than that docile, simple and child-like man could swallow. He probably thought I was drawing the longbow, and desired to see how far I would go if properly led on.

On a certain occasion a gentleman happened to be travelling through the forests of Yezo with an Ainu guide. He had his gun with him, in case he should chance to meet a bear. As they were proceeding on their journey the Ainu pointed to something alive under the bushes. The traveller thereupon dismounted, and fired at what he supposed to be the living animal. Immediately after the report of the gun an animal, which seems to have been a wolf, bounded off further into the forest, leaving something behind, however, that appeared to have been shot. On going to the spot the Ainu discovered a half hare, which he brought back with him. Evidently the wolf was fired at when in the act of devouring his breakfast. The Ainu took the half hare along with him, and, on reaching the Japanese inn in the evening, proceeded to skin it. This was observed by the inn-keeper, who, the Ainu appeared to think, was a little too inquisitive about the matter. A conversation something like the following was heard to take place between them :—

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Again:—

"In ancient times when the divine *Awa* came down from heaven to instruct the people, he said: Let any woman whose husband dies stand on her hind legs and look miserable and sad. Let her also wear a hood upon her head. If she does not do these things, her husband will not be happy, and she will come and go with her, and that is a very bad thing to do. No *inu* should allow her husband to go away, and should not allow any person who has lost a husband or wife marry a second time. This is because husbands and wives join one another in the world before the grave. So ought to be *inu*.
 "X. well."

It is needless to remark, however, that the *inu* is a very simple and now fastidious creature.

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One day I happened to be addressing an audience on a certain subject, and in the illustration I was using there was a camel. This animal took the fancy of the people at once, and I found myself obliged, in order to satisfy the demands of my audience, to leave the matter I was speaking on and confine myself to the camel alone. There is plenty to tell about the camel, and people almost in that wonderful creature. In fact, there seem to be more words connected with the camel and its anatomy and powers of endurance than some of the people can believe. The wonderful adaptation of their feet for walking on the soft and yielding sand; the harmony of tongue and mouth, owing to which they are able to eat hard and prickly food; the means by which they can store up and carry water for future use; how lives have been saved by killing these animals and taking the water; the use of the hump in repairing the car-

A PARABLE OF THE OLD MEN AND THE YOUNG

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Inn-keeper : What have you there ?

Ainu : As you see, merely half a hare.

Inn-keeper : What are you doing with it ?

Ainu : Skinning it for my supper.

Inn-keeper : How is it you have only got half a hare ?

Ainu : My master shot it.

Inn-keeper : How ?

Ainu : By aiming at it with his gun and pulling the trigger.

Inn-keeper : But how did he shoot half only ?

Ainu : Well, it happened like this. Hares, as you know, are among the swiftest running animals in creation, and this one was the fleetest of the fleet. My master too is a splendid shot ;

among men of the gun he takes the deadliest aim.

Inn-keeper : *Hai. Doshita ?* Yes ! Yes ! How ?

Ainu : Thus : you see there were two very clever people, the hare and my master—one clever at shooting, and the other at running away. It was therefore impossible for master to miss the hare, and equally impossible that the hare should not run away. So, as you see, half was shot, half escaped. In short the other half of the hare ran away on four legs though you see two here.

Inn-keeper : *Uso da !* It's a lie !

Such childlike docility and simplicity were altogether too much for that inn-keeper ; he smiled, called the Ainu a *chikusho*, "beast," and left.

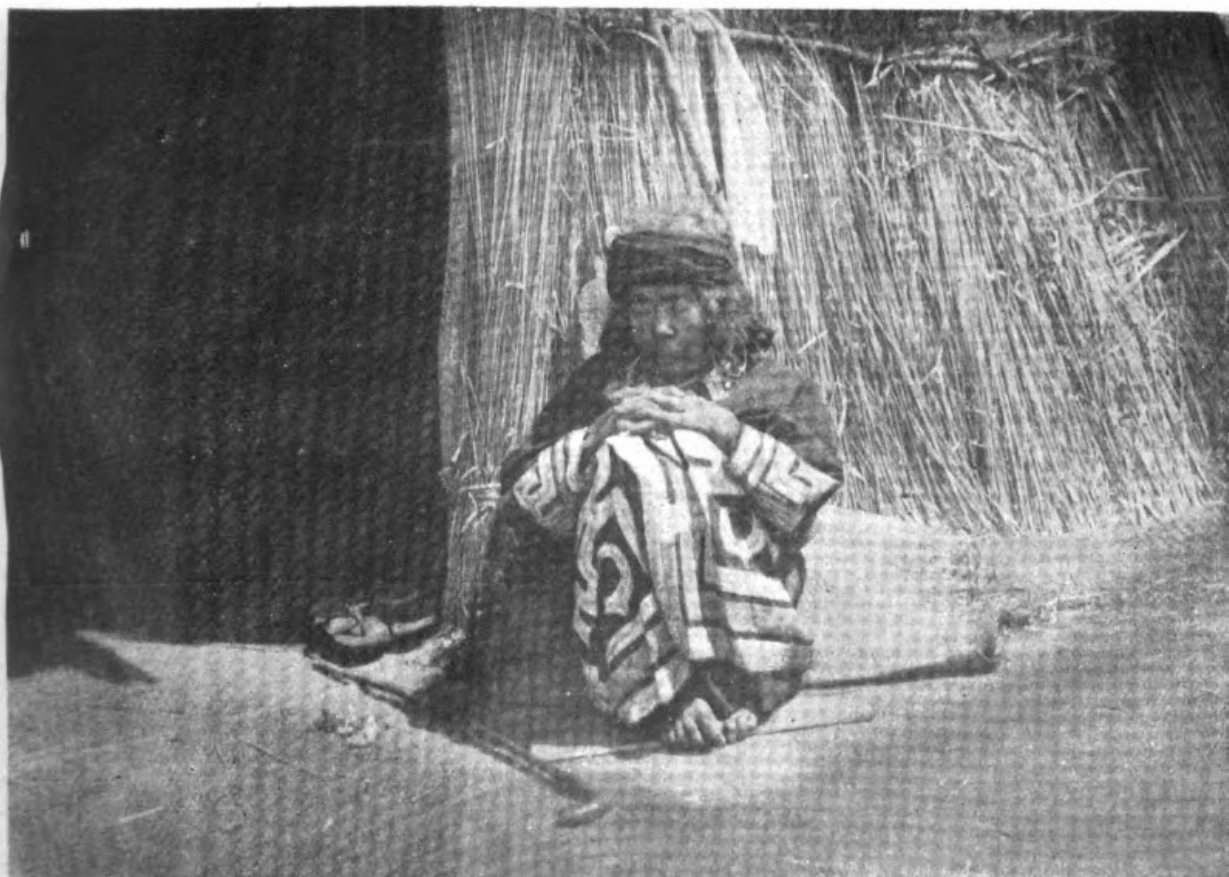
A PARABLE OF THE OLD MEN AND THE YOUNG

So Abram rose, and clave the wood, and went,
And took the fire with him, and a knife.
And as they sojourned both of them together,
Isaac the first-born spake and said, My Father,
Behold the preparations, fire and iron ;
But where the lamb for this burnt-offering ?
Then Abram bound the youth with belts and straps,
And builded parapets and trenches there,
And stretchèd forth the knife to slay his son.
When lo ! an angel called him out of heaven,
Saying, Lay not thy hand upon the lad,
Neither do anything to him. Behold,
A ram caught in a thicket by its horns :
Offer the Ram of Pride instead of him.
But the old man would not so, but slew his son. . . .

— *Wilfred Owen*



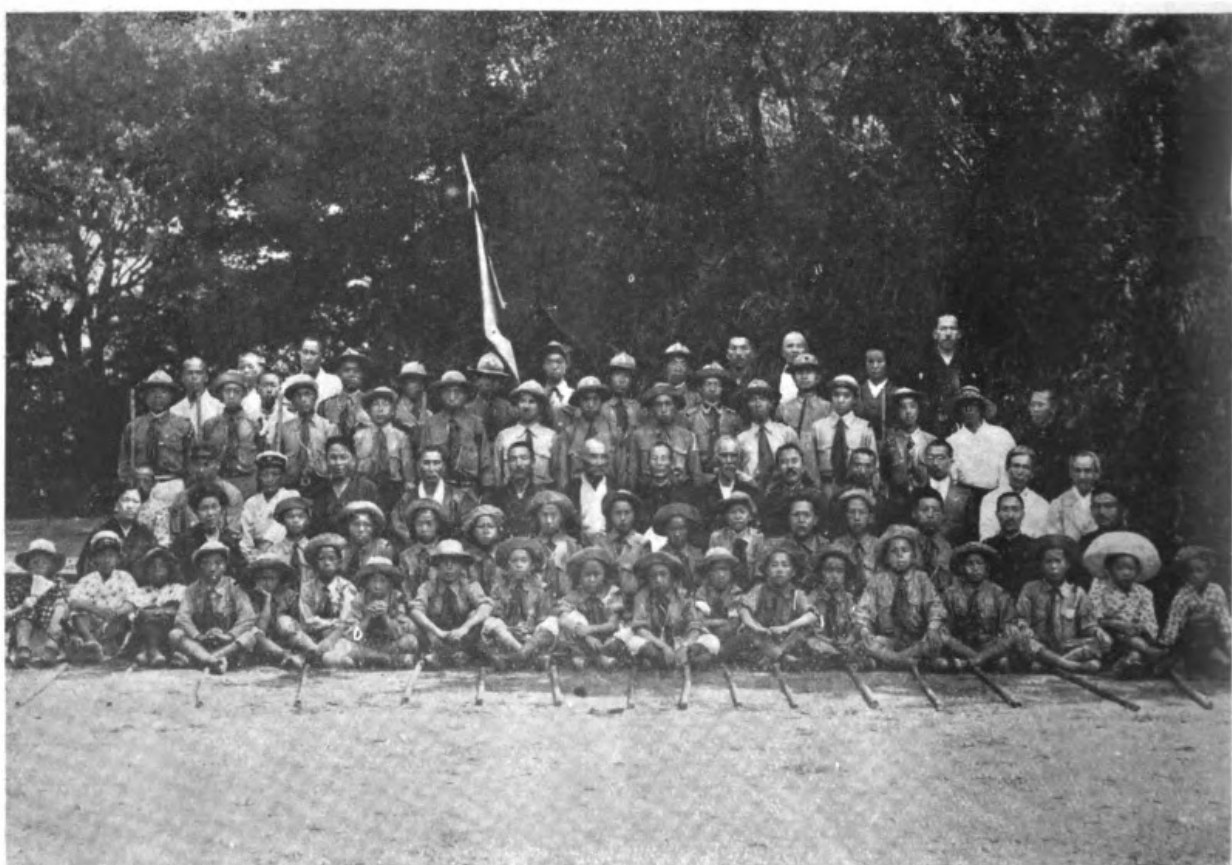
AN ORDINARY AINU HUT



AN OCTOGENARIAN WOMAN



DR. J. N. MILLS WHOSE ARTICLE AP-
PEARED IN THE JULY-AUG. NUMBER
(Photo By Mrs. Mills)



BOY SCOUTS AND OFFICERS OF SALVATION ARMY TAKEN IN KAMAKURA

WHAT AMERICA THINKS OF JAPANESE IMMIGRANTS IN HAWAII AND CALIFORNIA

I

LIGHT ON THE JAPANESE QUESTION

By HENRY WALSWORTH KINNEY

FORMERLY SUPERINTENDENT OF PUBLIC INSTRUCTION, HAWAII

(FROM THE ATLANTIC MONTHLY)

A FEW months ago two emeritus professors of great universities in the United States visited Japan, at the same time and under much the same circumstances, both being members of 'missions' which had gone to study conditions and to assist in furthering friendly relations between the United States and the Land of the Chrysanthemum. On their return, one, an Easterner, stated that within twenty years Japan will become one of the world's great democracies; and democracy, at least as far as the Orient is concerned, is entirely a Western idea. The other, a Westerner, said emphatically, 'The two civilizations can never mingle. The Japanese cannot and will not understand our civilization.'

In questions of race, prejudice and a tendency to form conclusions from incomplete data are probably more conspicuous than in almost any other inquiry. This is true even in cases where length of the period of contact between the white and some other race and the presence of a large number of members of the latter make possible accurate

deductions from established facts, as, for instance, in the case of the North American negro. In considering the case of Asiatics, where contact is comparatively uncommon and where the history of such contact is of but short duration, the conclusions reached as to the desirability or non-desirability of the races from the other side of the Pacific have often been determined practically entirely by fear of the economic effect of the presence in large numbers of these people in the United States, rather than by—and often to the entire exclusion of—consideration of their inherent merits or defects, and, more particularly, of their capacity for absorption of American civilization and ideals, and the consequent disappearance of the low living standards which form the principal basis of apprehension on economic grounds.

This is particularly well illustrated in the extreme West—probably the only part of the Union where dislike of the Oriental has become virulent. Originally directed against the Chinese, this feeling was transferred to the Japanese

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In questions of race, religion and a tendency to form conclusions from incomplete data are probably more conspicuous than in almost any other inquiry. This is true even in cases where the length of the period of contact between the white and some other race and the presence of a large number of members of the latter make possible accurate

is, however, offered by the Territory of Hawaii, where the various races live side by side in proportions and numbers sufficient to provide excellent conditions for 'melting pot' experimentation, and because an honest attempt has been made there to solve the race question by blending into one solid American community a heterogeneous mass of people of various races and nationalities. These include Polynesians, Japanese, Chinese, Koreans, Filipinos, and Europeans—particularly Portuguese and Spaniards—the latter being a comparatively small, but decidedly influential, group of Americans. The fact that in Hawaii the color-line is drawn far less rigidly than in any other community, giving the individual an opportunity to advance almost entirely on his personal merits and capacity, unhindered by race prejudice, tends to the results of the efforts made in Hawaii a peculiar value. Briefly, if a group of any race or nationality cannot in Hawaii demonstrate its capacity for American citizenship, its case may well be considered hopeless as there it meets with every opportunity for expressing its potentialities. If on the other hand it makes in Hawaii a satisfactory showing, this may be taken as proof that it can develop this capacity elsewhere if fair and proper opportunity be afforded.

The mainland of the United States at present fails to offer favorable conditions for the solution of the question of Japanese capacity for American citizenship, as the Western States, where almost the whole of the Japanese population is found, are for economic and political reasons, openly hostile to the Japanese, who are forced to herd together, to unite for common protection and promo-

tion when these succeeded the former as what is considered a dangerous economic factor. Various steps were taken to exclude the Japanese, a workable solution being apparently found in the 'Gentlemen's Agreement', and we thus saw, during several decades, the rather anomalous condition wherein the United States on the one hand admitted with great freedom members of various European nations, many of whom were known to possess diverse undesirable traits, while on the other hand, every possible step was taken to exclude the law-abiding Japanese. The Japanese is industrious, frugal, ambitious and desirous of developing land where he may establish himself and raise a family, all these being characteristics which are ordinarily considered important desiderata for citizenship; but they have, in his case, been the very points which have militated against him. While every means is employed to induce European immigrants to become American citizens as rapidly as possible, the gain of such citizenship by American-born Japanese is regarded with repugnance and distrust.

This feeling against allowing the Japanese to enjoy the privileges which have been so cordially extended to other nationals, has been given expression in two allegations, one based on purely economic grounds and the other on the belief that he is not, because of racial and national characteristics, capable of absorbing American ideals and standards. Of these the first is the easier to deal with, as data are closer at hand, and the subject is far more tangible than the second point, where circumstances have not often been such as to permit a comparative and impartial judgment.

For ideal opportunity for investigation

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tion of common interests. It is impossible to decide in such circumstances whether they are capable of being assimilated and of intermingling with the rest of the people forming the American nation. The fact that they are at present gregarious in communities of their own, that they have not intermarried with persons of other blood, and have not formed a more integral part of the community life, may indicate that they are incapable of absorption: but, again, it may not—for they have never had a chance to do so.

Hawaii, however, is a country sufficiently small to render a survey comparatively easy, and yet possessing a mixture of racial and national ingredients sufficiently large to produce results on a collective basis. In other words, in Hawaii may be seen a laboratory experiment in racial blending and in the development of rising generations of most variegated parentage toward American ideals and citizenship. This seems to offer the only opportunity to secure reliable data.

The Hawaiian racial experiment began under peculiarly felicitous conditions, which undoubtedly have influenced its entire subsequent history. The Hawaiians, a Polynesian people, not abundantly civilized, although strongly developed along certain lines, had reached the point where they had tired of the arbitrary and often senseless restrictions of their *tabu* system, and were therefore in a most receptive state when the American missionaries established themselves among them about a century ago. Among these missionaries were several rather remarkable men, products of the best New England civilization of the day, who, partly, no doubt, because the

natives were in absolute control, but mainly because of the superior qualities of the Hawaiians, undertook to lead them in the direction of Anglo-Saxon civilization on a basis of racial equality. The natives were extremely receptive, and their honesty, kindliness, generosity, and entire lack of viciousness—though they have certain weaknesses—led to a common community life between the two races, in which the color-line was virtually non-existent. The peculiar circumstance that the missionaries and their descendants, still imbued with the spirit of their fathers, became the secular powers of the land, contributed to the continuance of the relations established in the early days, and this condition has remained practically unchanged; though in late years a large influx of newcomers, especially military forces, unacquainted with the traditions and established point of view in the Islands, has tended to some extent to influence the old, ideal relations.

As the Islands developed industrially, especially with the growth of the sugar plantations, it became necessary to import labor from abroad. The first laborers imported were South Sea Islanders; but as these people have almost entirely disappeared, having been sent home when their contracts expired, they need not be considered here.

Later, the planters went further afield for contract labor, and great numbers of Chinese, Portuguese, Japanese, Koreans, Porto Ricans, Spaniards, and Filipinos were imported, in about the order named. The four last mentioned were resorted to only after annexation of Hawaii by the United States caused the application of the Exclusion Act, which prevented further importation of Chinese,

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and because it followed the path of the
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which followed but in fact in the
negotiation of Japanese peace.

for a second abdominal ultrasound. The following day, the patient was discharged on 10 mg of prednisone daily and 100 mg of aspirin daily. The patient was scheduled for a follow-up visit in 2 weeks.

[illegible]

connected with a city and a
 American, a large number of
 The 100th Anniversary of the
 United States

The first existing law, passed by the Legislature in 1845, required that all children of foreign birth, who were born in Hawaii, and could be educated by their parents as much as if they were born in the land and could turn their backs on direct to the King or Father.

The situation confronting it was particularly since the Hawaiian-born majority of Oahu had become sufficiently numerous to point very clearly to the day when it was bound to become a political factor of decided force, was therefore eager to show the nation and other such race to develop rapidly, or to attempt to blend the various ingredients into one harmonious fusion of elements. The latter course was chosen, it would seem to me that any choice was essential at all; for the development of the problem was so

while the 'Gentlemen's Agreement' which followed put an end to the importation of Japanese laborers.

The Hawaiian Islands have, as a result, a population estimated in the Governor's report for 1919 as follows:—

Hawaiian	...	...	...	22,600
Part Hawaiian	...	...	...	16,660
Portuguese	...	...	...	25,000
Spaniards	...	...	...	2,400
Porto Ricans	...	...	...	5,400
Other Caucasians	...	...	...	31,000
Chinese	...	...	...	22,800
Japanese	...	...	...	110,000
Filipinos	...	...	...	22,000
All others	...	...	...	5,800
				<hr/>
Total	...	...	...	263,660

The 'Other Caucasians' are mainly Americans, a large number of whom are connected with military and naval establishments.

Under existing laws, some of the immigrants included in the above tabulation have a right to American citizenship when they possess the usual qualifications therefor; the children of all of them, when born in Hawaii, are legally Americans by birth, quite as much as if they were born in Boston and could trace their descent direct to the Pilgrim Fathers.

The alternative confronting Hawaii, particularly since the Hawaiian-born progeny of Oriental races became sufficiently numerous to point very clearly to the day when it was bound to become a political factor of decided force, was, therefore, either to draw the race-line and suffer each race to develop separately, or to attempt to blend the various ingredients into one harmonious American citizenry. The latter course was chosen, if, indeed, it can be said that any choice was exercised at all; for the development of the problem was so

gradual that at no particular time did those in control find themselves confronted with the necessity of providing an immediate solution. It was inevitable that this course should be followed; first, because it was the natural course, after the color-line had been ignored in many years of intercourse with the Hawaiians; second, because it followed the path of least resistance, as the presence of the Asiatics not only did not create any serious economic question, except in isolated cases, but on the contrary, solved the labor question, which was soluble only through their presence; for, in spite of much theorizing to the contrary, bitter experience has amply demonstrated to the Hawaiian planters that the white man absolutely will not work on the plantations; and third, because, if the races were allowed to develop, each along its own lines, apart from the other constituent parts of the community, an utterly impossible political situation would result within a few years, when the Hawaiian-born Japanese, Chinese, Koreans, and others would naturally form political groups of their own, contending with the Hawaiian white population for control.

Leaving out of the question all ethical, moral, and altruistic considerations, Hawaii had no alternative and the Islands embarked vigorously and wholeheartedly on their great inter-racial, international mixing experiment. While some other countries have populations as variegated as has Hawaii, no one of them has by force of circumstances been led to try deliberately to melt them together as Hawaii is trying to do: and consequently the world will do well to consider the results of this great human experiment, as it may obtain from them

data applicable to the large racial problems which now confront it, and which will become more and more urgent as the populous countries of Asia develop and with increasing insistence demand the right of equality and the right to spread over the earth.

II

The most potent factor militating against the success of the Hawaiian experiment was, and is still to a great extent, the tendency to group members of each race and nationality by themselves. Thus the big plantations have Japanese, Chinese, Korean, Portuguese, Spanish and Filipino camps, each of which is, in fact, a small Japan, China, Spain, and so forth. Here the language of the home country is heard, almost to the exclusion of English. Newspapers are published in these various languages, and private schools, attended by the children before and after the sessions of the public schools, especially in the case of the Japanese, also tend to retard the process of Americanization.

It is generally admitted that the most important step toward Americanization of the child of alien parentage is to get him to speak and think in English; and as a consequence, the greater share of the burden falls on the public schools. In these schools the absence of racial or national lines is remarkable. Children of various races mingle, with the most perfect unconsciousness of racial differences. The common language—English—and common loyalty to the American flag, which is strongly emphasized throughout the curriculum, weld them into an organic school community, the influence whereof will be felt, and is already being seen, when they graduate into adult life.

Thus, the situation as it now stands represents the efforts of the public schools to form growing generations into a common American whole, in spite of the difficulties offered by camp community life, diversity of religions, and language schools, the last factor being important chiefly in the case of the Japanese.

In view of the prominence which the Japanese question has recently assumed, it may be well to give particular attention to the phase of the Hawaiian experiment which involves that people, bringing the other races and nationalities into the discussion mainly for purposes of comparison. Briefly, to how great a degree has the Japanese in Hawaii shown himself to be assimilable, mentally, morally, and politically?

Hawaii's experience has shown that the Japanese, educated in the public schools, eagerly grasps American ideals and standards. The language handicap is rapidly being removed. Where formerly the great task of the public schools was to compel the Japanese to speak English, teachers in Japanese language-schools have often complained to me that they had difficulty in making their pupils refrain from speaking English while on their premises. It must be remembered that the Japanese child is compelled by law to attend the public schools, and that he attends the Japanese language-schools in addition. However, he goes to the latter mainly because he is compelled to do so by his parents, who are, in their turn, often persuaded by priests of their own temples and shrines.

Japanese children at play, outside the school, employ English as often as not. They have a tendency to feel that knowledge of English and absorption of

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Hawaii's experience has shown that the Japanese, educated in the public schools, rapidly acquire American habits and standards. The language barrier for is rapidly being removed. Where formerly the great task of the public schools was to compel the Japanese to speak English, now in Japanese language schools there often compelled to me that they had difficulty in making their English reading from English. English while on the ground. It must be remembered that the Japanese child is compelled by law to attend the public schools and that he attends the Japanese language schools in addition. However, he goes to the latter only because he is compelled to do so by his parents who are in turn often persuaded by a sense of honor and tradition. The Japanese child may at first, outside the school, speak English as often as not. They have a tendency to feel that knowledge of English and absorption of

data applicable to the large racial problems which now confront it, and which will become more and more urgent as the populous countries of Asia develop and with it rising nations demand the right of equality and the right to speak over the world.

II

The most potent factor militating against the success of the Hawaiian experiment was and is still to a great extent, the tendency to group members of each race and nationality by themselves. Thus the big nations have Japanese, Chinese, Koreans, Portuguese, Spanish and Filipino groups each of which is in fact a small Japan, China, Spain, and so forth. It is the tendency of the home country to insist almost to the exclusion of English. These papers are published in these various languages and sent to schools attended by the children before and after the session of the public schools, especially in the case of the Japanese, also tend to retard the process of Americanization.

It is generally admitted that the most important step toward Americanization of the child is to get him to speak English; and that the more the greater share of the instruction on the public schools in these schools the element of racial or national difference is minimized. Children of various races brought from the most backward unconsciousness of tribal customs. The common language—English—and common loyalty to the American flag, which is strongly emphasized through all the curriculum, would form the basis of school community. The influence of the school will be felt and is already being felt in the tendency to the adoption of

Western civilization place them on a plane higher than that occupied by their parents, and to give the 'poor old Japanese' who lack these advantages, these children regard their American friends as a superior to that of Japan, as is but natural in view of the advantages which they see that it gives them. Japanese desire for knowledge, which is an outstanding trait, sends them greatly; a child of six pursues his studies with the intensity of an American youth working his way through college; and the constant struggle of the public schools is not to compel the Japanese to attend but to keep out youngsters below school age who resort to all means of subterfuge in order to gain entrance. This character is largely overruled by the habits of language which parents, the Japanese pupils, especially, during their early years of school; and when they reach the upper grades they often excel to such a degree that pupils occasionally find themselves faced by the perplexing situation of having the vocabulary of all Japanese—perhaps because it is obviously desirable to have such books distributed more or less evenly among the different classes.

That the task of the public schools would be easier if the languageschools did not exist is indubitable, although the contention that learning two languages is too great a burden on the children is of course, at best, childish. Being the ideal state for absorption of foreign languages, further more, the languageschools in Hawaii have demonstrated the ability of the children that they are capable of.

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Western civilization place them on a plane higher than that occupied by their parents, and to pity the 'poor old Japanese' who lacks these advantages. These children regard their American civilization as superior to that of Japan, as is but natural in view of the advantages which they see that it gives them. Intense desire for knowledge, which is an outstanding trait, assists them greatly; a child of six pursues his studies with the intensity of an American youth working his way through college; and the constant struggle of the public schools is, not to compel the Japanese to attend, but to keep out youngsters below school-age who resort to all manner of subterfuge in order to gain entrance. This characteristic largely overcomes the handicap of language which confronts the Japanese pupils, especially during their early years of school; and when they reach the upper grades, they often excel to such a degree that principals occasionally find themselves faced by the perplexing situation of having the valedictorians all Japanese—perplexing because it is obviously desirable to have such honors distributed more or less evenly among the different races.

That the task of the public schools would be easier if the language-schools did not exist is indubitable, although the contention that learning two languages is too great a burden on the children is, of course, absurd, childhood being the ideal state for absorption of foreign tongues. Furthermore, the language-schools in Hawaii have demonstrated the fallacy of the accusation that they are hotbeds of 'Japanism' and 'Mikadoism'; and a federal survey of Hawaiian schools made in the spring of 1920 reported to this effect, though recommending, for other

reasons, that they be done away with. They will, however, disappear within a few years, as it is certain that the children following the present school generation will never be sent to them by their parents, who have become convinced of the superior usefulness of American education. This is admitted by the Buddhist priests, who conduct the majority of the language-schools,—which are maintained largely for the purpose of teaching the Japanese language, history, geography, and so forth,—but who have shown a remarkable willingness to adopt suggestions which may lead their pupils toward American citizenship. Thus, when, some years ago, I suggested to the Japanese consul-general in Hawaii that their text-books be revised so as to include American rather than Japanese subject-matter, this course was immediately followed; and while the Japanese characters, of course, were retained, the Stars and Stripes supplanted the illustration of the Sunrise Flag, George Washington replaced some Japanese national hero, and while many Japanese fables and stories remain, they are well mixed with good American matter. The fact that, when the change was opposed by some old-fashioned parents and other reactionaries, the consul-general held a series of meetings at which he explained the benefits to be derived and the importance of absorption by the children of American ideals, illustrates the attitude of the Japanese government, of which more will be said later.

It should not be forgotten that these schools perform an important function by assisting in the production of a class of young American citizens capable of speaking both English and Japanese,

who may be of invaluable service in the great work of bringing the United States and Japan closer together, commercially, politically, and otherwise. The crying need of Americans capable of speaking Japanese is keenly felt in commercial and diplomatic circles, and will be felt even more as intercourse between the two nations expands.

The question of the moral capacity of the Japanese for American citizenship involves to some extent the point whether morals different from ours are of necessity bad; but, as a matter of fact, the belief that the morals of Japan differ greatly from those of the United States is largely unfounded. Japanese frequently say, 'Our girls—at least, in some classes—may be rather free before marriage, but after marriage they are very strict. American girls are very strict before marriage, but after that—!' Such sweeping statements are, of course, without value in themselves; but they are cited as a suggestion that, if the Japanese have such an idea of our morals, it is likely that the ideas of Americans in regard to Japan are equally unreliable. The Japanese youth is singularly clean from pornographic and similar tendencies—undoubtedly more so than our own, as with them sexual matters are not enveloped in mystery, but are regarded like any other phase of natural life. The point is partly proved by the entire absence, on walls and similar places in Japan, of the crude indecencies by which our youths so often express a prurient state of mind. The average white child is in less danger of moral contamination in association with Japanese than is the Japanese child in association with whites; and the chief difference in adult life is that the Japanese

does more or less openly that which with us is done under cover. During the five years I was in charge of the public schools of Hawaii, I had a rather exceptional opportunity to observe the morals of a large body of teachers, including whites, Hawaiians, Japanese, and Chinese, with the result that I was forced to the conclusion that, when persons of similar classes live under similar conditions, those of alien races do not suffer in comparison, in point of morals, with the whites.

How deep does Americanization of Hawaiian-born American citizens of Japanese parentage go? This question was largely answered by the response made by them during the war, when they eagerly sought to enlist, and when the number of those who waived exemption was, I believe, greater than that of citizens of American parentage. Would they fight against Japan? I will quote the answer of one of the most brilliant of Japan's younger diplomats, who has lived for many years in the United States and is exceedingly familiar with conditions there.

'American citizens of Japanese parentage would, in the extreme case of war, fight for the United States against Japan, and I, for one, would respect them if they did and would despise them if, being American citizens, they should be traitors to their country by serving Japan as spies or otherwise; and this would be the general feeling in Japan. This point of view of ours is probably particularly strongly founded because we are not very far removed from the times of feudalism, and because of the custom of adoption which is so great a feature of Japanese life. Thus, not many years ago, when Japan was divided into clans,

does more or less openly that which with us is done under cover. During the five years I was in charge of the public schools of Hawaii, I had a rather exceptional opportunity to observe the morals of a large body of teachers, including whites, Hawaiians, Japanese, and Chinese; with the result that I was forced to the conclusion that, when persons of similar classes live under similar conditions, those of all races do not suffer in comparison in point of morals with the whites.

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'Amongst the citizens of Japanese parentage living in the United States, there is a strong feeling against war, fight in the United States against Japan, and I for one, would respect them if they did and would despise them if they did not. Being American citizens, they should be treated as such by the country by which they are citizens; and this would be the same if they were in Japan. This point of view of ours is probably expressed in a very strong manner in the time of war, but it is a point of view which is of permanent value. It is not in any way different from the point of view of the Japanese people, who are equally

who may be of invaluable service in the great work of bringing the United States and Japan closer together, commercially, politically, and otherwise. The crying need of Americans capable of speaking Japanese is keenly felt in commercial and diplomatic circles and will be felt even more as intercourse between the two nations expands.

The question of the moral capacity of the Japanese for American citizenship involves to some extent the point whether their morals different from ours are of necessity bad; but as a matter of fact, the belief that the morals of Japan differ greatly from those of the United States is largely unfounded. Japanese frequently say, 'Our girls--at least, in some classes--may be rather free before marriage, but after marriage they are very strict. American girls are very strict before marriage, but after that--' Such sweeping statements are, of course, without value in themselves; but they are cited as a suggestion that if the Japanese have such an idea of our morals, it is likely that the ideas of Americans in regard to Japan are equally untenable. The Japanese youth is singularly clean from pornographic and similar tendencies--undoubtedly more so than our own, as with them sexual matters are not enveloped in mystery, but are regarded like any other phase of natural life. The point is partly proved by the entire absence of walls and similar places in Japan, of the crude indecencies by which our youths so often express a primitive state of mind. The average white child is in a danger of moral contamination in association with Japanese than is the Japanese child in association with white Americans. The difference in adult life is that the Japanese

standards of living. As the great majority of Japanese in America are laborers, these remarks apply only to that class.

However, the condition described applies equally to white immigrants under similar circumstances, as to whose qualifications for American citizenship not the slightest question is raised. A good example is afforded by the Portuguese, who have been brought to Hawaii in large numbers. Placed, like the Japanese, in camps by themselves, they formed 'little Portugals' in various places. Some of them who have lived in the islands for more than thirty years have been found—in the courts, for instance—to be unable to speak or understand English; and until very recent years, intermarriage with other nationalities has been exceedingly rare.

Whether intermarriage between Japanese and whites, speaking generally, would be desirable at present is highly questionable. To those who on general principles oppose all racial intermarriage, may be pointed out the exceptionally fine results of the blending of Hawaiians and Chinese. The offspring of such unions are, almost without exception, superior in every way to the pure product of either race, as they inherit the best qualities of each. The mixture of Hawaiians and whites is ordinarily said to be less successful, and the general results lend color to this contention. This is due, however, not to any inherent physical or psychological condition, but to circumstances of environment. Where the Caucasian-Hawaiian union is composed of elements of the better class, the results are quite as good as those of unmixed marriages, proving that, by and large, environment

a man from one clan, if adopted into another, would unhesitatingly fight for his lord by adoption, even against his clansman by birth, if necessary; and history records many such cases. This spirit and point of view are probably not well understood in America, but they have undoubtedly a tremendous influence on the way in which Japanese regard their allegiance to their new country.

When to this is added the fact that young Americans of Japanese ancestry continually contrast their own superiorly attained by absorption of American education, ideals, and standards with the condition of their parents, who possess no such advantages, and the further fact that their interests and entire future lie in America, there can be little doubt that, while there may be exceptions, the American citizens of Japanese birth are and will be loyal.

III

One great argument against Japanese immigration is that the Japanese do not intermarry with other races. This is well founded so far as it concerns the past, as marriages between whites and Japanese have been so few as to be negligible. Whether the same condition will obtain in the future is an unsolvable question. That intermarriage has not been common is easily explained, as everything has militated against it. The Japanese have been herded into communities by themselves. The white girl who married a Japanese would in many cases be ostracized by her former associates; and on the other hand, the Japanese immigrant has seldom been in a financial position that would allow him to marry a white girl, as such a marriage would involve considerable expense because of her higher, or at least different,

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standards of living. As the great majority of Japanese in America are laborers, these remarks apply only to that class.

However, the condition described applies equally to white immigrants under similar circumstances, as to whose qualifications for American citizenship not the slightest question is raised. A good example is afforded by the Portuguese, who have been brought to Hawaii in large numbers. Placed, like the Japanese, in camps by themselves, they formed 'little Portugals' in various places. Some of them who have lived in the Islands for more than thirty years have been found—in the courts, for instance—to be unable to speak or understand English; and until very recent years, intermarriage with other nationalities has been exceedingly rare.

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is much more important than heredity in racial intermarriages.

The Hawaiians, being first on the ground, mingled freely with all races with which they came in contact. The other races, except the white, being hampered by the conditions inevitable with immigrants, mingled to a far less degree. Chinese men, however, married freely with Hawaiians, thus showing themselves to be more easily absorbable racially than the Japanese, who have not intermarried; but, for that matter, neither have the Portuguese. The fact that the Chinese were brought to Hawaii before the arrival of the Japanese and Portuguese offers a partial, but not a complete, explanation.

Neither Chinese nor Japanese have intermarried with whites as yet, except in a few cases. This may be explained by camp conditions, which prevent contact with Caucasians on the part of the immigrant; also by differences of language, and, principally, of course, by the social gap separating the immigrant laborer from the ruling-class white. Whether intermarriage will follow when the barrier of language is swept away, as is now being done, and when the Oriental works himself up to a position of financial and social equality with the whites, and consequently mingles more freely with them, remains to be seen. If this occurs, it will begin, as is nearly always the case, with marriages of Oriental girls with white men, partly because the feeling against the white man who marries outside of his race is less strong than that against the white girl who does so. The tendency on the part of Hawaiian-born Oriental girls to seek Caucasian husbands is already visible, expressions of such desire

on their part being not uncommon, owing largely to the circumstance that their American education leads them to prefer the position of equality given the wife of a Caucasian to the far more restricted status conferred by marriage with an Oriental. This tendency is not unknown even in the Orient, and advertisements have appeared in newspapers in Japan and China wherein daughters of the land expressed a desire to marry white men.

It is thus plain that, while the past offers no evidence that the Oriental, particularly the Japanese, is assimilable through intermarriage, it offers no evidence that he is not, and the question can be answered only by the future. While the time for such marriages is not ripe, for financial and other reasons, it is rapidly becoming so. A prominent member of the Foreign Office staff in Tokyo said to me,—

'Contact of Japanese with the Western world is still so new that conditions are not generally favorable to racial intermarriages; for though we are all of the same human stock, we must have separated soon after Adam's day. Such marriages may begin well enough when love and passion rule; but when the different points of view of the parties, and sentiments having their roots in long-dead generations and likely to produce unfavorable results, begin to gain prominence, I do not think that the time is ripe for such marriages.'

These remarks apply, however, to marriages between whites and Japanese who have been educated in Japan, and they therefore lose much of their force when applied to Japanese brought up according to American ideas. It is interesting to note that the official quoted

on their part being not uncommon, owing largely to the circumstance that their American education leads them to prefer the quality of equality given the wife of a Chinaman to the far more restricted status conferred by marriage with an Oriental. This tendency is not unknown even in the Orient, and advertisements have appeared in newspapers in Japan and China wherein daughters of the land expressed a desire to marry white men.

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'Contact of Japanese with the West can only be a matter of time. The conditions are not generally favorable to racial intermarriage; but though we are all of the same human stock, we must have a period of adjustment. Such a period may begin well enough when the social and political roles of the two races are different, but when the different points of view of the parties and conditions leading to the production of the same result begin to produce uniformity, it is a matter of time before intermarriage begins to gain prominence. I think that the time is approaching.'

There is no doubt, however, that to the Japanese mind, the Japanese who have been educated in Japan and who have been brought up in the Japanese environment, are not likely to be assimilated by the American environment. It is

is much more important than hereditarily in racial intermarriages.

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Neither Chinese nor Japanese have intermarried with whites as yet, except in a few cases. This may be explained by camp conditions, which prevent contact with Caucasians on the part of the immigrant; also by differences of language and, finally, of custom. The Chinese and Japanese, being the last to come to Hawaii, have had the least opportunity to become acquainted with the white race. It is now being noted, and when the Oriental works himself up to a position of equality with the white race, and consequently intermarriage with them, remains to be seen. If it occurs it will begin as is nearly always the case with the marriage of Oriental girls with white men, partly because the latter regard the white man who marries outside of his race as a man who is not of his race, and who is not to be regarded as a white man. The tendency on the part of the Oriental to marry white girls to secure Caucasian blood is already visible, especially in such cases

less cost than the white, have increased in price to such an extent that this advantage has largely disappeared. Twenty years ago, Jap. male laborers in Hawaii often saved one-half of their monthly wage of \$12.50. To day men earning many times as much save little or nothing. Even in Japan the low living standard is disappearing as a result of the country's prosperity. Before we get through with the formidable task as to how to combat the Oriental low living-standard menace, the core of the argument will have appeared.

VI

The question of the Japanese immigration question would be complete without reference to the attitude of the Japanese themselves toward it—and particularly that of the government—especially since their insistence on the right to free immigration has—quite naturally—it must be admitted—given rise to the mistaken belief that Japan, with an ever-increasing population crowding her small area, is eager to send her surplus millions to our shores. As a matter of fact, Japan does not desire large emigration of her people to distant countries, but with the policy that is her predominant national characteristic, she resents having her citizens discriminated against, and no amount of argument that such discrimination is economic, not racial, will satisfy her.

Why try to deceive us with such a flimsy subterfuge? says the Japanese. The American has a low standard of living. He works in California for a few dollars less than those paid Japanese. He is therefore more of an economic menace than we are; yet he is not excluded. He lives, and admits that

agrees with several other Japanese of world-wide experience, that in case of marriage between (Chinese) women and Japanese men, those with women of Continental Europe, as French and Germans, have been, and are more likely to be successful than those with Anglo-Americans, as the latter demand a freedom of personal expression and an independence not required in nearly so great a degree by their continental sisters, who in this respect conform more to Japanese standards.

The various objections mentioned have, however, frequently been made in order to strengthen the principal reason for opposition, namely, the fear of economic competition. This does not seem to be particularly well founded so far as present conditions are concerned, under which the Japanese, in more or less inferior occupations, generally perform tasks that the American-born will not touch. The possibilities of the future, however, offer better material for argument, as it is certain that young Japanese with American education will not be content with the humble occupations of their parents, but will try to rise to fill the higher positions in life for which their higher qualifications fit them. But there is small likelihood that such competition will become a real danger, that that offered by any other class of immigrant stock, even despite the well known American feeling against the obnoxious Japanese argument. Labor did, and does, not doubt, maintain life on a plane on which a white man would starve; but as the earning power grows, his spending propensity increases. But a more serious source of danger which formerly, because of their despises, caused him to live at such

agrees with several other Japanese of world-wide experience, that in cases of marriage between Caucasian women and Japanese men, those with women of Continental Europe, as French and Germans, have been, and are more likely to be successful than those with Anglo-Saxons, as the latter demand a freedom of personal expression and an independence not required in nearly so great a degree by their continental sisters, who in this respect conform more to Japanese standards.

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less cost than the white, have increased in price to such an extent that this advantage has largely disappeared. Twenty years ago, Japanese laborers in Hawaii often saved one-half of their monthly wage of \$13.50. To-day men earning many times as much save little or nothing. Even in Japan the low living standard is disappearing as a result of the country's war-prosperity. Before we get through with the interminable discussion as to how to combat the Oriental low-living-standard menace, the cause of the argument will have disappeared.

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'Why try to deceive us with such a flimsy subterfuge?' says the Japanese. 'The Mexican has a low standard of living. He works in California for wages lower than those paid Japanese. He is therefore more of an economic menace than we are; yet he is not excluded. Be fair, and admit that

race-prejudice is your reason. Then we have a solid basis for argument.'

The Japanese desire American-born Japanese to become American citizens, for they wish to demonstrate to the world their capacity for Western civilization. But, while they resent exclusion, or anything savoring thereof, as tending to lower Japan's standing in the family of nations, the Japanese government, even though the laborers prefer the greater opportunities offered by the United States and similar countries, will do all in its power, for very good reasons, to turn the tide of emigration westward, and not eastward. The reasons are simple and convincing. They are set forth tersely by the Foreign Office official already quoted.

'Japan is too densely populated,' he says. 'Ordinary statistics showing population per square mile are misleading, as Japan's area is largely mountainous and a large part of it has, therefore, no economic value. We must look to the proportion of population in the arable area alone. Japan may, however, be able to look after her population, even in spite of its growth, by changing from an agricultural to an industrial country. Thus the solution of the problem of relieving the density of the population may be postponed, at least for some time; but what we must have, and what we will fight for, if necessary, is access to the world's great raw-material supplies for consumption by our factories.'

'Japan is interested in keeping her man-power concentrated. Only thus can she remain strong; and the government for that reason favors, not emigration to the United States, Canada, or Australia, but having Japanese settle in

Korea and Manchuria. It is true that this is not so popular with our emigrating classes, and that, by relying on individual emigration, we shall not make much headway. But by the promotion of settlement in groups, we shall make more progress, and gradually, as the number of Japanese in Korea and Manchuria increases, the problem will become simpler.'

A few weeks ago I had an opportunity to ask Premier Hara, who for more than two years has guided the Japanese ship of state with a firm hand, 'what he thought of the Japanese capacity for American citizenship.

'When I was abroad ten years ago, I visited Canada and the United States and saw many Japanese communities there,' said Mr. Hara. 'I observed that the Japanese were rather proud of assimilating Western ideas and institutions, instead of retaining their own habits of thought and customs.

'To the superficial observer it may seem that they wish to cling to their own habits and ideas, as there are many schools where the Japanese language is taught, and newspapers are published in that language. This has led some superficial observers to remark that Japanese abroad wish to retain their own nationality; but they are, in fact, very proud of being Americanized.'

'Japanese generally regard Americanization of Japanese born in America as the rational thing,' said one of Japan's foremost publicists in answer to the same question. 'Of course, some chauvinists still oppose it and are inclined to look upon those Japanese who hold American citizenship as faithless to Japan; but this feeling has been disappearing rapidly in recent years.'

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II

THE FAIR PRIDE OF JAPAN

BY JAMES D. PHELAN

FORMER UNITED STATES SENATOR FROM CALIFORNIA

FROM THE ATLANTIC MONTHLY

ANYONE who has read Isthmian Standard and Madison Grant, whose books graphically describe 'the rising tide of color,' and who show historically the constant pressure of Asiatic populations upon Caucasian civilization, must regard the Japanese question in a much broader, more humanitarian and patriotic light than does your contributor, Henry W. Kinney, in the December Atlantic. Mr. Kinney feels qualified, by virtue of his former residence and activities in the Hawaiian Islands, to pronounce the serious judgment,—by implication, at any rate,—that Asiatics are not harmful to American communities and are potentially assimilable, both by intermarriage and by education, with the Caucasian race; and that the process of Americanization will be only a matter of time. Mr. Kinney says that the objections expressed themselves in hearings before

to the Japanese are twofold: 'one based on purely economic grounds, and the other on the belief that the [the Japanese] is not because of racial and national characteristics, capable of absorbing American ideals and standards.' He adds: "An ideal opportunity for investigation is, however, afforded by the Territory of Hawaii, where the various races live side by side." He practically rests his case upon Hawaii, because he says that 'if a group of any race or nationality cannot in Hawaii demonstrate its capacity for American citizenship, its case may well be considered hopeless.' In 1916, I visited the Hawaiian Islands and had some opportunities for study and observation. I have supplemented my information by intimate conversations with representative citizens of Hawaii, who have visited Washington and have expressed themselves in hearings before

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In 1916, I visited the Hawaiian Islands and had some opportunities for study and observation. I have supplemented my information by intimate conversations with representative citizens of Hawaii, who have visited Washington and have expressed themselves in hearings before

the committees of Congress. One gentleman, in whose judgment I have great confidence and who has had abundant opportunities for observation, told me that, when Mr. Kinney left Hawaii for Japan, there was apparently no 'Japanese question' in Hawaii. There is one now, and it is not complicated with the ownership of land, as in California. The Japanese question in Hawaii grows out of the preponderance of this nationality in the Islands, not out of their absorption of the soil. The Japanese in Hawaii form approximately 44 per cent. of the population, and they are increasing so rapidly that, within a short time, citizens of Japanese parentage will be in a position to control the electorate. They take citizenship under the Federal Constitution. Whether such a condition is to be viewed with alarm would seem, in Mr. Kinney's opinion, to depend upon whether these Japanese-American citizens are being assimilated and are growing up with traditional American ideals.

The Japanese began migrating to Hawaii in 1885. During all this time Hawaii has maintained a compulsory school-system modeled upon the American system. If there is any evidence of the Japanese having become Americanized, it is yet to be discovered. They do not associate with white people to any extent, nor do the white people show any disposition to associate with them.

Even where Japanese children have been brought up under American influences and have been educated in American schools and colleges, there is no close association between them.

Some of the factors against the Americanization of the Japanese—if such a thing is possible under any conditions—have been the maintenance, by the Japan-

ese, of their own schools and the support of religious organizations and Japanese vernacular newspapers. These schools, newspapers, and churches have exercised a most potent influence upon the Japanese, and they have always taught, written, and preached loyalty to Japan and reverence to her institutions and culture. All Japanese children attend the Japanese language-schools, which are conducted by Japanese teachers sent out from Japan. It is true that the legislature of Hawaii recently undertook partially to control these schools; but it failed. No legislation can control the teachings in the Japanese Buddhist churches. It is well known that the bishops of the Buddhist churches, or missions, are the personal representatives of the head priests of different sects in Japan. The Hongwanji Head Priest is a member of the Japanese royal family, and wields great power. The Hongwanji mission in Hawaii exercises a commanding influence upon the Japanese there; and it is said that the bishop is quite as important, in his own way, as the Japanese consul. It would be puerile to assert that the Hongwanji mission, or any other Buddhist institution in Hawaii, would teach anything but loyalty to Japan.

Mr. Kinney says that, while the past offers no evidence that the Japanese is assimilable through intermarriage, it offers no evidence that he is not, and the question can be answered only by the future. How many years does Mr. Kinney think necessary to prove that the Japanese are not assimilable through intermarriage, or education? Since 1885, the Japanese have been coming to Hawaii in large numbers. It is hardly accurate to say, as he does, that a great

use, of their own schools and the support of religious organizations and Japanese vernacular newspapers. These schools, newspapers, and churches have exercised a most potent influence upon the Japanese, and they have always taught, written, and preached loyalty to Japan and reverence to her institutions and culture. All Japanese children attend the Japanese language schools, which are conducted by Japanese teachers sent out from Japan. It is true that the legislature of Hawaii recently undertook partially to control these schools; but it failed. No legislation can control the teachings in the Japanese Buddhist churches. It is well known that the bishops of the Buddhist churches, or missions, are the personal representatives of the head priests of different sects in Japan. The Hon. Gwanji Head Priest is a member of the Japanese royal family, and wields great power. The Hongwanji mission in Hawaii exercises a commanding influence upon the Japanese there; and it is said that the bishop is quite as important in his own way, as the Japanese consul. It would be futile to assert that the Hon. Gwanji mission, or any other Buddhist institution in Hawaii, would teach anything but loyalty to Japan.

Mr. Kinney says that while the past offers no evidence that the Japanese is assimilated through intermarriage, it offers no evidence that he is not, and the question can be answered only by the future. How many years does Mr. Kinney think necessary to prove that the Japanese are not assimilable through intermarriage, or education? Since 1865, the Japanese have been coming to Hawaii in large numbers. It is hardly accurate to say, as he does, that a great

the committee of Congress. One gentleman, in whose judgment I have great confidence and who has had abundant opportunities for observation, told me that when Mr. Kinney left Hawaii for Japan, there was apparently no 'Japanese question' in Hawaii. There is one now, and it is not complicated with the ownership of land, as in California. The Japanese question in Hawaii grows out of the preponderance of this nationality in the Islands, not out of their absorption of the soil. The Japanese in Hawaii form approximately 44 per cent of the population, and they are increasing so rapidly that within a short time, citizens of Japanese parentage will be in a position to control the electorate. They take citizenship under the Federal Constitution. Whether such a condition is to be viewed with alarm would seem, in Mr. Kinney's opinion, to depend upon whether these Japanese-American citizens are being assimilated and are growing up with traditional American ideals.

The Japanese began migrating to Hawaii in 1885. During all this time Hawaii has maintained a compulsory school-system modeled upon the American system. If there is any evidence of the Japanese having become Americanized, it is yet to be discovered. They do not associate with white people to any extent, nor do the white people show any disposition to associate with them.

However, where Japanese children have been brought up under American influences and have been educated in American schools and colleges, there is no close association between them.

Some of the factors against the Americanization of the Japanese will and it is possible under any conditions to have been the maintenance of the Japanese

The first of these was made in 1901; and this and subsequent ones have nearly all been made by a man who is known throughout the United States as an economist and a skilled investigator, and who, because of residence in Hawaii for an extended period, was well qualified for the work.

In 1901 the report says:—

The Japanese, with his inherited reverence for the authority of his government, is not a free agent in the social or industrial world, and does not sever himself from the influence of his native rulers when he passes beyond the sphere of their political control. . . . Aside from their religion, patriotism alone is a potent influence in keeping the Japanese loyal to their own national institutions. They cooperate and make considerable sacrifices to maintain schools where their children can be taught in their mother-tongue, in accordance with the customs and beliefs of Japan. . . . European immigrants are assimilated into this American life as readily as in any other part of the Union.

Up to the present time the Asiatic has had only an economic value in the social equation. . . . In some respects they [the Japanese] might make desirable citizens, as they readily adopt occidental habits; but they do not amalgamate with Caucasians and are intensely alien in their sympathies, religions and customs.

In 1906, the report says:

There is no indication as yet that they [the Japanese] will amalgamate with Caucasians. In religion as well as in race they will differ totally and permanently from ourselves and retain their identity with another country.

And in 1916:—

They [the Japanese] maintain their national characteristics and traditions, and transmit them to their children born in Hawaii. . . . Assimilation is as yet on the surface, and has not touched their hearts.

proportion of them are plantation laborers. There are about 120,000 Japanese in Hawaii, not half of whom work on plantations or in the skilled or semi-skilled occupations. The others are engaged in all lines of business. And yet, how many marriages have there been between the Japanese and other races? It is safe to say that they can be counted on the fingers of both hands.

As to his statement that other races in Hawaii—notably the Portuguese—have not intermarried, the fact is that the Portuguese men and women have intermarried with every other nationality in Hawaii, with the exception of the Japanese and Chinese. As a matter of fact, Japanese men prefer women of their own race, and particularly those brought up in Japan, where a married woman has few rights of her own and where divorces may be granted almost for the asking. Japanese girls born in Hawaii complain bitterly that Japanese men send to Japan for their brides. Rather than marry a girl brought up with the possible taint of Americanism, the men prefer to take their brides unknown and unknown, but with the realization that they will be purely Japanese, and that they will be content to occupy the very subordinate position of a Japanese wife in her native country.

If other proof or evidence is needed that the Japanese in Hawaii have not become assimilated or Americanized, it is necessary only to refer to the reports of the United States Department of Labor since 1901. The Department is required to make periodical investigations and reports concerning the conditions of the labor classes in Hawaii.

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And in 1916;—

They [the Japanese] maintain their national characteristics and allegiance very stubbornly, and transmit them to their children born in Hawaii. Their Americanization is as yet on the surface, and it has not touched their hearts.

With regard to Mr. Kinney's comparison of the morals of the Japanese with those of the people of the United States, somewhat to the disadvantage of the latter, this much should be said: Whether Japanese suffer in comparison with whites in point of morals depends entirely upon whether you are considering the subject from the standpoint of occidental or oriental standards.

Among the Japanese, the girl is taught that obedience and loyalty, not chastity, are the supreme virtues, which must be preserved at the sacrifice of all other and lesser virtues. She is trained to believe that, for the good of the father or husband, she must be willing to meet any danger or endure any dishonor. Nothing belonging to her is of any importance compared with the good of her husband, her family, or her country. Japanese public opinion does not look upon professional prostitution with the repugnance that it inspires in Christian countries. The reason lies very largely in the fact that these women are seldom free agents, many of them being sold in childhood into this form of slavery. It is not by virtue of any Japanese influence that the condition of these people has been somewhat ameliorated; but it came about through the agitation of a Christian organization—the Salvation Army; and a law was passed making it less difficult for them to free themselves. Concubinage also is common in Japan.

The Yoshiwara and the concubinage systems may be highly moral in the eyes of Japanese. In whatever light we may view them, they certainly offer a sufficient explanation of the non-existence of marriages of Anglo-Saxon women with Japanese men. What American girl would tolerate the bringing into her

household of concubines, or face the possibility of her child being sold into slavery at the instance of the male parents. Yet such things happen.

Mr. Kinney asks, and then answers, the question: 'How deep does Americanization of Hawaiian-born American citizens of Japanese parentage go? This question was largely answered by the response made by them during the war, when they eagerly sought to enlist, and when the number of those who waived exemption was, I believe, greater than that of citizens of American parentage. . . . There can be little doubt that while there may be exceptions, the American citizens of Japanese birth are and will be loyal.'

That his statements are entirely unfounded can be shown from the records of the Selective Service Draft. The Japanese-American citizens had their option of enlisting or being drafted, as in the case of all other citizens. Before the draft they had the opportunity of joining the National Guard of Hawaii, which had more members in proportion to the population of that territory than the Guard of any American state; and it is well known that the number of Japanese in the National Guard was less than 25 per cent of the number of Filipinos, and the total of Filipinos in the Territory did not exceed 20,000. As to the waiving of the alienage exemption, the records of the Selective Service Draft completely refute Mr. Kinney's statement, and show that the Japanese did not to any considerable extent waive their exemption.

During the recent strike of Japanese plantation laborers, which the sugar planters of Hawaii and public opinion there branded as national or racial, the newspapers in Honolulu carried many

stories of the speeches and statements made by Japanese leaders who were men of education and intelligence. Some of them were American citizens by virtue of their birth. One of the editorials in the leading newspaper in Honolulu said :—

But as for those, the great majority, of Japanese who think they can come to an American territory and do as they please, flout American Institutions, show disrespect to the American flag, insolently affront the American citizenry, and make a mockery of the ideals and standards of life that we cherish, we have no patience with them. We have been entirely too tolerant of them, and as a result they have come to think we are afraid of them.

We are not afraid of them any more than the American Government is afraid of that of Japan. If they want to remain among us, it behooves them to respect, not only our laws, but our institutions and beliefs.

Honolulu citizens, during the recent strike, inserted in the Honolulu papers advertisements stating that among the methods adopted by the Japanese leaders to keep the strike alive were the following :—

The ostracism of Japanese who returned to work, and the publishing of their photographs and advertising their names here and in Japan. According to the advertisements these men will not be recognized hereafter as members of any social organization, and every member of the Japanese Federation is forbidden to have any relationship with them. Advertisements are printed in all the Japanese papers here, as well as in the laborer's home town in Japan. Inflammatory speeches made by the leaders. Wholesale condemnation of Americans and bitter denunciation of all things American. The older married men of the Japanese strikers have told the managers that it is the younger element of the Japanese—those born here into American citizenship—who are the most radical among the agitators.

The Honolulu papers during the crisis contained accounts of the speeches of some of the leaders, of which the following is an example. 'The Americans, in our eyes, are people of low and inferior sentiments. They are wild beasts, and we will show them that Japanism will always be successful in any attempt that we Japanese make.'

The recent occurrences in Hawaii have demonstrated beyond question that, when an appeal is made to the Japanese national spirit, no influence that may be brought to bear will swerve a Japanese from the course which is dictated by his leaders.

This, substantially, is the view I get from an informed Hawaiian-American citizen.

Possibly there are American citizens of Japanese parentage living in Hawaii who are loyal to the United States, and would continue loyal in a dispute with Japan; but let us hope that the time may never come when their loyalty will be put to the test.

And, if we turn to the testimony given by the present Governor of the Territory, Honorable Charles J. McCarthy, by Senator Wise of the Territorial Legislature, Mr. Shingle, and others, at a hearing before the Committee on Immigration of the United States Senate February 28, 1920, we shall find that my informant's words are corroborated and that the following astonishing facts are developed.

'The public schools of the Territory,' the Governor testified, 'where forty-five per cent of the children are Japanese, close at two o'clock; and then, at three o'clock, the students go back to the Japanese schools, where they remain

until five o'clock. In the Japanese school-books, my understanding is that the Japanese Emperor is their God, and they look to the Emperor for everything—their loyalty, fealty, and patriotism are all owing to the Emperor; and they teach that in the higher-class textbooks.' He testified also that the teachers in the Japanese schools were brought from Japan; and, when a bill was introduced in the legislature to require them to speak, read, and write the English language and to be versed in American history and institutions, the Japanese effected the defeat of the measure, in one way or another. The Governor bore witness also to the fact that 'Japanese do not intermarry; they keep to themselves; they come Japanese, and might remain there a thousand years and still remain Japanese.'

And even Dr. Sidney L. Gulick, Japanese apologist, author of numerous books on the Japanese question, lecturer in the Imperial University of Japan, has frankly written to the same effect in his volume, *The Japanese-American Problem*, from which I quote the following:—

The mere fact, accordingly, of American birth, public-school education, and the requisite age should not be regarded as adequate qualification for the suffrage; for it is to be remembered that, during the entire period of schooling, not only have they been in Oriental homes, but the Japanese at heart have been diligently drilled in Japanese schools by Japanese teachers, many of whom have little acquaintance and no sympathy with American institutions or a Christian civilization.

If, as Asiatics, they maintain their traditional conception of God, nature, and man, of male and female, of husband and wife, of parent and child, of ruler and ruled, of the state and the individual, the permanent maintenance in Hawaii of

American democracy, American homes and American liberty is impossible.

Mr. Shingle, of Honolulu, who also testified at these hearings, quoted a statement of Judge William W. Morrow, of the United States Court of Appeals, in the *Constitutional Review* of January, 1920, to the effect that, 'in 1927, seven years hence, the majority of the voting population of the Territory of Hawaii will be children of Japanese, born in the Hawaiian Islands, since they became a part of the territory of the United States in the year 1900.'

It is a sad commentary upon the American occupation of Hawaii that, during that period, the Japanese were allowed to overrun a most fertile and productive territory of the United States, and that now this American outpost, the naval 'key of the Pacific,' where twelve thousand of our own countrymen and a grateful and hospitable native population were enjoying the benefits of American institutions, will, as a measure of self-protection, be required to abandon the democratic form of government and all participation in the management of their own affairs and seek the protection of a commission form of Government from Washington. Why? *Because the alternative is Japanese domination.*

According to the testimony, the birth-rate is extraordinary; and in the few years that the Japanese have been in Hawaii, there is a record of 19,889 births. Under the Federal Constitution, these children, when they become of age, may vote. Governor McCarthy expressed the opinion that the large number of Japanese qualified to vote refrain from voting under the direction of their own government. He says that something is

holding them back, and that 'if they were all instructed to register and vote, we might be swamped.'

I then asked the Governor, when he was testifying: 'In view of the fact that in ten years the native-born Japanese, having the right to vote, would be able to control politically the legislature and the public offices of the Territory of Hawaii, would there, in your judgment, be any opposition on the part of the people of Hawaii, outside of the Japanese, to a commission form of government, to be established by the American Congress?'

To which the Governor replied: 'Well, I might say this much, that the people of Hawaii would object to a commission form of government if it were proposed at this time; but the people of Hawaii, according to the evidence produced here, have shown their patriotism, and as good Americans,—they are one-hundred-per-cent Americans,—if the time should come when it was seen that the Japanese, by voting, would control conditions down there, the other people in Hawaii would be the first to ask Congress to give us a commission form of government, or any other kind of government that would maintain Americanism in Hawaii.'

Such is, therefore, the lesson of Hawaii. A democratic form of government is destroyed by the infiltration of an alien and unassimilable race. Tried out in practice, the other races do not amalgamate with the Japanese, who remain permanently foreign. If, as very rarely happens, they become intellectually assimilated, they are incapable of blending by intermarriage and helping to make a homogeneous population, without which there can be no equality, and hence no democracy.

There would remain two classes, one antagonistic to the other, which would mean ultimately a conflict for supremacy; and 'a house divided against itself cannot stand.'

II

California is the most exposed state on the Pacific Coast, and has had the greatest experience with Oriental immigration. She has on numerous occasions warned the nation of the danger. That state is not provincial. She is a microcosm of the Union. Settled from the beginning by men and women from all the states, she has rapidly developed and has attained a high position in culture and civilization. She can exhibit an unblemished record of devotion to American principles and ideals. She freely decided in 1850 to come into the Union as opposed to slavery, as the thirty-first State, when the national alignment was fifteen free and fifteen slave states. She stood for the Union. Her gold gave credit to the North; no inconsiderable factor in the success of the Union cause.

California ranked high, as well, in her proportionate contribution of soldiers to the recent Great War. Her population has grown rapidly in recent years because of vast migrations from New York, Illinois, and Iowa, conspicuously; and she speaks to her sister states in no strange voice and is moved by no hidden or inexplicable motives. She is American from the head, bathed in sunshine, to the foot, planted in the soil, and passionately desires to remain so. Is not her judgment worth something? Within the last few months she has, by an initiative law, passed overwhelmingly by a direct vote of the people, decided to bar from

the ownership of her agricultural lands all persons ineligible to citizenship; and, having heard that the Department of State was negotiating a treaty with Japan and giving ear to the Japanese proposal to invalidate the state law and confer civil rights on the one hundred thousand Japanese now in the state, the California Legislature solemnly, by unanimous vote, and pursuant to the provisions of the Constitution of the United States, memorialized Congress against the threatened invasion of her reserved rights.

Can the Federal government invalidate a land law—a matter of domestic policy, involving no international right—enacted by a state whose jurisdiction is unquestionable? That, the lawyers say is an open question, because a treaty becomes, when ratified, 'the supreme law of the land.' In other words, in order to maintain friendly relations with Japan and to encourage international commerce, the domestic jurisdiction of a state may be invaded, even though her vital interests are concerned, and state statutes may be set aside because they bear heavily on the nationals of a powerful government who desire to exploit the land.

What is California worth to the nation—a most productive and naturally attractive state, having an extensive coast-line on the greatest of the world's oceans? What are Oregon and Washington worth? What Arizona, New Mexico, Texas, and Nevada?

The Japanese claim the right to expand. Seven hundred thousand is their yearly net increment, and they calmly assert, as a right, that anywhere in the world they may go, and that they must have an outlet. They express no con-

sideration for other people; it is the survival of the fittest.

Only while we are fit, can we dispute that doctrine. To admit it would involve our destruction. Unrestrained, the Japanese in California can and will underlive and under-bid us, and acquire in time every acre of tillable land. They control one in eight now. But can we not, we are asked, assimilate a large portion of them, and so increase our own productive energies? To preserve our population is our one goal—not to increase production. Production will take care of itself.

Herbert Spencer was asked by a Japanese statesman, at a time when Japan—now only seventy years in the family of nations—was formulating her foreign policies, whether she should admit Europeans and attempt assimilation. His answer was an emphatic 'No.' I cannot refrain from quoting this letter in part, as it squarely meets the present American-Japanese situation. Japan accepted Spencer's advice, has grown in strength, industrially, and as a nation, and has preserved the purity of her race. She is as wise as a serpent and as gentle as a dove.

It seems to me [says Spencer] that the only forms of intercourse which you may with advantage permit are those which are indispensable for the exchange of commodities—importation and exportation of physical and mental products. No further privileges should be allowed to people of other races, and especially to people of the more powerful races, than is absolutely needful for the achievement of these ends. Apparently you are proposing, by revision of the treaty with the powers of Europe and America, 'to open the whole Empire to foreigners and foreign capital.' I regret this as fatal policy. If you wish to see what is likely to happen, study the history of India.

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the colored man; but the Devil made
the white man; God made
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The four remaining questions are, respectively, the influence of locomotion and of position, which have a not very remote, regulated and even voluntary and a decided, and which, however, is, one of the most difficult problems, my reply is that, as naturally, and which there is no doubt about, it would be very difficult to give a definite answer to. It is a matter of opinion, a question of philosophy. It is at least a question of biology. There is no doubt about it, after furnished by the information of human races and by the internal organs of animals, that when the variables are held diverge beyond a certain slight degree, the result is invariably a bad one in the long run.

Japan since then has become a powerful nation and is growing greater in numbers and efficiency in peace and war. The younger and richer nations we know from history have been aggressive and have finally subjugated the older ones accustomed to ease and luxury. What nation in all the west has been organized and effectively established as a world power so quickly as Japan? Herbert Spencer's advice to America would logically be on the same lines, believing as he did in the logical impossibility of assimilation.

It is not to be denied that the above is a very general statement, and that it is not possible to give a more detailed account of the various methods of investigation which have been employed in the study of the history of the human mind. However, it is not to be denied that the above is a very general statement, and that it is not possible to give a more detailed account of the various methods of investigation which have been employed in the study of the history of the human mind.

Once let one of the more powerful races gain a *point d'appui*, and there will inevitably, in course of time, grow up an aggressive policy which will lead to collisions with the Japanese; these collisions will be represented as attacks by the Japanese which must be avenged, as the case may be; a portion of territory will be seized and required to be made over as a foreign settlement; and from this there will grow, eventually, subjugation of the entire Japanese Empire. I believe that you will have great difficulty in avoiding this fate in any case; but you will make the process easy if you allow of any privileges to foreigners beyond those which I have indicated. . . .

To your remaining question respecting the intermarriage of foreigners and Japanese which you say is 'now very much agitated among our scholars and politicians,' and which you say is 'one of the most difficult problems,' my reply is that, as rationally answered, there is no difficulty at all. It should be positively forbidden. It is not at root a question of social philosophy. It is at root a question of biology. There is abundant proof, alike furnished by the intermarriages of human races and by the interbreeding of animals, that when the varieties mingled diverge beyond a certain slight degree, the result is inevitably a bad one in the long run.

Japan since then has become a powerful nation and is growing greater in numbers and in efficiency in peace and war. The younger and ruder nations, we know from history, have been aggressive, and have finally subjugated the older ones, accustomed to ease and luxury. What nation in all the ages has been organized and effectively established as a world-power so quickly as Japan? Herbert Spencer's advice to America would logically be on the same lines, believing, as he did, in the biological impossibility of assimilation.

Darwin has observed, on the subject of mongrelization, that when widely di-

vergent stocks are crossed there is a strong tendency to revert; the higher and more recently evolved characteristics vanish; and the primitive traits, not only physical, but mental and moral, come to the surface. Indeed, there is a saying in the darkest continents that 'God made the white man; God made the colored man; but the Devil made the half caste.'

Agassiz wrote; 'Let anyone who doubts the evil of this mixture of races, and is inclined from mistaken philanthropy to break down all barriers between them, come to certain southern countries. . . . The amalgamation of races is rapidly effacing the best qualities of the white man, the negro, and the Indian, leaving a mongrel, nondescript type, deficient in physical and mental energy.'

A writer in the *New York Times* comments, that as the Japanese is able to 'under-live' the American, so the Korean and the Chinese are able to 'under-live' the Japanese, and once made the attempt to do so. The question of miscegenation was relatively unimportant, the racial stocks being kindred; 'yet the Japanese passed exactly the same kind of laws to which they now object in California.' He sanely concludes that the relations between Japan and the United States are endangered, 'if we persist in regarding as a question of race-pride what in reality is a matter of biology.'

Echoing Japanese sentiment, Mr. Kinney imputes, not economic competition, but race-prejudice to Americans in their opposition to the Orientals. No one can deny the menace of competition within our own territory, demonstrated in California, to be destructive of the white worker and ultimately, uncontrolled, of

white civilization and American institutions. But is not race repugnance—call it 'prejudice', if you will—based also on rational grounds? If, for whatever reason, there can be no assimilation between European stocks and Japanese strains, inevitably there will be racial class-divisions. Instead of one family, there will be two or three, trying to live in peace in the same house. It cannot be done. Each should live in a house of his own. St. Paul told the Athenians, that the Lord made the people of the Earth all of one blood, but 'determined the bounds of their habitation.' That is the inspired word.

There can be no homogeneity and no harmony where there is no assimilation. The temple of democracy rests on the foundations of equality, and equality can exist only where the power and right of intermarriage are confidently asserted and assured.

What Japan demands now is what nature and experience have denied—racial equality. But it is something which cannot be forced. Mr. Kinney, however, says that, especially since the 'insistence of the Japanese on free immigration . . . Japan, with the pride that is her predominant national characteristic, resents having her citizens discriminated against, and no amount of argument that such discrimination is economic, not racial, will satisfy her.'

The world knows that Japan made the demand of the League of Nations, when in conference in Paris, for 'racial equality,' and that it was denied by the non-concurrence of Great Britain, influenced by the unflinching stand of Canada, Australia, New Zealand, and South Africa, and also by the United States. Racial equality,—the right of

Japanese nationals to enjoy equal privileges with the nationals of every other country,—reduced to terms that may be understood, means that Japanese may freely enter the United States, be naturalized and become citizens, enjoy the voting privilege, intermarry, and possess land. As our own people on the Pacific Coast would speedily, in these circumstances, be submerged or mongrelized, and driven off the soil, and as their legislative bodies would be captured without striking a blow, the proposal is preposterous. It then becomes a question of self-preservation—who shall survive?

Let us candidly, but sternly, say to Japan, now, before her armament grows more formidable, that it is fundamentally a race-question—for which we are not, however, responsible—that prevents intermingling, and—in a secondary sense—impossible economic competition.

Come what may, we will take our stand, like Sobieski at Vienna and Charles Martel at Tours, against 'the rising tide of color.' Whether we combine them as one argument, or consider them apart, I believe that, in the minds of all reasonable and unprejudiced men, sufficient grounds will be found to take heed of the warning of Hawaii and California, and preserve, uncontaminated, according to nature's laws, the white race—the white race, which has rescued the world from despotism and developed splendidly the arts and sciences, and served as a beacon-light to other lands. It certainly is entitled to the integrity and security of its own house. Free immigration is incompatible with free institutions, racial homogeneity, remunerative employment. America is the home of the new dispensation. Imitate

it, doubtless, if only in a very small degree, but it is not possible to say that it is not a very important factor in the life of the Japanese.

THE JAPANESE MIND

The Japanese mind is a very complex one, and it is not possible to say that it is not a very important factor in the life of the Japanese. It is a mind that is very different from the mind of the Westerner, and it is a mind that is very different from the mind of the Chinese.

One of the most important factors in the Japanese mind is the sense of duty. This sense of duty is not a mere feeling, but it is a very real and very strong feeling. It is a feeling that is based on a very deep understanding of the nature of the universe, and it is a feeling that is based on a very deep understanding of the nature of the human mind.

The Japanese mind is also very different from the mind of the Westerner in its sense of honor. The sense of honor is not a mere feeling, but it is a very real and very strong feeling. It is a feeling that is based on a very deep understanding of the nature of the universe, and it is a feeling that is based on a very deep understanding of the nature of the human mind.

The Japanese mind is also very different from the mind of the Westerner in its sense of shame. The sense of shame is not a mere feeling, but it is a very real and very strong feeling. It is a feeling that is based on a very deep understanding of the nature of the universe, and it is a feeling that is based on a very deep understanding of the nature of the human mind.

The Japanese mind is also very different from the mind of the Westerner in its sense of respect. The sense of respect is not a mere feeling, but it is a very real and very strong feeling. It is a feeling that is based on a very deep understanding of the nature of the universe, and it is a feeling that is based on a very deep understanding of the nature of the human mind.

The Japanese mind is also very different from the mind of the Westerner in its sense of loyalty. The sense of loyalty is not a mere feeling, but it is a very real and very strong feeling. It is a feeling that is based on a very deep understanding of the nature of the universe, and it is a feeling that is based on a very deep understanding of the nature of the human mind.

The Japanese mind is also very different from the mind of the Westerner in its sense of justice. The sense of justice is not a mere feeling, but it is a very real and very strong feeling. It is a feeling that is based on a very deep understanding of the nature of the universe, and it is a feeling that is based on a very deep understanding of the nature of the human mind.

The Japanese mind is also very different from the mind of the Westerner in its sense of compassion. The sense of compassion is not a mere feeling, but it is a very real and very strong feeling. It is a feeling that is based on a very deep understanding of the nature of the universe, and it is a feeling that is based on a very deep understanding of the nature of the human mind.

The Japanese mind is also very different from the mind of the Westerner in its sense of courage. The sense of courage is not a mere feeling, but it is a very real and very strong feeling. It is a feeling that is based on a very deep understanding of the nature of the universe, and it is a feeling that is based on a very deep understanding of the nature of the human mind.

The Japanese mind is also very different from the mind of the Westerner in its sense of wisdom. The sense of wisdom is not a mere feeling, but it is a very real and very strong feeling. It is a feeling that is based on a very deep understanding of the nature of the universe, and it is a feeling that is based on a very deep understanding of the nature of the human mind.

The Japanese mind is also very different from the mind of the Westerner in its sense of love. The sense of love is not a mere feeling, but it is a very real and very strong feeling. It is a feeling that is based on a very deep understanding of the nature of the universe, and it is a feeling that is based on a very deep understanding of the nature of the human mind.

The Japanese mind is also very different from the mind of the Westerner in its sense of peace. The sense of peace is not a mere feeling, but it is a very real and very strong feeling. It is a feeling that is based on a very deep understanding of the nature of the universe, and it is a feeling that is based on a very deep understanding of the nature of the human mind.

it, duplicate it on your own soil, O Asia, but do not spoil it. It is our sacred obligation to save it. Perhaps it is even of some value to you.

Dr. Gulick's Reply

EDITOR OF THE ATLANTIC,

DEAR SIR,—

Senator Phelan's article in your March issue shows again how race prejudice unfits one to discuss the question of race relations. The very title, 'The False Pride of Japan,' discloses his bias at the outset—the more so, as it has no relation whatever to the subject matter discussed.

He speaks of the ominous and menacing increase of the Japanese population in Hawaii. The United States census of 1920 shows that the Japanese population increased during the past decade from 79,675 to 109,269. This is an increase of 37.1 per cent. When, however, it is observed that the rest of the population also increased very rapidly, namely from 191,909 to 255,912 the facts take on a somewhat different color. Indeed, during the decade the Japanese population increased from 41.5 to only 42.7 per cent of the whole population, a relative increase of only 1.2 per cent. And even during the decade 1900-1910, when immigration from Japan was unrestricted, the increase of Japanese population as compared with the whole population was only from 39.7 to 41.5, or 1.8 per cent. Anti-Japanese agitators uniformly misrepresent the situation in Hawaii, alike as to figures and as to their interpretation.

Race prejudice renders one prone to accept every wild story that comes along. It deprives one of powers of discrimination and of insistent demand for verified facts. The Senator quotes the statement of Mr. Shingle, ascribed to Judge Morrow, that 'in 1927, seven years hence, the majority of the voting population of the Territory of Hawaii will be children of Japanese.'

This statement is quite contrary to fact. The Bureau of Education issued in 1920 a Bulletin (No. 16) entitled 'A Survey of Education in Hawaii.' A section of the Survey (pages 18-25) deals

with this question. Statistics are given, which show that, in 1930 (nine years hence), the total electorate, excluding Japanese, will amount to 28,057, while the possible Japanese electorate will amount to 10,915. Ten years later the respective figures will be 34,907 and 30,857.

One of Senator Phelan's charges against the Japanese is their 'extraordinary birthrate.' He has not, in this article, committed himself to any figures, though in his testimony before the House Committee on Immigration, in 1919, he charged Japanese 'picture brides' with having children 'every year.'

It may surprise him to know that in Hawaii four race-groups had higher birthrates than the Japanese. The Report of the Board of Health for June 30, 1920, gives figures for all the nationalities, of which the following are especially pertinent. Chinese, 29.2 per thousand; Hawaiian, 30.7; Japanese, 43.7; Porto Rican, 50; Caucasian-Hawaiian, 64.7; Asiatic-Hawaiian 80.5; and Spanish, 116 per thousand.

Senator Phelan refers to the 'overwhelming' vote in California for the drastic alien land law adopted November 2, 1920. It is somewhat enlightening as to the real sentiment in California toward the Japanese to know that, although 668,483 voted for it, 222,086 voted against it and that some 400,000 others, who voted for various candidates, were not sufficiently interested in the question to vote either for or against the measure.

As to the question of Americanization of Japanese in Hawaii, the Senator makes the assertion that 'it is yet to be discovered.' This merely discloses the 'blind spot in his eye,' and shows how little acquainted he is with what is actually going on in the public schools, in the churches, and in civic life. Japanese youth reared in Hawaii are, as a rule, so far Americanized that life in Japan is intolerable. Clubs of young Japanese-Americans have been organized, who glory in their American citizenship. They resent and denounce the claims upon them of the Japanese government. However earnestly Japanese parents and teachers may instruct their children to

'worship the Mikado,' that teaching is completely nullified in the vast majority of cases by the teaching in the American schools. The older children and young people, both in California and in Hawaii, rejoice in and are proud of their American citizenship.

The Senator appears to be quite ignorant of the law proposed by the Japanese last fall, and promptly adopted by the Territorial Legislature, placing Japanese language-schools and all their teachers under the jurisdiction of the Territorial Department of Public Instruction, and limiting their hours of instruction to one hour daily after the closing of the public schools.

The reckless character of the Senator's discussion is clearly seen in his alleged quotation from the writer's volume on *The American-Japanese Problem*. The Senator has resorted to the common device of unscrupulous writers, who make garbled quotations to suit their own needs. He has taken one sentence from page 16 and another from page 20 of my pamphlet on *Hawaii's American Japanese Problem*, making them appear as a single sentence. The whole purpose of the pamphlet was to make suggestions as to how Japanese in Hawaii might be—because the writer thoroughly believes they can be—Americanized.

'Solved in this way,' I wrote in 1915, 'by provision for the complete Americanization of all Japanese in Hawaii,

these Islands will make their important contribution to the solution of the question on the mainland, and thus to the promotion of permanently satisfactory relations between the United States and Japan.'

The writer by no means contends that there is no Japanese-American problem in Hawaii or in California. There is, and it is a serious one. It merits the best study of the best minds. That study, however, to say nothing of its solution, is not possible with the spirit evinced by the Senator and the anti-Japanese agitators.

Whether or not Japanese in America and California are going to be loyal Americans, as the decades pass, depends very largely on the way we treat or mistreat them. Crass ignorance as to the actual situation, violent misrepresentation, seeing only the bad and utterly ignoring the good, together with discriminatory legislation, are hardly calculated to win the good-will and helpful cooperation of any group of aliens recently admitted to our shores. Such a spirit and such a method merely sow dragons' teeth.

Yours truly,

SIDNEY L. GULICK.

[The whole question of the Japanese in Hawaii is so important that *The Atlantic* is to make it the subject of a separate article by an authority—General William H. Carter.]

III

CALIFORNIA AND THE JAPANESE

By PAYSON J. TREAT

PROFESSOR OF HISTORY IN LELAND STANFORD Jr. UNIVERSITY, CALIFORNIA

FROM THE ATLANTIC MONTHLY

AFTER six years of almost complete quiescence, the anti-Japanese agitation in California has again erupted, with the white heat and dense smoke-clouds of a typical volcano. The occasion was a measure, placed by initiative upon the

This point must be clearly borne in mind. With few, if any, exceptions, all Americans are agreed that for the present, at least, there should be no mass immigration of Asiatic peoples to our shores. And I believe the leading Japanese and Chinese statesmen recognize the wisdom of this policy. That it is a national policy is evident from the several Chinese exclusion laws, the 'gentlemen's agreement' with Japan of 1905, and the barred zones erected in almost all the rest of Asia by the general immigration act of 1917. There should be no occasion for alarm lest this policy be reversed and our Western coast be flooded with immigrants from Asia. It is true that the Japanese would be desirable immigrants from every point of view save two. They are industrious, thrifty, and law-abiding; they are literate in their own tongue; they would go on the land, where labor is so much needed in these days of the drift to the cities; and they are quick to grasp new ways and methods. But they would come from a country of much lower economic development than our own, where wages are often ten times less than those paid in California; and so, unrestricted immigration might mean mass immigration in numbers too great to be assimilated, and productive of serious disturbance in our economic life. And they would be representatives of a race, different in color and culture, with which white people are not yet prepared to deal on its merits. It would be equally unfortunate for the white settlers of the West and for the Japanese immigrants if any appreciable immigration were permitted until our people are ready and willing to receive these aliens. But on the other hand, the passage of legislation discriminating against Oriental subjects already resident among us has been in the

ballot at the last election, designed to strengthen the force of the alien land law passed by the legislature in 1913. Briefly, the initiative act proposed to deny to 'aliens ineligible to citizenship' the right to lease agricultural land; to prohibit corporations in which they were interested from owning such land; and to prevent their native born children from acquiring land, by removing them from the guardianship of their parents in such cases.

For the election of November 2, 1913, 133,418 voters were registered, and 98,632 votes were cast. On the Alien Land Act the votes were 68,483 in favor and 22,050 opposed. Thus the measure was carried by a minority of the registered voters, and by a three-to-one vote of those who expressed an opinion on the measure. The large minority vote, which deprived the victory of any 'overwhelming' significance, was a surprise to many who had opposed the measure, and an understanding of it is of value in any discussion of the Japanese problem in California.

In brief, the opposition vote was largely cast by those Californians who could distinguish between the real and the alleged questions at issue. The advocates of the measure spoke largely in terms of 'immigration'; the opponents realized the 'discrimination' involved; and, comprehending perfectly that the state could in no way interfere with the immigration laws or policy of the national government, they were unwilling to support a measure that was openly discriminatory against Orientals who had come to this country in the past in good faith, and in accordance with a national law.

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For the election of November 2, 1,374,184 voters were registered, and 987,632 votes were cast. On the Alien Land Act the votes were 668,483 in favor and 222,086 opposed. Thus the measure was carried by a minority of the registered voters, and by a three-to-one vote of those who expressed an opinion on the measure. The large minority vote, which deprived the victory of any 'overwhelming' significance, was a surprise to many who had opposed the measure, and an understanding of it is of value in any discussion of the Japanese problem in California.

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This point must be clearly borne in

mind. With few, if any, exceptions, all Americans are agreed that, for the present, at least, there should be no mass immigration of Asiatic peoples to our shores. And I believe the leading Japanese and Chinese statesmen recognize the wisdom of this policy. That it is a national policy is evident from the several Chinese exclusion laws, the 'gentlemen's agreement' with Japan of 1907, and the barred zones erected in almost all the rest of Asia by the general immigration act of 1917. There should be no occasion for alarm lest this policy be reversed and our Western coast be flooded with immigrants from Asia. It is true that the Japanese would be desirable immigrants from every point of view save two. They are industrious, thrifty, and law-abiding; they are literate in their own tongue; they would go on the land, where labor is so much needed in these days of the drift to the cities; and they are quick to grasp new ways and methods. But they would come from a country of much lower economic development than our own, where wages are often ten times less than those paid in California; and so, unrestricted immigration might mean mass immigration in numbers too great to be assimilated, and productive of serious disturbance in our economic life. And they would be representatives of a race, different in color and culture, with which white people are not yet prepared to deal on its merits. It would be equally unfortunate for the white settlers of the West and for the Japanese immigrants if any appreciable immigration were permitted until our people are ready and willing to receive these aliens. But, on the other hand, the passage of legislation discriminating against Oriental subjects already resident among us has been in the

past, and will hereafter be, if persisted in, the occasion of difference of opinion among our own people, and of bitterness on the part of our Asiatic neighbors.

All this seems so elemental, that one may well wonder why there should be any problem at all in California. It is necessary, therefore, to examine the reasons for the heated discussions of the past few months.

Antipathy to Oriental immigrants is an old story on the Pacific Coast. In some ways the Japanese have suffered because of the anti-Chinese traditions, but in other ways they have gained. Few people, for example, would repeat concerning the Japanese, the wild charges that were current about the Chinese forty or fifty years ago. Nor have the Japanese suffered any of the personal mistreatment which the Chinese settlers experienced in the old days. In fact 'the many admirable qualities of the Japanese people,' as Governor Stephens has said, are generally admitted. And during the recent agitation no Japanese, to my knowledge, suffered the slightest harm.

In spite of attempts to disguise the real situation, the fundamental objection to the Oriental is racial, and not economic. The proof of this lies in the recurrent use of the term 'unassimilable,' and in the reliance upon the phrase 'aliens ineligible to citizenship.' The economic objections to the Japanese are trivial; the racial objections are fundamental in the minds of most Californians. Yet in the past twenty years much of the old antipathy to the Chinese settlers has passed away; this affords one of the most hopeful signs of a better understanding of the Japanese problem.

II

As the fundamental question is one of

immigration, so the problem is essentially an American and not a Californian one. The national government, while maintaining the national policy of restricted immigration from the Orient, must also bear in mind the wisdom and expediency of maintaining friendly relations with the great peoples of Eastern and Southern Asia. It is only when California, or any other state, endangers these friendly relations by means of discriminatory laws designed to meet some local problem, that the national and the Californian points of view differ. It is now necessary to consider whether conditions in California justify a local policy at variance with the national policy of friendship with the Asiatic peoples.

In such an examination we are confronted with the great difficulty of divorcing facts from opinions. Certain statements are capable of proof, others are supported by opinion alone. Of those concerning which one can speak with a fair measure of assurance are (1) the number of Japanese in California; (2) the number of Japanese immigrants; and (3) the natural increase of the resident Japanese.

In considering the number of Japanese in California, we must remember that, down to the summer of 1908, there was unrestricted immigration from Japan and the Hawaiian Islands. The present local problem is a legacy of those days of free immigration. In 1908 the 'gentlemen's agreement' was in effective operation; and since that time there has been little increase in the number of Japanese laborers admitted to this country. The census of 1910 reported a Japanese population in California of 41,359, or 1.7 per cent of the total. In 1920 the census showed 70,196 Japanese, or 2 per cent of

immigration, so the problem is essentially an American and not a Californian one. The national government, while maintaining the national policy of restricted immigration from the Orient, must also bear in mind the wide and expediency of maintaining friendly relations with the great peoples of Eastern Asia. It is only when California, or any other state, enforces these friendly relations by means of discriminatory laws designed to meet some local problem, that the national and the Californian points of view differ. It is now necessary to consider whether conditions in California justify a local policy at variance with the national policy of friendship with the Asiatic peoples.

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In considering the number of Japanese in California, we must remember that down to the summer of 1902, there was unrestricted immigration from Japan and the Hawaiian Islands. The present local problem is a legacy of those days of free immigration. In 1902 the government's agreement was in effect a restriction, and since that time there has been a steady increase in the number of Japanese immigrants admitted to the country. The census of 1900 reported a Japanese population in California of 2,327, or 1.7 per cent of the total. In 1902 the census showed 3,000 Japanese, or a percentage of

past, and will persist, be the occasion of difference of opinion among our own people, and of bitterness on the part of our Asiatic neighbors.

All this seems so elemental, that one may well wonder why there should be any problem at all in California. It is necessary, therefore, to examine the reasons for the heated discussions of the past few months.

Antiquity to Oriental immigrants is an old story on the Pacific Coast. In some ways the Japanese have suffered because of the anti-Chinese traditions, but in other ways they have gained. Few people, for example, would repeat concerning the Japanese, the wild charges that were current about the Chinese forty or fifty years ago. Nor have the Japanese suffered any of the persecution and mistreatment which the Chinese suffered in the old days. In fact, the many admirable qualities of the Japanese people, as Governor Stephens has said, are generally admitted. And during the recent agitation to prevent the entry of Japanese to the United States, my knowledge of the rights of the Japanese people has been deepened.

In spite of attempts to disguise the real situation, the fundamental objection to the Oriental is racial, and not economic. The proof of this lies in the recurrent use of the term 'racial objection' and in the reliance upon the phrase 'aliens ineligible to citizenship'. The economic objections to the Japanese are trivial; the racial objections are fundamental in the minds of most Californians. Yet in the past twenty years much of the old anti-Japanese feeling has passed away; this is one of the most important facts of a better understanding of the Japanese problem.

II

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The population of the Japanese district is very small. The Japanese are not so numerous as they were some years ago, and the number of the Japanese in the district of Hawaii is about 100. The number of Japanese in the district of Hawaii is about 100. The number of Japanese in the district of Hawaii is about 100.

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1920, estimated their number at 2,600,000,
by the Japanese themselves in 1910, and
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said are widely disputed by opponents of
the decade. The latter figure it in the
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There is a general belief that Japanese immigrants are increasing in California. When studying the figures of Japanese immigration it must be remembered that a considerable allowance has to be made for the departure of travelers, merchants, students, and officials as well as for the movement back and forth of Japanese settlers who return home for a visit between harvests. Thus the number of arrivals on the Continent between July, 1908, and July, 1910, was 20,228, while the number of departures in the same period was 22,770, leaving a net increase in eleven years of 10,098. Of the total arrivals, 30,883 were women and female children; and they comprise the larger portion of the net increase. In spite of these official figures relating to the small net increase through immigration, there is a general belief that Japanese laborers are increasing in California.

books for the entire year. This has resulted in a 72.7 per cent. increase in 1917 they were 400,000; the total; in California were 452,000 in 1900, the highest birth-rate. In 1900, the question of the increase in birth provisions in the same manner which is received

the population, an increase of 28,840 in the decade. The latter figures, it may be said, are warmly disputed by opponents of the Japanese. An unofficial census made by the Japanese themselves in March, 1920, estimated their number at 78,628, and the estimate of the State Board of Control, not based however on an enumeration, was 87,279. But in any case the numbers are not alarming for a state with a population of 3,426,861, which has shown an increase of 1,049,312 in the past decade. Unofficial estimates, often cited without proof, assert that the Japanese population ranges between 100,000 and 150,000.

When studying the figures of Japanese immigration, it must be remembered that a considerable allowance has to be made for the departures of travelers, merchants, students, and officials, as well as for the movement back and forth of Japanese settlers who return home for a visit between harvests. Thus the number of arrivals on the Continent, between July, 1908, and July, 1919, was 79,738, while the number of departures in the same period was 68,770, leaving a net increase in eleven years of 10,968. Of the total arrivals, 30,883 were women and female children; and they comprise the larger portion of the net increase. In spite of these official figures testifying to the small net increase through immigration, there is a general belief that Japanese laborers are pouring into California.

Another matter which has received much prominence in the recent discussions is the question of the Japanese birth-rate. In 1908, the Japanese births in California were 455, or 1.6 per cent of the total; in 1917 they were 4108, or 7.87 per cent. This has furnished the basis for the estimate that in ninety years

there would be more Japanese than white persons in California. But anyone who made the slightest study of the Japanese population would have understood these figures, and would have realized that the birth-curve, which rose so rapidly between 1912 and 1917, would soon reach its height, and as speedily decline. The maximum was, as a matter of fact, reached in 1917, for in 1918 the percentage was 7.54 and in 1919, 7.82. That the percentage was not lower in 1919 is simply due to the effect on the number of white births of the absence of young Californians in military service in 1918.

The explanation of the Japanese birth-rate is very simple. The Japanese immigrants between 1900 and 1908 were chiefly young men—laborers who came up from the Hawaiian plantations after the annexation of Hawaii and before the restrictive measures of 1908. Few brought wives with them. In 1910, the census reported 35,116 male and 6,240 female Japanese in California. Of those numbers, 29,423 men and 4,140 women were between the ages of twenty and forty-five. Naturally, as the men established themselves in positions where they could support a wife and family, they desired to do so. Unable to find Japanese women in this country, they sent home for them in many cases, and these women became the much-discussed 'picture brides.' Some 5749 of these brides arrived at San Francisco between July, 1911, and March, 1920. Other Japanese returned and found wives of their choice in Japan: so that in 1920 the census reported 44,364 Japanese males and 25,832 females.

Of course, many of these young married people had children; and as the Japanese population was made up of

an abnormal number of young men and women, the birth-rate, per thousand, was much higher than it would be in a population containing the average number of children and aged people. But in a few years, when most of the men have married, and when all the early settlers have advanced in years, the proportion of Japanese births will steadily decrease. The figures for 1920 and 1921 may be awaited with little anxiety.

In addition, most of the Japanese families are settled on the land, and the birth-rate is apt to be high among agriculturists; also, most of them occupy a relatively low economic status, which has the same effect. It would seem that, in dealing with reproduction, we are in the presence of a human rather than a national or a racial phenomenon. Social and economic factors are more important than questions of color.*

The number of Japanese and the increase by immigration and by birth are subjects that can be discussed in terms of fairly accurate figures, which would give no reason for alarm, were it not for the fact that they apply to Japanese. And this leads to the consideration of a fundamental question of opinion, which colors the whole discussion.

The opponents of the Japanese and other Orientals base their objections on the sweeping charge that they are unassimilable. Assimilation, of course, may be of two kinds, physical and cultural. Few would allege to-day that the physical assimilation of a white and a yellow race

is impossible. The difficulties in the way are social, rather than biological. The point need not be argued, however, because the Japanese have as highly developed a sense of race as have the white peoples, and only in the remote future can we think of these social barriers breaking down. And it is well to remember that we number among our most useful and prominent citizens the representatives of an Asiatic race which has kept its blood remarkably pure through centuries of persecution and exile.

When, however, it comes to cultural assimilation, we have the right to demand that the objectors prove their negative. And this, of course, they cannot do. It is thoughtless, to say the least, to denounce the Japanese as unassimilable, when there are so few facts on which to base an opinion. In the first place, the bulk of the Japanese in California were born in Japan. The children, in spite of their proficiency in the public schools, have been reared by parents of Japanese culture. A Japanese of the third generation is rarely found in this country. After we have a considerable number of young Japanese with American-born parents, then, and only then, shall we have some slight basis for an opinion as to whether the Japanese can absorb American ways and ideals. As a matter of fact, we know that the Japanese school-children are eager for education, and are apt pupils. Few of them would endeavor to master the difficult language of their parents were it not for parental pressure. Many of them, where the parents are conversant with English, have made no attempt to study Japanese; and I believe it to be very doubtful if many of the third gene-

* These forces are at work in Japan as well. In 1915 the estimated increase in population was about 800,000; in 1918, it was 600,000; and in 1919, it was reported at 308,794. The influenza was partly responsible for this decline, but other factors were the high cost of living, the increase in urban industrial population, and the tendency to postpone marriage.—THE AUTHOR.

of the Department of the Interior. All this goes to show that the national-ist and protectionist have a real and something to say about the tariff.

10. The Board of Directors shall have the authority to:

And though this may seem to be a very strong indictment, it may help to explain the point of view of many of the native anti-Chinese agitators. Thus California has recently imposed an alien poll tax, which, if it can be enforced, will be collected largely from Orientals, for the other aliens are poor and Chinese and Japanese are now pouring in en masse. A measure is now pending in the legislature similar to one which almost passed in 1905 for the segregation of Chinese, Japanese, and Mongolians within the several counties. A demand is made that Congress should finally enact a law to prevent such a measure; for the present the difficulty is not solely to prevent the immigration of lower classes, but to prevent them from settling in localities where they are not wanted. And in addition an amendment to the Federal Constitution is proposed, to deny citizenship to the native-born children of aliens ineligible to citizenship. The alien poll tax is merely a punitive measure; for it will bring in little revenue to the State because of the heavy cost of collection. The segregation of Oriental school-children is most unwise, unless the people prefer to have uneducated alien colonies in their midst; for the strongest factor in Americanization is attendance at the public school. And to deny school to Orientals is an evil which means the perpetuation of racial differences when the fashion of the old land disappears. As these measures, and others of similar character, are aimed at alien *who have entered our country in accordance with our laws*

(California is the Japanese, out an Americanization program is group which is making any effort to carry have been told that the only real themselves to American ways; and I westerners and themselves a lot to adapt themselves. Therefore, the Japanese conditions with the language of their nation in this country will have any one

But while we are waiting for the evidence of the third repetition, I would venture to hazard an opinion that if the Japanese were given a fair opportunity, they would prove unusually assimilable. No people in all history has known equal ability in the adoption of all ideas. The rise of Japan from feudal insignificance to world power is mainly the story of the adoption of Western culture. The Japanese have made organization, the sciences and technology, the courts and codes, the industrial development, the merchant marine, the army and navy, all ready to the point-mindedness, the alphabet and the vocabulary of the Japanese. To say that such a people is assimilable is merely to confess that you will not permit it to be assimilated.

Racial prejudice or prejudice has led to the widespread belief in the unsimilarity of the Orientals. And this in turn has led to the discriminatory measures that have been taken against them, especially for the purpose of discouraging their economic energy use. The late Christian L. B. is one of his supporters and sees no difference in the economic life, mental and so on of them, the best of which is that they are not to be regarded as inferior in their ability to receive or impart in religious education or in the religious institutions, which is one of the chief reasons for the exclusion of the Chinese.

ration in this country will have any acquaintance with the language of their ancestors. Furthermore, the Japanese settlers are themselves eager to adapt themselves to American ways; and I have been informed that the only racial group which is making any effort to carry out an Americanization programme in California is the Japanese.

But while we are waiting for the evidence of the third generation, I would venture to hazard an opinion that if the Japanese were given a fair opportunity, they would prove unusually assimilable. No people, in all history, has shown equal ability in the absorption of alien ideas. The rise of Japan from feudal impotence to wealth and power is mainly the story of the acquisition of Western culture. The Japanese governmental organization, the schools and universities, the courts and codes, the industrial development, the merchant marine, the army and navy, all testify to the open-mindedness, the adaptiveness, and the versatility of the Japanese. To say that such a people is unassimilable is merely to confess that you will not permit it to be assimilated.

Racial antipathy or prejudice has led to the widespread belief in the unassimilability of the Orientals. And this in turn has led to the discriminatory measures that have been taken against them, presumably for the purpose of discouraging their residence among us. The late Carleton Parker, in one of his suggestive addresses on 'Motives in Economic Life,' mentioned, as one of them, the hunting instinct. 'Historic revivals of hunting urge make an interesting recital of religious inquisitions, witch-burnings, college hazings, persecution of suffragettes, of the I.W.W.,

of the Japanese, or of the pacifists. All this goes on often under naïve rationalization about justice and patriotism, but it is pure and innate lust to run something down and hurt it.'

Although this may seem to be a very strong indictment, it may help to explain the point of view of many of the active anti-Japanese agitators. Thus California has recently imposed an alien poll-tax, which, if it can be enforced, will be collected largely from Orientals, for the other aliens can become citizens and escape it. A measure is now pending in the legislature, similar to one which almost passed in 1919, for the segregation of Chinese, Japanese, and Mongolian children in special schools. A demand is made that Congress specifically debar the Japanese from naturalization; for at present their disability is due solely to judicial interpretation in lower courts, which may at some time be set aside by the Supreme Court of the United States. And, in addition, an amendment to the Federal Constitution is proposed, to deny citizenship to the native-born children of 'aliens ineligible to citizenship.' The alien poll-tax is mainly a punitive measure; for it will bring in little revenue to the state because of the heavy cost of collection. The segregation of Oriental school-children is most unwise, unless the people prefer to have unassimilated alien colonies in their midst; for the strongest factor in Americanization is, of course, the public school. And to debar native-born Orientals from citizenship means the perpetuation of racial minorities after the fashion of the old Dual Empire. Now, these measures, and others of similar character, are aimed at aliens who have entered our country in accordance with our laws,

and who are entitled to justice and a 'square deal.'

III

This is why opinions differed, even in California, regarding the wisdom of the proposed alien land law. In 1913, an international controversy was created by the passage of such a law. The terms were not considered severe enough by persons opposed to the resident Japanese. Under it, agricultural land might be leased for three years, and land might be purchased by corporations in which Orientals were interested, or by the native-born children of alien parents. As the governor refused to call a special session of the Legislature to pass a measure designed to block up these loopholes, a petition was circulated by the Oriental Exclusion League, to place an initiative act on the ballot in 1920. The report of the State Board of Control, which was used to support the movement, showed that Japanese owned 74,769 acres of farmland, and worked under lease or contract 383,287 acres more. The total acreage owned or worked by Orientals amounted to 623,753 acres.*

The first thing to note is the small amount of land owned by the Japanese. The land worked by them under lease or contract belongs, of course, to Americans: the Japanese can hardly be said to control it. The next fact of importance is that there are not enough Japanese laborers in California to work the land that they occupy. In other words, the white laborers employed by Orientals are more numerous than the Orientals employed by white farmers. If immi-

gration were unrestricted, so that thousands of Chinese, Japanese, and Hindus could enter the state, work for a time as laborers, then become small landowners or tenants, there would be a serious agrarian problem. But with immigration rigidly controlled, the Orientals can hardly play a large rôle in the agricultural life of the state. In certain branches of farming, in which they excel, or in which conditions of labor are distasteful to white farmers, the Japanese have done remarkably well. In 1919 their farm-products were valued at \$67,145,730, out of a total production of \$507,811,881. But the great crops of the state are hay, grain, and fruits, while the Japanese raised vegetables, berries, grapes, fruit and nuts.

In view of all the facts, the opinion of Professor Millis regarding the law of 1913 holds true to-day: 'The present prohibition of land-ownership is unjust, impolitic, and *with a restricted immigration*, unnecessary. The proposed prohibition of leasing would be still worse. It is more unjust, more impolitic, and more objectionable on social grounds, than prohibition of ownership, and on the plea of necessity has still slighter excuse.'

But if the economic objections to Oriental land-holding are greatly exaggerated, the fact remains that many of the white farmers of California seriously object to having these strangers, whom they sincerely believe to be unassimilable, enter their communities and take up land. The objection again is racial, rather than economic. A somewhat similar condition has prevailed in the farming districts of New England where in recent years immigrants from Southern Europe have taken up many of the abandoned farms. An illiterate Slavic immigrant, in a Con-

* The total area of farm lands was 27,931,444 acres, of which 11,389,894 acres were improved. The Japanese owned or leased one in sixty of the total acreage, or one in twenty-five of the improved land.

—THE AUTHOR.

necticut township, presents an immediate social problem almost parallel to that of a Japanese farmer in California. But the New Englanders try to meet the problem by Americanization, rather than by prohibitive legislation.

The initiative measure carried, as we have seen, by a vote of three to one. Many votes were cast in favor of it as an expression of protest to strengthen the demand for more rigid immigration restrictions, by those who did not know that immigration is now very effectively controlled. But the effect of the law, so far as any reduction in the quantity of land worked by Orientals is concerned, will probably be small. Much of the acreage which they now work is held under labor or crop contracts, and this form of tenure will probably be used in the future. In fact, it is often better for a Japanese tenant-farmer to work on shares than to assume the risks of a lease. So a great amount of agitation has been provoked, with small result. It was the late Theodore Roosevelt who said that, in dealing with the Japanese question, we should endeavor to secure the maximum of efficiency with a minimum of friction. Immigration restriction means efficiency : discriminations result only in friction.

IV

It is frequently said, when Eastern publicists express disapproval of certain manifestations of anti-Oriental feeling in California, that they are not familiar with local conditions and so are not qualified to hold opinions. But the facts in the case are easily accessible : only the prevalent opinions are hard to grasp when remote from the scene. If any Americans fail to recognize the importance of rigorous restrictions upon Oriental immigration, for the present and for an

indefinite time in the future, they certainly need enlightenment. But to understand the attitude of many Californians toward the resident Orientals, some knowledge of local conditions is necessary.

The methods used by the opponents of the Japanese to-day have come down, in great part, from the days of the more violent anti-Chinese agitation. One will have a better understanding of the present situation if he will read *Chinese Immigration*, the scholarly investigation of Mrs. Mary Roberts Coolidge, Professor of Sociology in Mills College. And no one who reads it could countenance a repetition of its events in these enlightened days. Politics early became enmeshed in the anti-Chinese agitation, so that no man could hope for political preferment who did not take a decided stand against the Orientals. This holds true to-day, and the recent agitation was brought to a head during the last political campaign. Between campaigns, certain special organizations keep alive the discussion. Formerly the Oriental (now Japanese) Exclusion League carried this burden ; but more recently such powerful organizations as the American Legion and the Native Sons of the Golden West, largely under the influence of certain of their members who were associated with the Exclusion League, have gone on record in determined opposition to the Japanese.

In addition, the local press, with few exceptions, instead of trying to study the problem in all its aspects, has given its readers only one side of the question, rarely giving space to any moderate views. Thus the opponents of the recent land-legislation had to buy advertising space in order to present their views to the voters. Through San Francisco

there flows a stream of travelers from the Orient. No report which they may bring, derogatory to Japan, seems too absurd to find space in the metropolitan journals. Thus we were told that Japan was about to spend \$50,000,000 for propaganda in this country, largely through the purchase of country newspapers in California. Another traveler solemnly alleged that the Japanese were responsible for the present lamentable famine in China; and so it goes. Now the people, fed upon such information, cannot help but absorb it. If you hear a statement often enough, it begins to sound plausible. So a city superintendent of schools assured me that in ninety years California would be occupied by more Japanese than white people; one of my colleagues believed that Japanese immigration was absolutely unrestricted, and that California was being flooded with laborers; and a usually well-informed editor could print without comment a statement that the 'survival' of Japanese births over deaths in California was twenty-six times as great as that of the whites!

The attitude of the average Californian toward the Japanese is not, therefore, due primarily to personal knowledge of the situation; for only relatively few of our people have any intimate contact with the seventy or eighty thousand Japanese in the state. It is due to the fact that, for certain local, traditional, and political reasons, the people of California are periodically presented with a mass of partisan, often misleading, and frequently absolutely false statements about the Japanese. I am ready to confess that, if my opinions on the subject were formed from the newspapers, I should feel it my duty to take some part in arousing our

people as a whole against the Japanese 'menace.' And that is why so many Californians are absolutely sincere in their beliefs. But, happily, I am in a position where I can gather my own information, check up the alarming statements as they come out, and form my own opinions. Just as time has proved the falsity of many, if not most, of the charges against the Chinese of a generation or two ago, so I firmly believe that the historian of the next generation will read with amazement the statements which have been implicitly accepted concerning the Japanese of to-day.

V

Can no solution be found for this distressing situation? Is California—and the Pacific Coast eventually—to be thrown into a turmoil at every session of the state legislatures and in every political campaign? And are the people of Eastern Asia to become more and more convinced of the discrepancy between American ideals and American practice? If no drastic action is taken in the immediate future, I am hopeful of the outcome. The present Japanese question in California is the result of the unrestricted immigration of these Orientals before the summer of 1908. The conditions that to-day afford any occasion for alarm will soon be removed. The number of Japanese will become relatively smaller and smaller. Two per cent of California's population in 1920, they will be even less in 1930 and in the following decades, until a Japanese laborer will be as rare a sight in California as a Chinese laborer is to-day. The birth rate, which rose so rapidly between 1912 and 1917, will rapidly subside. The immigration of women will also decline, as the single men secure wives. The landholdings,

hundred, is why to Japanese in this country.

The 'gentleman's agreement' should, in my opinion, be maintained, until a general law, applying to all immigrants of every race, can be passed. It is an honorable way of meeting the problem of alien immigration, for it is based upon the recognition of Japan. It treats alien laborers in the most humane way—in the matter of adjusted education, let us say—these could easily be remedied, for I believe the Japanese government is sincere in its desire to remove every cause for friction. And it is certainly the duty of the Federal government to hold a separate line at the border, so that Japan's laborers will not proper passport cannot enter the country. To think Japan becomes a way of her national emergency, the treatment in Japan is to say the least, unfair.

As soon as it is well understood that there is practically no immigration of (Chinese) sons of the exempt class—the officials, tourists, merchants, students and families of residents—then there should not be the slightest relaxation of measures designed to discriminate against the Chinese who are lawfully resident among us. They should enjoy every privilege conferred upon them of that race. Furthermore, they should be entitled to naturalization, if they cannot meet the general requirements of the law. President Roosevelt recommended this in a special message to Congress in 1907, and his reasoning is good to-day. And the proposal that the native-born children of 'aliens ineligible to citizenship' be denied citizenship, should receive the condemnation it deserves.

In addition, we must visualize the

which increased rapidly as the original immigrants changed their status from laborers on the ranches, the railways and mines to farmers and towns. Each year will gradually diminish. Each year will see less basis in fact for an anti-Japanese agitation. But—the fact might be as well be faced—as long as any Oriental is denied within our borders, we may expect a certain type of agitator to hold a nation upon it.

Turning to the national reports of the day, we found that the fundamental question was that of immigration. It is the duty of the nation to the people of Oriental descent is rightly one which Japan is handling in the most friendly by the 'gentleman's agreement'. This was the creation of the 1907-1908 Boxer and Chinese riots in the United States, and the policy of the United States to give no passport to laborers and we in turn announced that no laborer could enter our ports in Japan. I have without a proper passport. No one can charge that Japan has failed to keep the letter and the spirit of this agreement with absolute integrity. In fact, the Japanese Foreign Office has at times leaned backward in its endeavor to keep the faith. I believe that persons well informed in immigration matters will testify that more Chinese enter this country than in the past, and the exclusion law, which we consider ourselves, than do Japan under the 'gentleman's agreement'. In order to a full comprehension of Japan has applied a similar system to Mexico; and last year when children of the 'Chinese Exclusion' was enacted, she voluntarily agreed to give no passport to persons who had been

which increased rapidly as the original immigrants changed their status from laborers on the ranches, the railroads and mines, to farm-owners and tenants, will gradually stabilize. Each year will see less basis in fact for an anti-Japanese agitation. But—the fact might just as well be faced—so long as any Orientals are domiciled within our borders, we may expect a certain type of agitator to hurl denunciations upon them.

Turning to the national aspects of the case, we found that the fundamental question was that of immigration. It is the duty of the nation to the people of the west coast to see that the immigration of Oriental laborers is rigidly controlled. At present, Japanese immigration is regulated by the 'gentlemen's agreement.' This was the contribution of President Roosevelt and Secretary Root to the effective solution of the problem. Under the terms of this agreement, Japan promised to give no passports to laborers, and we in turn announced that no Japanese could enter our ports from Japan or Hawaii without a proper passport. No one can charge that Japan has failed to keep the letter and the spirit of this agreement with absolute integrity. In fact, the Japanese Foreign Office has at times leaned backward in its endeavor to keep the faith. I believe that persons well informed in immigration matters will testify that more Chinese enter this country fraudulently under the exclusion law, which we enforce ourselves, than do Japanese under the 'gentlemen's agreement.' In order to avoid complications, Japan has applied a similar system to Mexico; and last year, when criticism of the 'picture brides' was acute, she voluntarily agreed to give no passport to women who had been

married, *in absentia*, to Japanese in this country.

The 'gentlemen's agreement' should, in my opinion, be maintained, until a general law, applying to all immigrants of every race, can be passed. It is an honorable way of meeting the problem of selective immigration, for it is based upon the coöperation of Japan. If there are minor defects in the understanding, —in the matter of adopted children, let us say,—these could easily be remedied, for I believe the Japanese government is sincere in its desire to remove every cause for friction. And it is certainly the duty of the Federal government to police adequately the Mexican border, so that Japanese without proper passports cannot enter the country. To blame Japan because a few of her nationals smuggle themselves in from Mexico is, to say the least, unfair.

As soon as it is well understood that there is practically no immigration of Orientals, save of the exempt classes, —the officials, tourists, merchants, students, and families of residents,—then there should not be the slightest toleration of measures designed to discriminate against the Orientals who are lawfully resident among us. They should enjoy every privilege conferred upon aliens of other races. Furthermore, they should be entitled to naturalization, if they can meet the general requirements of the law. President Roosevelt recommended this in a special message to Congress in 1906, and his reasoning is good to-day. And the proposal that the native-born children of 'aliens ineligible to citizenship' be denied citizenship, should receive the condemnation it deserves.

In addition, we must visualize the

greater Asiatic problem, and prepare to meet it wisely. Across the Pacific are some nine hundred millions of people. Their descendants, in ever-increasing numbers, will be our neighbors for all time. The past half-century has seen an amazing development in our commercial relations with these peoples, and our prosperity will be more and more closely linked with theirs. Improvements in transportation and communication have almost wiped out the old barriers of time and space that formerly kept peoples apart. What improvements the future holds, no man dare say. Kipling uttered a truism when he said, 'transportation is civilization.' The whole course of human history has moved toward the breaking down of barriers, at first between clans and tribes, then between nations, and finally between the great racial groups. To believe for a moment that, in the ages to come, the present races will remain apart in separate regions, is to believe

that human progress has reached its high-water mark to-day, and will steadily recede.

We can, in some measure, prepare for these new conditions by studying them carefully as they develop. And at the present moment we seriously need a thorough, scholarly, unbiased study of the present effects of the contact of East and West along their frontiers. The material is available in Hawaii; but of more immediate value would be a study of conditions in California. This might well be considered a proper function of one of the great educational and scientific foundations in this country which possess the means to secure the ablest available experts for such a study. But the work must be done by trained men, devoid of fixed opinions. The results of such a study would be of the greatest value to our people, in formulating sound opinions on these controversial subjects, and to our statesmen, in developing the national policy.

THE CICADA

Aritake no,

Kini hibiki keri

Semi-no-koye.

How many soever the trees,

In each rings the voice of the *Semi*.

—Lafcadio Hearn (tr.)

The age to come, the present races will remain apart in separate regions, it is to believe and finally between the great racial clans and tribes there between nations breaking down of barriers and between the of human history has moved toward the taken is civilization. The whole course uttered a nation, then, as a full transport future holds, no man can say. Nothing proper apart. What improvements the ere of time and space that formerly I be certain have abundant opportunity to be a race in transportation and a much closely linked with their progress properly will be more and more in relation with those people and our amazing development is not commercial that. The first thing has been an unobscured will be our neighbors for all Their descendants in every way some nine hundred millions of people meet it wisely. Across the Pacific we Greater Asiatic Pacific and Pacific to

CONFIDENTIAL

THE CROWN PRINCE IS WELL COMED HOME

(Written by the Author of "The Crown Prince")

On the morning of the 10th of the month of April, the Crown Prince, who had been absent from Japan for nearly two years, returned to his native land. He was met at the station by a large number of officials and a vast crowd of people. The Prince, who was dressed in a simple suit, looked very well and seemed to be in excellent health. He was accompanied by his wife, who was also dressed simply and looked very well. They were both smiling and appeared to be in high spirits.

The Prince and his wife were taken to the Imperial Palace, where they were received by the Emperor and the Empress. The Emperor, who was dressed in his official robes, looked very well and seemed to be in excellent health. He was accompanied by his wife, who was also dressed in her official robes and looked very well. They were both smiling and appeared to be in high spirits. The Prince and his wife were both very happy to see their parents and to be back in Japan. They were both very grateful to the Emperor and the Empress for their kind reception. They were both very grateful to the Japanese people for their warm welcome. They were both very grateful to the Japanese government for their kind treatment. They were both very grateful to the Japanese people for their warm welcome. They were both very grateful to the Japanese government for their kind treatment. They were both very grateful to the Japanese people for their warm welcome. They were both very grateful to the Japanese government for their kind treatment.

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THE CROWN PRINCE IS WELCOMED HOME

[*Résumé of the Press in Japan Concluded.*]

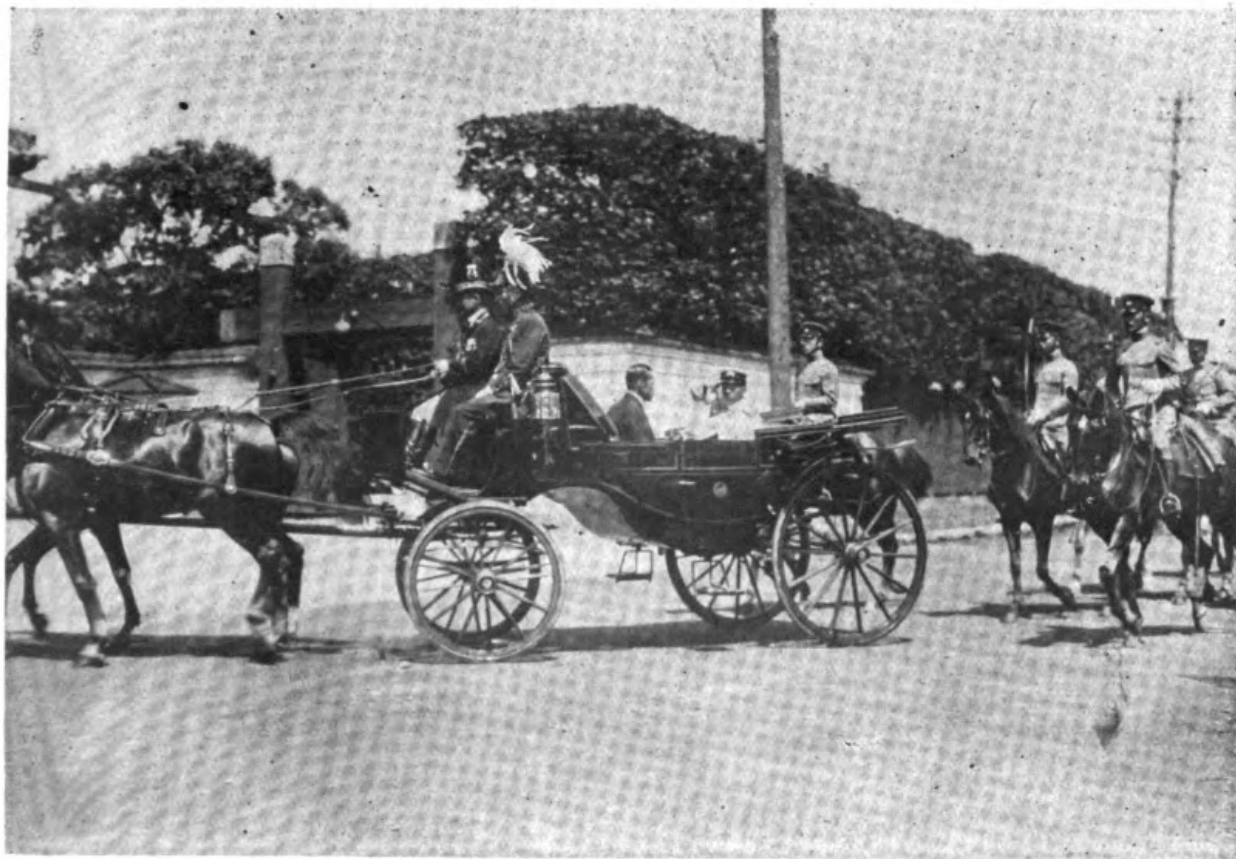
UPWARDS of 100,000 people are estimated to have been on the piers and in the streets within view of Yokohama Bay when the Katori, bearing the crimson flag with the great gold chrysanthemum of the Crown Prince's ship came in sight shortly before 9 o'clock Saturday morning. On the pier which had been designated as the official landing place military and naval officers, members of the Imperial Cabinet, Peers and newspapermen had assembled and were waiting to board the numerous launches which were to take them out for a welcome to the Crown Prince.

The appearance of airplanes was a signal to the crowd which occupied every available bit of space on the pier, that the Imperial Squadron was approaching Buoy 10 where the Katori was to anchor. The airplanes flew in perfect military formation. Flight-Commander the Master of Sempill led the formation which comprised five British airmen followed by three Japanese. On arriving at the end of the journey the formation was broken up and each of the British fliers did "stunts" in the air. This is the first occasion on which a regular military formation of aircraft has been seen in Japan and the sight greatly impressed the crowds. The most dramatic incident was a parachute

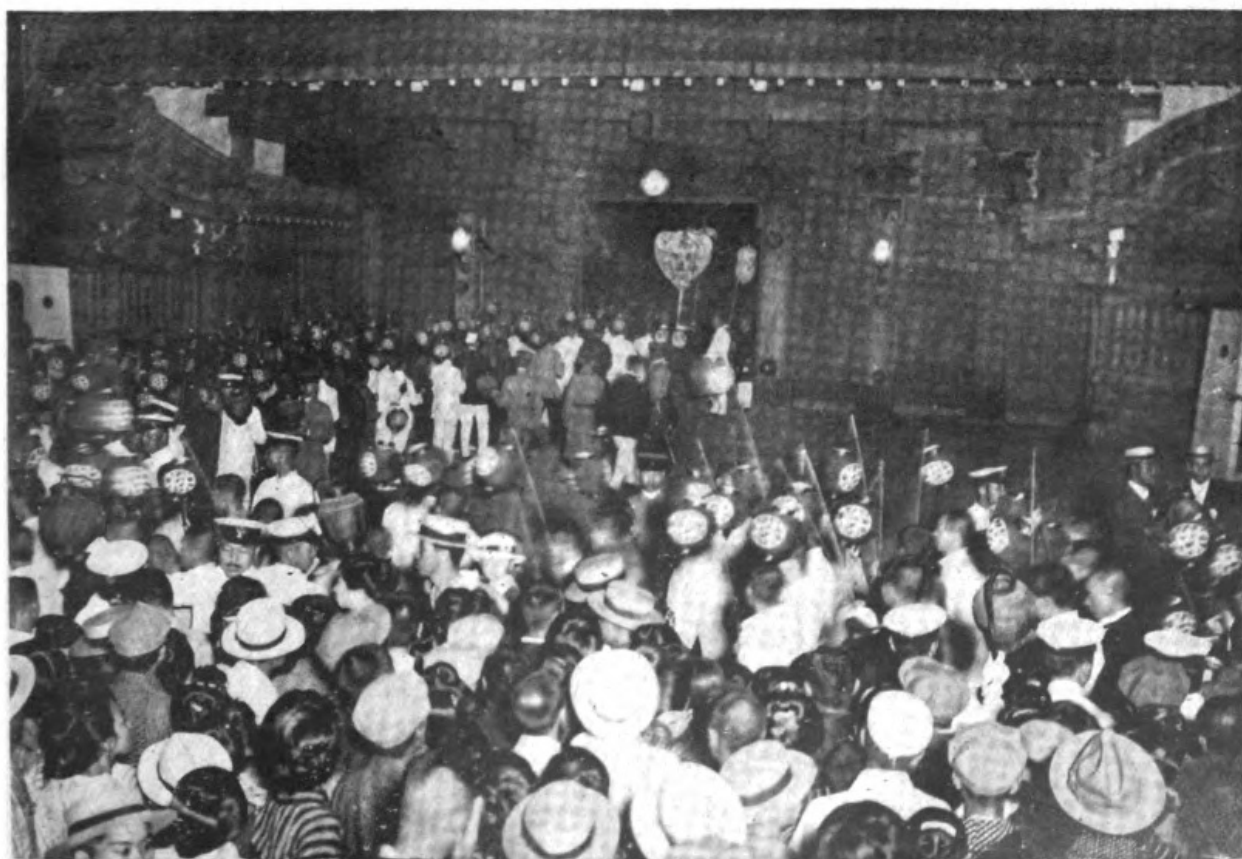
descent by Major Audley who leaped from his machine and dropped in the sea just in front of the Katori. He was promptly picked up, collected his wet parachute, and was presently on his way back to Kasumigaura no more concerned about his leap from mid air than an ordinary passenger is about stepping off a train.

The Imperial Train arrived shortly after 9 o'clock. While the thousands of spectators watched an unusual fireworks display,—tissue paper horses, cows and other animals in paper shot into the air,—members of the Imperial family, statesmen and newspapermen were carried to the Katori where the members of the crew had prepared a welcome from the Imperial Squadron. His Highness appeared with the two younger Princes at the stern end of the Katori, where tables had been arranged, and cabinet ministers, high officers of the Army and Navy and others waited to drink the health of the returning Heir to the Japanese throne.

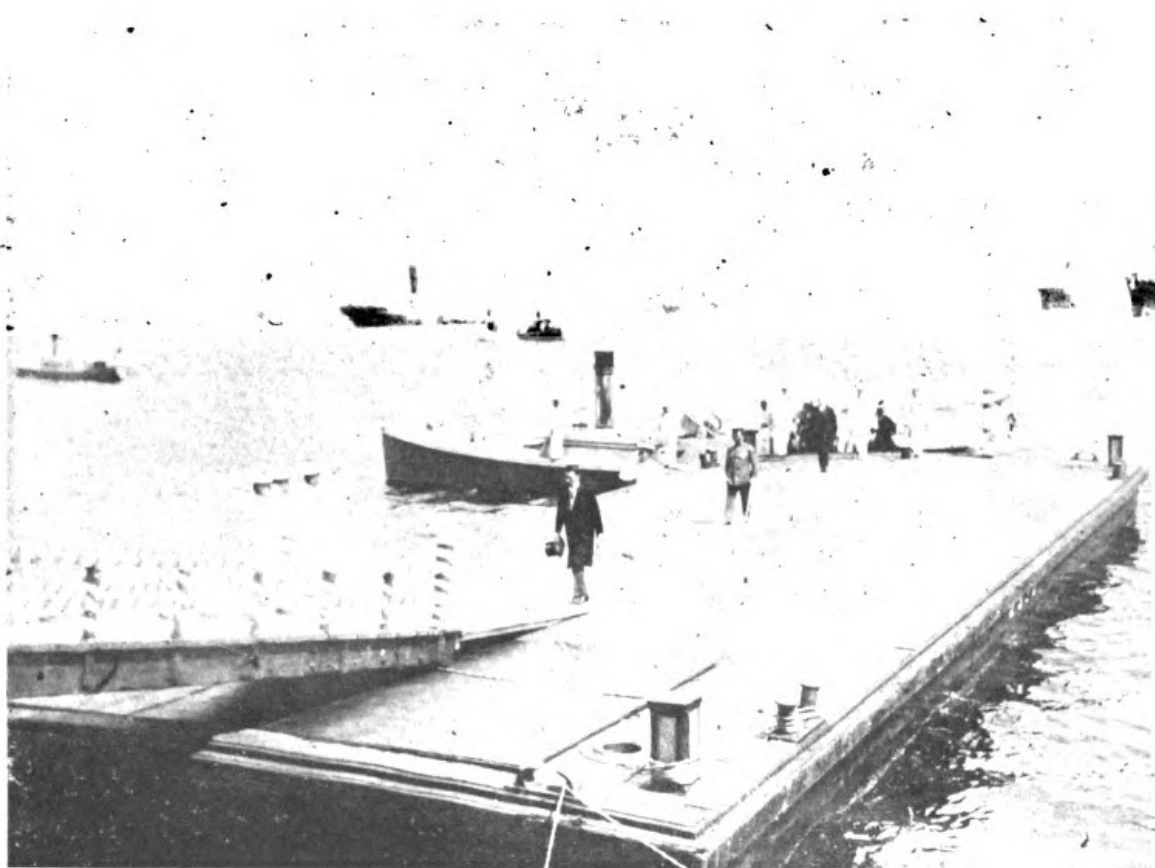
The three Imperial sons stood at the head of the table, members of the European party, cabinet ministers and others lined each side, and the Premier lead in three banzais to Hirohito, Crown Prince of Japan. After the toast His Highness left to prepare for his departure from



THE ARRIVAL OF THE CROWN PRINCE AT THE GATE OF HIS PALACE



THE HUGE CROWD GREETING THE CROWN PRINCE AT HIS PALACE IN THE
EVENING OF THE DAY OF HIS ARRIVAL



THE CROWN PRINCE ARRIVES AT YOKOHAMA



THE LANTERN PROCESSION OF TOKYO FOR THE HONOR OF THE CROWN PRINCE

the Katori on his private launch. Those who had assembled on the deck of the Katori left in launches for the pier there to await the coming of the Crown Prince.

A battery of moving picture men, given their first absolute freedom by the Japanese authorities, were at the edge of the pier when the Imperial launch, carrying Crown Prince Hirohito, arrived.

The Crown Prince had been abroad and had grown accustomed to the attention and applause of large crowds, but there was just a slight indication of discomposure as the first "banzais" were shouted by his own people, heretofore held by custom and law to strict silence in his presence. His alert eyes shot a glance to one side and then the other and there was the hint of bows in response to the salutes of the military and naval officials and the acclaim of the people. It seemed as if he were naturally inclined graciously to recognize those who came to welcome him, but was held by the discipline of his naval and princely training. If there was any expression which persisted after this first slight embarrassment, it was that of suppressed pleasure.

In his white naval uniform, with the epaulettes of a Lieutenant-Commander, he made a splendid appearance. He was preceded along the whole of the two hundred yards from the end of the pier to his carriage by his Chief Chamberlain and was followed closely by Prince Kanin. The other members of his group followed.

The crowd was not demonstrative at first. The people were seemingly too much moved by at last seeing their Prince return safely—actually seeing him with their own eyes—and too much

restrained by custom to make a demonstration. A few "banzais" were scattering and the steady click of the half dozen moving picture cameras was heard between the shouts.

There was more silence and eager attempts at a last glance as the Crown Prince entered the railway coach, the only decoration on which was the Imperial Chrysanthemum, and then came the final bursts of banzais as the train moved out, echoed by the enthusiastic cheers of the primary school children further along the railway track. Marines formed the front line for a considerable portion of the crowd opposite the train and they came to present arms with fixed bayonets as the Prince passed them. Everything pertaining to the welcome was carried out with perfect order and on schedule time.

It seemed as if the thousands who crowded Tokyo's streets yesterday morning waited for hours, impatiently shifting here and there, each trying to obtain lease on the best vantage point.

Then about 11 o'clock a rocket shot from near the center of the city exploded thrice, unfolding a small Japanese flag which floated over the business section suspended by a tiny parachute. It was the signal of the approach of His Highness. As the Imperial train drew nearer the intensity of the fireworks bombardment increased until the train drew into Tokyo Central Station.

Few of the thousands of people who lined the Plaza out to the Kaijo Building and from there on along the line of march past Hibiya Park realized that the Crown Prince had arrived in the city until a tiny group of people could be distinguished emerging from the Imperial entrance to the station building to the

"It gives me genuine pleasure to be sent back from the European tour on which I embarked some time ago with the permission of my august father. I greatly appreciate the sincere sense of solicitude shown by all my countrymen in my welfare during the trip."

"I am pleased to say that, everywhere I went, I was made the object of most sincere and hearty welcomes, all the marks of courtesy and hospitality having been lavished upon me by the sovereigns, governments and peoples of the countries I visited."

"Accordingly, despite the brevity of my sojourn, I was enabled to observe the conditions of these countries far more thoroughly than could have been possible of under."

"Such a cordial reception I take it, is not only the expression of their goodwill towards me alone but the manifestation of friendly feelings deeply held by those nations towards our country. On behalf therefore of the whole Japanese nation and myself I seize this opportunity to give expression to the sense of my heartfelt thanks."

"As you are aware, my present trip extended only over a period of six months, which was hardly sufficient for me to study fully the actual conditions of the countries I visited; yet it afforded me an opportunity to meet scholars, statesmen, soldiers and sailors, all distinguished in their respective spheres of activity; and I saw with great pleasure a highly developed state of science, arts and industry."

"I visited some of the memorable battlefields of the great war; which, being left in a state of devastation, spoke eloquently of the self-sacrificing spirit so nobly exhibited during the war by men of the Allied countries—and made me feel more keenly than ever, the need for the establishment of lasting peace for the world."

"I witness also, not unmingled with the sense of admiration, the strenuous efforts continuing being made by the Allied since the war, toward the re-establishment of a new world civilization."

"All these things combined together have made me a great deal in sympathy with

carriage which awaited His Highness under the balcony. All eyes in the immediate vicinity of the station were centered on that entrance. Among the group was distinguished walking alone, slight of build, yet with an erect carriage that told much to the waiting crowd."

The white-clad figure disappeared from sight for a moment, only to reappear seated in the Imperial carriage as it drew out of the balcony and started from the station. For a full minute silence reigned over the multitude. Then as one every hat came off and every throat burst forth with a murmur.

Ambassador Isami Katsunobu of Russia headed the line of diplomats who greeted the Crown Prince at Tokyo Station. After greeting Mr. Katsunobu the Crown Prince passed on to the Charles Hotel, Great Britain's Ambassador in Tokyo, where he remained for minutes to exchange greetings. His Highness then greeted the Italian, Belgian, Dutch and French representatives in turn. Completing the rest of his greetings to the diplomatic corps His Highness was welcomed by various Governmental officials.

The Crown Prince received the visits of members of the Imperial Family and high Governmental officials during the afternoon. Soon after dinner which was had with representatives of the Emperor and the Empress, Prince Kanin, Viscount Chinda, and members of his staff, His Highness received the visits of Princes and Princesses. He then received in audience Premier Hara and other members of the Cabinet.

In reply to the greeting of Premier Hara, His Highness issued the following message, requesting that it be conveyed to the nation:—

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In reply to the greeting of Premier Hara, His Highness issued the following message, requesting that it be conveyed to the nation :—

"It gives me genuine pleasure to be safely back from the European tour on which I embarked sometime ago with the permission of my august Father. I greatly appreciate the sincere sense of solicitude shown by all my countrymen for my wellbeing during the trip.

"I am pleased to say that, everywhere I went, I was made the object of most sincere and hearty welcomes, all the marks of courtesy and hospitality having been lavished upon me by the sovereigns, governments and peoples of the countries I visited.

"Accordingly, despite the brevity of my sojourn, I was enabled to observe the conditions of these countries far more extensively than could have been possible otherwise.

"Such a cordial reception, I take it, is not only the expression of their goodwill towards me alone, but the manifestation of friendly feelings deeply held by these nations towards our country. On behalf, therefore, of the whole Japanese nation and myself, I seize this opportunity to give expression to the sense of my heartfelt thanks.

"As you are aware, my present trip extended only over a period of six months, which was hardly sufficient for me to study fully the actual conditions of the countries I visited ; yet it afforded me an opportunity to meet scholars, statesmen, soldiers and sailors, all distinguished in their respective spheres of activity ; and I saw with great pleasure a highly developed state of science, arts and industries.

"I visited some of the memorable battlefields of the great war ; which, being left in a state of devastation, spoke eloquently of the self-sacrificing spirit so nobly exhibited during the war by men of the Allied countries—and made me feel, more keenly than ever, the need for the establishment of lasting peace for the world.

"I witnessed also, not unmingled with the sense of admiration, the strenuous efforts continuously being made by the Allies, since the war, toward the rehabilitation of menaced civilization.

"All these things combined together helped me a great deal in enlarging my

views; and I feel most happy that I should have gone on the present trip of observation at the time when the lessons of the great war are still seriously being taken to heart.

"Fully conscious as I am of the noble and essential characteristics of our own country, of which we may well be proud, I must confess that there are a number of things which we have yet to learn from the countries I passed through.

"It is my most ardent wish that, in accordance with the fundamental principles of our national policy, laid down at the time of the Meiji Restoration; and with a view to the consummation of the deep-rooted desire of our Sovereign, the whole nation will apply themselves with redoubled energies to the promotion of our national prosperity by adopting whatever good the foreign nations possess, while not neglecting our best endeavours to make all possible contributions to the advancement of world civilization."

YOKOHAMA RECEPTION

Officers of the cruisers Katori and Kashima were entertained at luncheon on Sunday afternoon by Mayor Kubota of Yokohama. The luncheon was held in the big assembly room of Memorial Hall and more than 300 persons were present.

Mayor Kubota, in an eloquent address, welcomed the officers of the cruisers back to Japan. He predicted great good to the Empire from the historic trip of the Crown Prince, and congratulated the officers of the Katori and Kashima on being selected to accompany him.

Young men of the city were advised to profit by the example of the Crown Prince and to travel in foreign lands, thereby making the city of Yokohama still greater and at the same time working for world peace and prosperity by becoming acquainted with the ideals and aspirations of other countries and teaching them those of Japan.

At the conclusion of the Mayor's address the band struck up the national anthem and "banzais" were given for H.I.M. the Emperor, the Crown Prince and the Japanese Navy. The commander of the Katori responded with an interest-

ing story of the voyage, at the close of which "banzais" were given for the Mayor and the city of Yokohama.

Among those present were Governor Inouye of Kanagawa Prefecture; Mr. S. Suzuki, chief of the Yokohama Custom House; (Mr. Suzuki had charge of arrangements for the landing of the Crown Prince at Yokohama and was the recipient of many congratulations on the competent manner in which they were carried out); representatives of the Consular Body at Yokohama; Dr. Raymond Spear, of the United States Naval Hospital; prominent bankers and business men of Yokohama; city and prefectural officials and representatives of the press. The Naval band from the Katori furnished music during the dinner.

Peking, Sept. 3.—Under the auspices of the Japanese Association, the Japanese residents in Peking held a celebration to-day in honour of the safe return of His Imperial Highness the Crown Prince of Japan. The celebration took place at the Yamato Club. There were fireworks to signal the opening of the celebration and Dr. Hirai, president of the Association, gave a short talk. Cheers for the Crown Prince were proposed by the Japanese Minister, Mr. Obata. A dinner followed the celebration.

Seoul, Sept. 3.—All Seoul to-day celebrated in a very joyful manner the return of His Imperial Highness the Crown Prince to Tokyo. Flags flew at the entrance to every house and the school-children, carrying miniature Japanese banners, paraded the streets, and on reaching the offices of the Government-General, halted and gave three "banzais." A large reception in celebration of the happy event was held in the afternoon at the Keifu Palace. More than 2,000 citizens attended.

PRINCELY GIFTS

When the Crown Prince of Japan and the Princess Nagako are wed next year they will have, as interesting furnishings of their palace, 69 cases of European souvenirs and gifts brought to Japan by the Crown Prince. In this collection of rare European works of art are the

He is mentioned in his house.

has happened and that all will be well. The
the future is bright and the future is bright.

[illegible]

The following table shows the population and statistics of the municipalities in the Department of Tlaxcala, Mexico, for the year 1900. The population is given in thousands and the statistics are given in percentages.

The Prince was scheduled to leave the Imperial Palace again at 3.45 p.m. this time in a motor car, to attend a welcome ceremony being promoted in his honor by the Young Men's Association of Japan, of which Prince Goto is the president. He was due to return to his palace at 11.15 p.m. on 4 October.

The city was in gala attire and the
thousands of decorated tram-cars of the
city's municipally owned operating com-
pany were running.

might consider to change the
the following:

[illegible]

first example of a language that
 this

Those gifts and souvenirs were brought by the Crown Prince upon his return from Europe last September, and were removed at once to the Palace in Tokyo. In addition to the Highness's gift, most of them given him by members of foreign royal houses, there came with them a gift for the Emperor and his consort. His Majesty the Crown Prince and his consort were delighted with the beautiful samples which were presented to them, and with the beautiful gifts brought for His Majesty the Emperor, His Majesty the Crown Prince, and his consort, and a collection of foreign coins and medals deposited in the Palace was given to the young prince as

CONCLUSION

the Mail Service
the Imperial Army, and proceeded to
the morning in the manner of a major of
commander of the division (the enemy)
Nikola, his the Japanese forces in a
of the Imperial Army, and proceeded from
the Crown Prince, who returned to the
2nd 87-113 Imperial Division

In spite of the fact that the
 United States is a free country
 and that the people of this
 country are free to express
 their opinions and to
 make their own decisions
 as to the course of
 their lives, it is a
 fact that the people of
 this country are not
 free to express their
 opinions and to make
 their own decisions
 as to the course of
 their lives.

[illegible]

1. The following information was obtained from the records of the Department of the Interior, Bureau of Land Management, regarding the land owned by the United States in the State of California:

finest examples of European craftsmanship.

These gifts and souvenirs were brought by the Crown Prince upon his return from Europe last Saturday, and were removed at once to the Takanawa Palace in Tokyo. In addition to His Highness's gifts, most of them given him by members of European royal houses, there came with these two gifts for the Emperor and Empress. For His Majesty, the Crown Prince brought a handsome walking stick, while his gift to the Empress was a platinum bracelet set with pearls. Other remembrances were brought for His Highness's brothers, Princes Atsu-no-miya and Takamatsu-no-miya, and a collection of Europe's finest toys was brought for the younger princes.

TOKYO RECEPTION

Sept. 8.—His Imperial Highness the Crown Prince, who returned to the capital on Wednesday afternoon from Nikko, left the Takanawa Palace in a carriage at 7.40 o'clock this (Thursday) morning, in the uniform of a major of the Imperial Army, and proceeded to the Meiji Shrine.

In spite of the torrential rain, both sides of the streets leading to the Shrine were lined with boy and girl students in Akasaka and Shibuya, and also grown persons eager to catch a glimpse of the Heir Apparent.

The Crown Prince descended from his carriage near the second Torii. Under the guidance of Prince Ichijo, Lord Keeper of the Shrine, he proceeded to the front hall amid the "saikerei" of dignitaries, and paid homage to the spirit of Meiji Tenno.

The Prince, attended by Viscount Iriye, Lord High Chamberlain, then drove from the Shrine direct to Hibiya

Park, arriving at 9 o'clock to attend the grand welcome meeting promoted by the Tokyo municipality in his honour.

By this time the rain had stopped and a big crowd had gathered around the Park to welcome the Prince.

To the accompaniment of the booming and popping of fireworks, the Crown Prince was guided to the seat of honour on the pavilion by Baron Goto, Mayor of Tokyo. Baron Goto read a congratulatory address, which was responded to by the Heir Apparent. This closed the ceremony and the Crown Prince retired from the scene of ceremony at half-past nine, while the bands played the national anthem, "Kimigayo," and the crowd of fifty thousand persons present roared "banzai" after "banzai."

Baron Goto, on behalf of the Tokyo municipality, presented to the Crown Prince the books containing the status of Tokyo City, the population and enterprises in Tokyo, and the statistics of Tokyo municipality.

The Prince was scheduled to leave the Imperial Palace again at 3.45 p.m. this time in a motor car, to attend a welcome meeting promoted in his honour by the Young Men's Associations of Japan, of which Baron Goto is the president. He was due to return to his palace at half-past four o'clock.

The city was in gala attire and the beautifully decorated tram-cars of the Tokyo municipality were operated from early morning.

In his speech of welcome Mayor (Baron) Goto said :

"Shimpei Goto, His Majesty's humble subject, has the honour to address His Highness the Crown Prince in his capacity of Mayor of Tokyo, and to state :

"That it is quite satisfactory to note,

at this opportunity, that His Highness, with all his spiritual and intellectual achievements and accomplishments, has taken the trouble of paying a visit to the European Powers in order to exchange courtesies and enhance friendship with the foreign monarchs and peoples by making the best of occasions, both private and public, and also to study and observe the foreign conditions and the rise and fall of nations that the post-bellum nature in those countries best indicated.

"His Majesty's humble subject Shimpei thinks with every confidence that all the impressions and experiences His Highness has secured during his trip abroad will be precious enough to constitute and add to His Highness's essential elements in insuring the future prosperity of the Imperial Household, and in developing the national welfare through satisfactory foreign intercourse.

"It is to the boundless honour and satisfaction of the people of Tokyo to have the pleasure of receiving, on this public occasion, His Highness with so brilliant a future. His Majesty's humble subject Shimpei, with all reverence and sincerity, has the honour of addressing the above to His Highness on behalf of the Tokyo Citizens, and with the sanction of the Municipal Assembly.

Replying to Baron Goto's welcome, and speaking in a well-modulated voice, plainly audible to the majority of the throng, the Crown Prince said :

"It gives me great pleasure to note that I was able to return to this city amidst the enthusiastic welcome by the general citizens of Tokyo, and that now again I should be accorded a public reception by the citizens on such an elaborate scale as this.

"I understand with much interest that the Tokyo people are now making great efforts for municipal improvement, in keeping with its importance as a world metropolis, and it is my most sincere hope that the endeavours will be attended with every success, much to the benefit of the welfare and prosperity of this city and its citizens."

A remarkable feature of today's public reception to the Crown Prince, given under the auspices of the Tokyo Municipality, occurred at the conclusion of the Heir Apparent's reply to Mayor Goto's address of welcome and congratulation.

Barely had the Crown Prince concluded his short but significant speech when Baron Goto arose and led the vast assemblage in three hearty western-world cheers for Their Majesties, the Emperor and Empress, and a dynamic "Banzai!" for the Heir Apparent himself.

According to witnesses this demonstration was highly pleasing to the Crown Prince who bowed and smiled happily before descending from the platform and retiring from the park.

Baron Goto's action is interpreted as the death-knell of the austere formality which, for generations, has marked the attitude of the Japanese toward members of the reigning house.

Karuizawa, September 3.—Along with many thousands of other Japanese throughout the Empire of Japan the Japanese residents of Karuizawa celebrated the safe return of the Crown Prince to his native land.

The general celebration was under the auspices of the Nagakura Village Young Men's Association and the Karuizawa Y.M.C.A. These two organizations issued a bulletin early in the day which was widely distributed giving in detail the plans which were to be carried out and asking that everyone join in the celebration. The paraders assembled at the Suwa Shrine in the Southeast part of Karuizawa and then marched up the Machi stopping occasionally in order that some small group of merry makers could add their part to the procession.

proclaiming the constitution 33 years ago. On this second occasion was when he returned to the capital after the Russo-Japanese War. The third such occasion was that given to his grandson on 25th day after the first foreign journey ever made by the heir to the throne of Japan. The people who filled the streets were chiefly ordinary citizens. The students, members of young men's associations, newsmen and other privileged persons who received special positions were but a small minority of the assembly. The military element was inconspicuous except in the air scene in front of the stadium. The crowd while numbering that of a large crowd did not have the effect of a demonstration. Their efforts were modest. The people were interested and inclined to watch their king take a part of the throne and to witness some of his feelings freely in the manner according to a modern usage. It was more than an expression of loyalty; it was a very popular variety of approval.

and a national

to the [the trip's] significance is that it marks another step in the modernization of the Japanese system. For 50 years the process has been going on. The theory has been brought out into the light, and Government and people have been in more conscious of each other than they were in the old days when the Emperor lived and died in a seclusion so complete that their names were unknown to their subjects even by postulate. Although I am a stranger to the new era, by the Crown Prince's tour a further step has been taken. His journey is a part of carrying out of his grandfather's famous exhortation "Wisdom and Learning shall be sought for throughout the world in order to establish the

The parade was headed by a large ship which represented the Army and was pulled by a large number of men who were all dressed in Japanese uniforms. The ship was covered with lighted lanterns and in the center was mounted a large drum, the sound of which proclaimed the advance of the parade. Following the ship was a huge paper sphere which represented the world. Above it was mounted a white dove and a Japanese flag. Following these were several hundred persons in holiday costume and each carrying a lighted lantern. The parade was headed by the upper end of the Mikado's ship and the shouting and the waving of flags was at this stage of the celebration that it began raining and the parade was forced to disband. The Mikado's ship followed by the Japanese flag and the white dove.

The remarkable enthusiasm displayed on the Crow's River return was the popular answer to the attack on the party who opposed the trip. It was not a matter to go about among the friends of the men in the street without being considered one of a feeling which was more than mere curiosity or love of paganism; more even than the patriotic enthusiasm of loyalty that are customary on such occasions.

Emperor drove through the streets after
Hannity. (Once was when the 1931
the ruler or for a member of the Imperial
Tokyo resembled with "Hannity" for
since the Hannity have the streets of
unusually strong feeling. Only three
like those of Hannity gave evidence of
traditional elements that manifestations
popular feeling or rather the bounds of
their strength but so nearly does
pose that Japan's crowd never other
It is not quite correct to say

The parade was headed by a large ship which represented the *Katori* and was pulled by a large number of men who were all dressed as *Samurai*. The ship was covered with lighted lanterns and in the center was mounted a large drum, the sound of which proclaimed the advance of the procession. Following the *Katori* was a huge paper sphere which represented the world. Above it was mounted a white dove and a Japanese flag. Following these, were several hundred persons all in holiday costume and each carrying a lighted lantern. The procession marched to the upper end of the Machi, singing and shouting, and then retraced its steps. It was at this stage of the celebration that it began raining and the procession was forced to disband after several "banzais."

EDITORIAL IN JAPAN ADVERTISER

The remarkable enthusiasm displayed on the Crown Prince's return was the popular answer to the ultraconservatives who opposed the trip. It was impossible to go about among the throngs of young men in the streets without being conscious of a feeling which was more than mere curiosity or love of pageantry; more even than the patriotic manifestations of loyalty that are customary on such occasions. . . .

It is not quite correct to suppose that Japanese crowds never cheer their Sovereign, but so rarely does popular feeling overflow the bounds of traditional etiquette that manifestations like those of Saturday give evidence of unusually strong feeling. Only thrice since the Restoration have the streets of Tokyo resounded with "Banzais" for the ruler or for a member of the Imperial Family. Once was when the Meiji Emperor drove through the streets after

promulgating the constitution 33 years ago. The second occasion was when he returned to the capital after the Russo-Japanese War. The third such greeting was that given to his grandson on Saturday after the first foreign journey ever made by the heir to the throne of Japan. The people who filled the streets were chiefly ordinary citizens. The students, members of young men's associations, reservists and other privileged persons who received special positions were but a small minority of the assemblage. The military element was inconspicuous except in the set scene in front of the station. The police, while announcing that cheering would not be forbidden had tried to discourage it. Their efforts were useless. The people were determined to cheer, to wave their hats, to take snapshots of the Prince, and to demonstrate their feelings freely in the manner congenial to a democratic age. It was more than an expression of loyalty; it was a hearty popular verdict of approval and satisfaction. . . .

Its [the trip's] significance is that it marks another step in the modernization of the Japanese system. For 50 years the process has been going on. The throne has been brought out into the light, and Sovereign and people have become more conscious of each other than they were in the old days when the Mikados lived and died in a seclusion so complete that their features were unknown to their subjects even by portraiture. Meiji Tenno inaugurated the new era. By the Crown Prince's tour a further step has been taken. His journey is a practical carrying out of his grandfather's famous constitution oath "Wisdom and learning shall be sought for throughout the world in order to establish the

foundations of the Empire." It was planned because it was realized by the responsible authorities that the monarchy must be suited to the spirit of the age, and that the throne is strongest when it is "broad-based upon the people's will." The people have understood this aspect and their exuberant welcome was the expression of their confidence that the experiences gained by this journey will aid the Prince in leading the nation along the broad path of progress.

Y.M.C.A. HEADS HONOR PRINCE

High honours and expressions of deep appreciation for the co-operation of the royal family of Japan of the past three generations, were accorded H.I.H. the Crown Prince, by ranking officials of the World's Committee of the Young Men's Christian Associations, according to Mr. Kelsuke Sajima, who has just returned from the big Y.M.C.A. convention held in Geneva last May.

Not only was H.I.H. requested to accept honorary membership in the Y.M.C.A. world movement, but both his

Imperial father and grandfather were highly praised for the encouragement they have given the movement in times past; as a result of which there are now approximately 25,000 members of the Y.M.C.A. in the Empire.

In a memorial of welcome and honour submitted to H.I.H. by M. Paul des Gouttes, chairman of the World's Committee of Young Men's Christian Associations, from Geneva, the following paragraphs were contained:

"It may interest Your Imperial Highness to know that steps have been taken towards having one of the prominent Japanese gentlemen connected with the League of Nations join the World's Committee of the Y.M.C.As., in whose work, he, while in Japan, took an active part.

"If, as it is hoped, this distinguished gentleman accepts the invitation, Japan will have an immediate share in shaping the policy of this important world-wide organization which has already been the means of untold blessing to young men of all nations, uniting them without distinction of race or class in true Christian brotherhood."

A NIGHT SCENE

No-no-hana ya!

Tsukiyo urameshi

Yamiyo nara.

—Onitsura.

Flowers of the field!

Woe to the moonlit eve!

Would it were Erebus-dark!

—Dr. Wadagaki (tr.)

Imperial Palace and Grand Palace were
highly praised for the arrangement they
made for the movement in their past;
and a number of which there are now ap-
proximately 2,000 members of the Y.M.
C.A. in the Empire.

In a number of instances and honor
is being given to H.H.H. by the Y.M.C.A.
of the Young Men's Christian As-
sociation of Japan. The following
are the names of the Y.M.C.A. in Japan:

"I am very glad to see you in Japan. I have
been to many of the steps have been taken
towards having one of the prominent
Japanese gentlemen connected with the
League of Nations join the World's
Committee of the Y.M.C.A. in whose
work, he will be in Japan, took an active
part."

"It is hoped this distinguished
gentleman accepts the invitation Japan
will have an important role in shaping
the policy of this important world-wide
organization which has already been the
ground of a real blessing to young men
of all nations, uniting them without dis-
tinction of race or color in the Christian
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foundations of the Empire. It was
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must be suited to the spirit of the age
and that the theme is strongest when it
is "based upon the people's will."
The people have understood this aspect
and their enthusiasm was the
expression of their confidence that the
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aid the Prince in leading a nation along
the broad path of progress.

Y.M.C.A. in the Empire. It was
High honors and expectations of deep
appreciation for the cooperation of the
royal family of Japan of the past three
generations were accorded H.H.H. the
Crown Prince by leading officials of the
World's Committee of the Young Men's
Christian Association according to the
Kobunke Gijun, who has just returned
from the big Y.M.C.A. convention held
in Geneva last May.
Not only was H.H.H. reported to
accept honorary membership in the
Y.M.C.A. world movement, but both his

A WELCOME HOME

Two days later

Tanaka returned

Y.M.C.A. in the Empire

Members of the H.H.H.

Give to the nation

Y.M.C.A. in the Empire

Y.M.C.A. in the Empire

THE RED CROSS SOCIETY OF JAPAN

ness received. It was sent to the
Embassy, head of the Red Cross
The whole corps of workers were
to participate in the Holy Land
tion of the Japanese's birthday and
accepted.

THE NEW WORK FOR HUMAN ORGANS

Continued

The last party of Polish officers was
deputed to America on July 6th on
the ship *Albatross*. The children
inquired go and the guardians. Many
of our officials went to the station to
them all, viz. The Japanese Red Cross
League, President Hara, and a large
vice-presidents and other officials, as well
Mr. Guma, director of the Ministry,
and members. Mr. Sakamoto accom-
panied the party to Yokohama when they
left the land.

The officer in charge seemed to be
very kind of the small hospital in the
little speech of thanks and all burst out
into song as soon as they boarded the
ship. The singing giving "Kikigyo" and
the Polish national song with a will. All
present joined in hearty harmony. At the
In conclusion, the report of this work
the same speech concerning the Red Cross
donations with which the Ministry, the
express invited the Red Cross workers
to the Red Cross Society of Japan.
The Red Cross Society of Japan
The Red Cross Society of Japan

THE RED CROSS SOCIETY OF JAPAN
OUR contingent in the Red Cross
The Red Cross Society of Japan

Number of patients treated: old 325;
new 125; total 450. Number of
days' sickness 15,000; number cured
450; number emergency cases 400;
number patients at end of month 400.
Monthly report: old patients 20;
new 20; total 40; number days' sickness
20. One died, 2 were discharged.

Classified by: nationality:

Japanese	...	...	...
Chinese	...	...	...
Chinese	...	...	...
Chinese	...	...	...

Record for Work of the Third Con-
sistent located at the Japanese Red Cross
Hospital: Old patients 10; new 20;
total 30; number days' sickness 40.
Of these 2 were discharged cured; 10
were removed elsewhere; and 1 was dis-
missed.

Report of the Red Cross Work of the
Japanese Military Hospital: number of
patients: old 20; new 20; total 40.
Number days' sickness 40. Four died.
9 were removed and 3 remained at the
end of the month.

The Vladivostok branch received a
contingent to the Red Cross Society
of Japan, and a group of Red Cross
workers in a group of Red Cross

THE RED CROSS SOCIETY OF JAPAN

TIDINGS FROM SIBERIA

OUR contingent in Siberia reported figures for hospital work in June as follows :

Number of patients treated : old, 305 ; new, 1,058 ; total, 1,363. Number of days' sickness, 15,075 ; number cured, 459 ; number emergency cases, 496 ; number patients at end of month, 408.

Monthly report : old patients 26 ; new, 26 ; total 52 ; number days' sickness, 745. One died, 25 were discharged.

Classified by nationality :

			Out-patients	In-patients
Japanese	...	...	65	11
Koreans...	...	...	36	5
Chinese ...	...	...	11	3
Russians	...	...	296	8

Record for Work of the Third Contingent located at the Vladivostok Military Hospital : Old patients 18 ; new, 21 ; total 39 ; number days' sickness, 482. Of these 8 were discharged cured ; 14 were removed elsewhere ; and 1 was dismissed.

Report of the Red Cross Work at the Nikolak Military Hospital : number of patients : old, 9 ; new, 7 ; total, 16. Number days' sickness, 185. Four died, 9 were removed and 3 remained at the end of the month.

The Vladivostok branch received a contribution to be used for the purchase of amusement supplies, from Major-General Kuroda, in appreciation of kind-

ness received. It was sent through Dr. Kurohashi, head of the hospital there. The whole corps of workers were invited to participate in the Hongwanji celebration of the Empress's birthday and all accepted.

RELIEF WORK FOR POLISH ORPHANS CONCLUDED

The last party of Polish orphans was despatched to America on July 6th, on the S.S. *Katori Maru*. The children numbered 59 and the guardians 4. Many of our officials went to the station to see them off, viz, Ex-president Viscount Ishiguro, President Hirayama, the two vice-presidents and other officials, besides Mr. Omura, director of the Fukudenkai, and members. Mr. Sakamoto accompanied the party to Yokohama when they took the boat.

The children really seemed loath to go. One of the small beneficiaries made a little speech of thanks and all burst out into song as soon as they boarded the electric trams, giving "Kimigayo" and the Polish national song with a will. All present joined in hearty farewell *Bansais*.

In concluding the report of this work, we must speak once more of the gracious beneficence with which Her Majesty the Empress treated these poor waifs, sending presents, and personally visiting them and talking with the president of the Polish Relief Society, Mme. Bielkiewicz. The

mother of Prince Mori was also most kind.

In 1920 the number of children cared for was 367, with an expenditure of at least ¥40,000, and this will probably be increased later. Many private persons as well as institutions contributed generously; the total is estimated at ¥11,600 (exclusive of her Majesty's gifts). Of this ¥4,100 has already been disbursed, and the remainder will be submitted to the President, Mme. Bielkiewicz. We are grateful to have had some slight part in this relief work during peace time.

POLISH APPRECIATION

Ministry of Public Health

Warsaw, 31st, May, 1921

Dr. Joseph Jakobkiewicz,

Vice-President Polish Children's
Relief Commission in Siberia

% Polish Consulate Chicago

The ministry of Public Health expresses appreciation of your work and sends you a copy of its letter of gratitude to the Japanese Nation and Government, enclosing translations of your report handed the Japanese Embassy in Warsaw through the ministry for Foreign Affairs.

———— Minister of Health
(Signature illegible)

REPORT ON WHAT THE JAPANESE ARE DOING FOR POLISH CHILDREN

"Every transport of children from Japan brings us fresh news about the extraordinary attention of the Japanese in caring for the Polish children. The attitude of the Japanese toward our unfortunate children is indescribable. Articles printed in Polish papers about the sojourn of our children in Japan only mildly express the magnitude of the assistance which the Japanese nation has and is still affording our relief work for the children. We can honestly say that without the assistance of the Japanese the work could not have been carried through and the children would never have seen America. They helped us not only in Japan but also in Siberia, where, a strange country, they gave us military motor cars, railway

cars to transport our children from the depths of Siberia to Vladivostok under Japanese military protection, not to mention all the minor assistances bestowed at almost every step. When the Relief Committee applied for help to the Capital, Tokyo, we were again assured of the generous attitude of the Japanese toward us. One could understand how being witnesses of the misfortune and tragic situation of the Polish children in Siberia, they involuntarily, under this influence, gave us assistance, but in Japan, far away from Siberia, we realized the full depth of Japanese sympathy for us and their limitless compassion for the children. We received free passage on the Japanese Military transport from Vladivostok for the children as well as free train passage from Tsuruga to Tokyo, thanks to the endeavors of the Japanese Red Cross, which immediately surrounded them with their tender care, giving them also full board and lodging in Tokyo. Numerous benevolent societies and Institutions bestowed infinite service and spent thousands of Yen besides caring for the orphans in a manner such as is usually shown only to one's own children.

It is difficult to believe how this totally strange race to us, this nation living in a different hemisphere from our Poland, somewhere at the other end of the world, has shown so much sympathy and such hearty feelings toward our destitute children, thereby capturing the hearts of all Poles in Japan. All Tokyo brought toys, sweets, cakes and different presents to the children, everybody came to see them; adults, children and every one tried each in his own way to help us in our work, strove to make the children forget as speedily as possible the misery from which they had been rescued in Siberia; one must acknowledge that our children in this atmosphere of sympathy and tender care as well as owing to the excellent food were somewhat recreated. During two months, from shy, pale, miserable children they became if not quite pink faced, still at least lively, jolly and round cheeked. To be really able to estimate this attitude I shall quote a few examples. Frequently children of wealthy parents visiting our destitute children and seeing

REPORT FROM SACHIMAN

(This extract is from a letter dated July 21, 1901, from Mr. Shiro Katsushige, a special commissioner sent to the north before the Red Cross Corps left Tokyo.)

It has been raining steadily since the 15th so I left without an overcoat and my baggage to be drenched but at 10 o'clock the ship began to clear and I was greatly relieved.

A distinguished company came to Omin to bid farewell to our party who were much cheered by this unexpected company and the farewell gifts and greetings they received. The Japanese Imperial (Imperial Palace) was represented by Mr. Sato, who on the occasion of the Imperial Anniversary, 2500th, and several other ministers.

Doctors Doi and Ishida, p. 100 and 101, vice-president respectively of the hospital at Sapporo, Minister of Agriculture and a head nurse, Secretary Akita and Mr. Kawamura, a clerk, accompanied us. We left Sapporo at noon with the ship's overhead, our boat sailed out of the harbor for the north.

On the 15th, the waves were rather high but nothing serious happened. And on the 16th at 2 p.m. we safely anchored in Alexandrovsk harbor. Landing an hour later we were taken by motor cars to the dormitories requisitioned for our use. There are Russian cottages in the neighborhood of the Military Hospital. Grubs and poor as they were, we had to make the best of them, but we expect after a few months to be located together in a suitable building.

As a new commander was being installed when we arrived, we spent some time in making official calls.

We have engaged a man and wife to cook for us and shall provide our own foodstuffs. We expect them to be good. Our lodging consists of straw mattresses and blankets on iron beds—all new—so we feel quite cozy and comfortable.

As to our duties, we have not yet received definite orders, but we have five nurses to serve in the military hospital, while the other nurses with the doctors will be employed in the station in Alexandrovsk harbor.

The city of Alexandrovsk is situated on a hill near the Alexandrovsk river

then poorly clothed would take off all their most beautiful things and give them to our children. They would take out of their hair their bones and combs taken from their sashes and even in some cases give their rings to the Polish children.

Two baronesses and two young girls, seeing one girl of the name of a doctor, their washing, wanted to help and to the recommendation of the Polish Committee administrators they agreed that if the Polish girls were washing for themselves and all the children in the orphanage why could not they be permitted to help a little and washed together with our girls. Moreover, when these two baronesses heard that we had been there times a week, they came regularly and helped do all the laundry work for the children.

Seeing such great kindnesses rendered by the Japanese, and seeing the native sympathy which Japanese extend to the Polish nation, I thinking of the refugees—all this for me in the Polish soil besides the esteem and gratitude feeling of heartiest friendship and the wish to express their love, I was very equally friendly and in the season, but as we have no opportunity for such action just now I would like to go to the Japanese here in America and tell him what we feel toward them; also to tell him that the Polish race are therefore also a grateful race, and that all that the Japanese are doing for the Polish children in Japan is known everywhere, here in America and in Poland and not only known but properly valued and that the Polish have for the Japanese deepest feeling of esteem and gratitude besides heartfelt thanksgiving and love, and I would like to tell them; Kenan, we should never forget it and our greatest joy will be to repay your kindness by action.

Unfortunately I have no suitable opportunity to express myself, but I would like that your kindly reply on the Polish Committee where there are many Japanese will find it possible and convenient to do so, not only in your own name, but in the name of all those I have just told us we do, but I have time no opportunity to express their feelings.

them poorly clad, would take off all their most beautiful things and give them to our children: They would take out of their hair the ribbons and combs, take off their sashes and even in some cases give their rings to the Polish children.

Two baronesses 15 and 16 years old, seeing one girl of the same age doing their washing, wanted to help and to the remonstrances of the Relief Committee administrators they replied, that if the Polish girls were washing for themselves and all the children in the orphanage why could not they be permitted to help a little and washed together with our girls. Moreover, when these two baronesses heard that wash day was three times a week, they came regularly and helped do all the laundry work for the children.

Seeing such great assistance rendered by the Japanese, and feeling the hearty sympathy which Japanese expressed for the Polish nation by taking care of her refugees—all this produces in the Polish soul besides due esteem and gratitude a feeling of heartiest friendship, also the wish to express their thankfulness by equally beautiful and noble action. But as we have no opportunity for such action just now I would like to go to the first Japanese here in America and tell him what we feel toward them; also to tell him that the Poles being a noble race are therefore also a grateful race, and that all that the Japanese are doing for the Polish children in Japan is known everywhere, here in America and in Poland and not only known but properly valued and that the Poles have for the Japanese deepest feelings of esteem and gratitude besides heartiest friendship and love, and I would finally like to tell them; Remember, we shall never forget it and our greatest joy will be to repay you not by words but by action.

Unfortunately I have no such opportunity to express myself, but it may be that your consul, residing on the Pacific Coast, where there are many Japanese, will find it possible and convenient to do so, not only in your own name, but in the name of all those Poles who feel as we do, but likewise have no opportunity to express their feelings.

REPORT FROM SAGHALIEN

(This extract is from a letter dated July 21, 1921, from Mr. Shozo Kobayashi, a special commissioner sent to the north before the Red Cross Corps left Tokyo.)

It has been raining steadily since the 18th so I felt anxious about our voyage to Saghalien, but at 10 o'clock the sky began to clear and I was greatly relieved.

A distinguished company came to Otaru to bid farewell to our party, who were much cheered by this unexpected courtesy and the farewell gifts and greetings they received. The Aikoku Fujinkai (Ladies' Patriotic Society) was represented by Mrs. Sato, wife of the President of the Imperial University at Sapporo, and several other members. Doctors Doi and Ishida, president and vice-president respectively of the hospital at Sapporo, Man.-Secretary Okumura and a head nurse, Secretary Maeda and Mr. Sawamura, a clerk, all appeared to bid us Sayonara; at noon, with clear skies overhead, our boat sailed out of the harbor for the north.

On the 19th, the waves were rather boisterous but nothing serious happened, and on the 20th at 2 p.m. we safely anchored in Alexandrovsk harbor. Landing an hour later we were taken by motor cars to the dormitories requisitioned for our use. These are Russian cottages in the neighborhood of the Military Hospital. Crude and poor as they were, we had to make the best of them, but we expect after a few months to be located together in a suitable building.

As a new commander was being installed when we arrived, we spent some time in making official calls.

We have engaged a man and wife to cook for us and shall provide our own foodstuff. We expect them to-morrow. Our bedding consists of straw mattresses and blankets on iron bedsteads—all new—so we feel quite cozy and comfortable.

As to our duties, we have not yet received definite orders, but we hear five nurses are to serve in the military hospital, while the other nurses with the doctors will be employed in the sanitarium in Alexandrovsk harbor.

The city of Alexandrovsk is situated on a hill near the Alexandrovsk river

about two miles away. It is a desolate scene. Since the revolution newly rebuilt barrack-like houses line the streets. These streets are filled with dust and sand, and all nationalities—Russians, Koreans, Chinese and Japanese—are mingled chaotically together—indeed it is a pathetic sight! In a town of about 8000 inhabitants there are only three physicians—only one, until this spring. We were amazed to hear that ¥60 had been charged for one hypodermic injection—and this not Salvarsan 606 either. So you may easily understand how the advent of our R. C. corps was hailed with delight by our fellow countrymen—like showers of blessed rain on the parched earth, we must have seemed to them. As to the weather, it is just comfortably cool, like May in Tokyo. Dandelions, violets, irises and other flowers are in bloom.

The water in the wells is not good; it contains iron in such large amounts that it is almost impossible to wash white clothes in it. There are no cases of bubonic plague here, but in the neighboring villages there is more or less typhoid fever.

FURTHER DETAILS OF THE SOCIETY'S ACTIVITIES

When Dr. Montandon and four other commissioners were sent to Siberia by the International Committee at the Headquarters of the Red Cross Society at Geneva, Switzerland, they stopped in Tokyo and arranged to procure certain materials for the 400,000 Austrian and Hungarian prisoners they were to relieve. Since they needed enormous amounts of various materials and their date of departure was approaching all too rapidly they begged our society to lend them the necessary supplies, these to be paid for by their government, later. Our Society, sympathizing deeply with their plight, agreed to lend them material amounting

to ¥10,000. Thus the party were able to accomplish their ends.

Again, in the middle of December, 1920, Mr. Adami was sent as a commissioner to transport prisoners from Siberia, and wished to concentrate them in the neighborhood of Nikolsk, but found that they lacked warm clothing, especially heavy coats and overcoats. Without the necessary protection, they could not be transported. Mr. Adami had been sent out by the Hungarian Red Cross Society. He appealed to the Japanese Military Headquarters at Vladivostok, begging a loan of overcoats, as it was learned there was a supply of coats suitable for foreigners under their care. They sympathized deeply and proposed to sell the coats outright to Mr. Adami, but the envoys, already impoverished, could not raise the necessary cash. At this juncture they appealed to our Society. Our officers were deeply moved by this appeal and it was decided at a meeting of the Permanent Council to purchase the coats at an outlay of ¥13,500, and loan them to the Hungarian commissioners. Later, after considering the financial condition of Austria-Hungary, our Society decided not to demand pay for the coats, and so notified the proper Red Cross authorities in Europe.

ASSISTANCE RENDERED TO ARMENIANS

When the American Red Cross Society closed its relief work in Siberia and left the field, they felt deep sympathy for the suffering Armenians and left generous supplies of clothing, underwear, etc. in the hands of the Armenian Committee in Siberia, who hoped to transfer them by the Siberian railway. But this being in the hands of the Maximalists, the supplies were detained in Harbin for a year and a half. Finally they were sent to Yokohama for transportation to Armenia, and when Mme. D. A. Apar, the honorary consul there, appealed to our Society for help the goods were transshipped at once.



THE FUTURE

The coming of the 20th century has brought with it a new era of progress and development. The world is now a more unified and interconnected place than ever before. The advances in science and technology have opened up new possibilities for human progress and well-being. The challenges of the future are great, but the potential for a better world is also immense.

One of the most significant challenges of the future is the issue of population growth. The world's population is projected to reach over 10 billion by the year 2050. This rapid increase in population will place a tremendous strain on the world's resources and infrastructure. It will be essential to find ways to manage population growth and ensure that everyone has access to the resources they need to live a decent life.

Another major challenge is the issue of climate change. The scientific consensus is that human activities are contributing to a significant warming of the Earth's atmosphere. This warming is leading to a host of problems, including rising sea levels, more frequent and severe weather events, and the loss of biodiversity. It is urgent that we take action to reduce greenhouse gas emissions and mitigate the effects of climate change.

Despite these challenges, there is much to be optimistic about. The human spirit is resilient and creative. We have the capacity to overcome our problems and build a better future for ourselves and for the generations to come. The key is to work together, across national and cultural boundaries, to address the challenges we face.

One of the most promising areas of development is in the field of renewable energy. The sun, wind, and water provide a virtually limitless source of clean energy. Advances in technology are making it increasingly feasible to harness these sources of energy on a large scale. This could revolutionize the way we produce and consume energy, reducing our dependence on fossil fuels and helping to combat climate change.

Another area of great potential is in the field of artificial intelligence (AI). AI has the potential to revolutionize many aspects of our lives, from healthcare to education to transportation. It can help us solve complex problems, improve efficiency, and enhance our quality of life. However, it is important to ensure that AI is developed and used responsibly, with a focus on benefiting humanity as a whole.

BOOK NOTES

The Rising Tide of Color, by Lothrop Stoddard. New York : Charles Scribner's Sons. 320 pp. \$3.00.

Four themes—the ethnographic interpretation of history, the political problem of Asia, the existing European chaos, and the immigration question in America—are woven by the author into a popular argument to show the need for white solidarity in the world at large, and for race eugenics in the United States. There is a historical introduction by Madison Grant, followed in turn by a description of the present geographical distribution of the races, a picture of the culmination and pause of white expansion since the beginning [of the present century, and a forecast of future race rivalries and conflicts, with a suggested programme of preparedness against them.

The result is a book which provokes timely and useful thought, but which has the defect of all arguments based upon citations of opinion, that it is no stronger than the opinions which it cites. The Nordic race-theory, to which the author largely appeals, was rather over-worked by certain German publicist historians before the war. This need not discredit the theory, much less the author's thesis, which rests upon a broader basis of political and social facts ; but it justifies suspending judgment as to some of the book's deductions until that theory has been critically reëxamined.

Elsewhere, too, the thoughtful reader may be inclined to insert a query in the margin. Probably the native birth-rate would have been higher in America if we had received fewer immigrants ; and if our present immigration flood continues, it may extinguish the race of Washington

and Lincoln and replace it by a lower type. Our highest native birth-rate to-day seems to be in states like North Carolina, which have fewest immigrants. But the presence of the negro apparently has not seriously checked the multiplication of whites in the South. Australia, with almost no immigration of non-British stock, has a low and declining birth-rate ; and France hardly owes its empty cradles to an alien influx.

Yet we have seen with our own eyes the geographical displacement of California farmers by Japanese still going on apace in the Sacramento Valley. Contact and competition with aliens of lower living standards seem to blight more advanced peoples with sterility. But that blight, unhappily, is carried by other things than immigrants. Nor does it affect the white races alone. Industrialization and city life are reducing the size of families in Japan ; and in the heart of our own black belt, pickaninnies are becoming noticeably rarer in the cotton-fields.

The coming political relations of the races, and the division of the earth's resources among them, are still more conjectural topics. Capital is more mobile than labor. The race-battles of the future may be fought at such long range, that the projectiles will be bales and barrels carried in the holds of steamers. Mr. Stoddard has only touched the outskirts of his subject. It is so large and unexplored that any popular book upon it seems inadequate and premature. But such a book was none the less needed, and Mr. Stoddard has supplied this need.

—V. S. C. in *The Atlantic Monthly*.

OPTIMISTIC OUTLOOK FOR INDUSTRIES

IN March, 1920, the capital invested in new business enterprises was estimated at ¥1,148 millions. After the financial slump of last year, this suddenly decreased to ¥930 millions in April, and again in May a violent drop occurred to ¥750 millions and in June the whole of the remaining capital was only about ¥169 millions. Thus during only three months an abrupt reduction of a little more than 85 per cent. took place. Since June of last year the decrease has not been quite so striking, but conditions are still far from settled, as in December, 1920, the entire amount invested in new enterprises was only a little more than ¥101 millions. This notable decrease is the most striking fact since May 1917. However, after January, 1921, the tendency changed somewhat and excepting the three months of February, April, and June, a slight increase is to be noted, as in the tabulation given herewith :

NEW BUSINESS ENTERPRISES

1921	No. Cos.	New project ¥1,000 unit	Exten- sion ¥1,000 unit	Total ¥1,000 unit
Dec. (1920)...	153	¥ 70,167	¥ 31,373	¥101,541
January	120	107,355	84,180	191,535
February	128	108,052	60,650	168,650
March.....	139	115,255	106,105	221,360
April	170	149,420	57,605	207,025
May	167	178,580	84,965	263,545
June	170	99,532	26,575	126,007
July	152	110,940	96,107	207,047

Thus the figures for January, 1921, totalling ¥191 millions show an increase over the preceding month of 37 millions

invested in new projects and 52 millions in extension work, or an aggregate of 89 millions and after February every month, with the exception of June, shows an increase over the preceding month. As to extension work, while the figures show considerable fluctuation in particular months, the general tendency is toward an increase.

If we compare amounts of capital invested in new projects with the same classes at the same periods in the previous year, we have the following summary :

New Enterprises	First half 1921 ¥1,000 unit	First half 1920 ¥1,000 unit	Per centage of increase or decrease
Banking	¥ 72,945	* ¥396,109	7.00
Credit & exchange	28,950	* 174,818	8.36
Warehousing	300	* 22,526	9.87
Insurance	19,000	* 21,500	5.32
Transportation.....	132,440	* 312,526	7.03
Railway and plate laying	120,500	* 279,511	7.00
Marine traffic	9,340	* 17,110	6.47
Miscellaneous	2,600	* 15,845	8.59
Mining industry ...	54,530	* 147,955	7.23
Electric industry...	292,155	† 165,710	13.05
Misc. mfg.	268,287	* 1,188,049	8.16
Gas mfg.	12,250	† 3,800	4.50
Cotton milling.....	23,680	* 199,520	8.97
Textile fabric mfg..	19,075	* 173,518	9.00
Chemical mfg.....	56,075	* 154,132	7.35
Machinery & Fur- niture mfg.	24,695	120,245	8.30
Shipwrighting & Dockyard work.	52,100	† 47,900	153.00
Nitrogen mfg.	17,060	* 40,265	7.70
Metal working.....	6,500	* 92,650	9.34
Food stuffs mfg.....	32,032	* 202,403	4.09
Sundry mfg.....	39,820	* 258,016	8.68
Aquatic industries..	2,525	* 45,675	9.47
Agriculture, forestry	24,500	* 114,870	8.25
Commerce, etc.....	281,490	* 655,717	7.00
Total	1,177,123	* 2,987,036	7.17
	* Decrease † Increase		

OPTIMIZATION OF THE SCHEDULING

The first step in the optimization of the scheduling is the determination of the optimal sequence of operations. This is done by the use of the branch and bound method. The branch and bound method is a systematic way of finding the optimal sequence of operations. It starts with a root node, which represents the initial state of the system. From this root node, branches are created for each possible operation. Each branch leads to a new node, which represents the state of the system after the operation. The nodes are then evaluated, and the one with the lowest cost is chosen as the next node to be expanded. This process continues until the optimal sequence of operations is found. The branch and bound method is a powerful tool for finding the optimal sequence of operations, but it can be very time-consuming. To reduce the time, it is often necessary to use heuristic methods to prune the search tree. Heuristic methods are rules of thumb that are used to eliminate branches that are unlikely to lead to the optimal solution. There are many different heuristic methods, and the choice of which one to use depends on the specific problem. In this paper, we will use the branch and bound method to find the optimal sequence of operations, and we will use heuristic methods to prune the search tree. The second step in the optimization of the scheduling is the determination of the optimal sequence of machines. This is done by the use of the branch and bound method. The branch and bound method is a systematic way of finding the optimal sequence of machines. It starts with a root node, which represents the initial state of the system. From this root node, branches are created for each possible machine. Each branch leads to a new node, which represents the state of the system after the machine is used. The nodes are then evaluated, and the one with the lowest cost is chosen as the next node to be expanded. This process continues until the optimal sequence of machines is found. The branch and bound method is a powerful tool for finding the optimal sequence of machines, but it can be very time-consuming. To reduce the time, it is often necessary to use heuristic methods to prune the search tree. Heuristic methods are rules of thumb that are used to eliminate branches that are unlikely to lead to the optimal solution. There are many different heuristic methods, and the choice of which one to use depends on the specific problem. In this paper, we will use the branch and bound method to find the optimal sequence of machines, and we will use heuristic methods to prune the search tree. The third step in the optimization of the scheduling is the determination of the optimal sequence of operators. This is done by the use of the branch and bound method. The branch and bound method is a systematic way of finding the optimal sequence of operators. It starts with a root node, which represents the initial state of the system. From this root node, branches are created for each possible operator. Each branch leads to a new node, which represents the state of the system after the operator is used. The nodes are then evaluated, and the one with the lowest cost is chosen as the next node to be expanded. This process continues until the optimal sequence of operators is found. The branch and bound method is a powerful tool for finding the optimal sequence of operators, but it can be very time-consuming. To reduce the time, it is often necessary to use heuristic methods to prune the search tree. Heuristic methods are rules of thumb that are used to eliminate branches that are unlikely to lead to the optimal solution. There are many different heuristic methods, and the choice of which one to use depends on the specific problem. In this paper, we will use the branch and bound method to find the optimal sequence of operators, and we will use heuristic methods to prune the search tree.

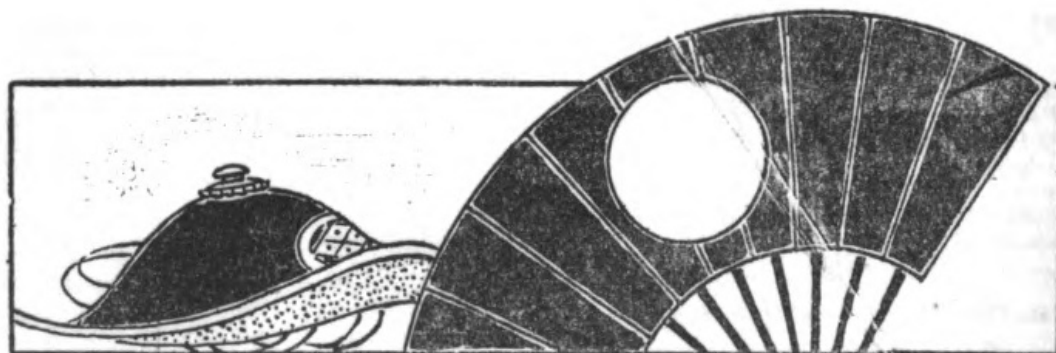
Of the various industries, that showing the highest figures is the electrical business, ¥292 millions, followed by commerce, etc., with 281 millions; misc. manufacturing, 268 millions; transportation, 182 millions; banking 72 millions, etc. While it is not surprising to see manufacturing, transportation and banking in the lead, it is a noteworthy fact that the electric industry ranks first of all. This made great headway when the money market was in an easy condition, but has not yet reached its greatest development, we may be sure. Even in this year of business depression, it has leaped at a bound to the first rank and its capital has increased to 292 millions for new projects for the first half of the period, an increase of 13.05 per cent. over last year's figures. Indeed it is one of the few industries which show any increase at all, the other two being shipwrighting and dock work (153 per cent.) and gas mfg. (4.50 per cent.) All the rest show a decrease.

As to this decrease, warehousing discloses the greatest loss (9.87 per cent.); next aquatic industries (9.47), metal (9.34), textile fabrics (9.00), cotton milling (8.97) and credit and exchange (8.26). Those below 7.00 per cent. are only two,

viz., insurance and marine traffic. As these had only a slight degree of increase last year, the decrease now is proportionately small. A point to be especially noted is the 52 millions invested in shipwrighting and dockyard work. There was only about 3 millions so invested in the first half of 1920. After that, business became more and more slack, but in spite of this an increase in the Kawasaki works of 45 millions made the total, as noted, very large. This inactivity in marine traffic has continued for some time, and the Kawasaki works are exceptional.

The capital invested in new enterprises in July, 1921, was ¥110,940,000, with extension work claiming ¥96,107,000, an aggregate of ¥207,047,000. This is an increase of ¥11,408,000 for new enterprises, ¥69,532,000 for extension work, and an aggregate of over ¥81,040,000 compared with the previous month's record. Compared with the same period for 1920, the total increase is over ¥8,420,000 and with the exception of March and May of this year, this is the highest increase since May 1920.

Thus on the whole a tendency toward increase may be noted in the capital now being invested in new enterprises.



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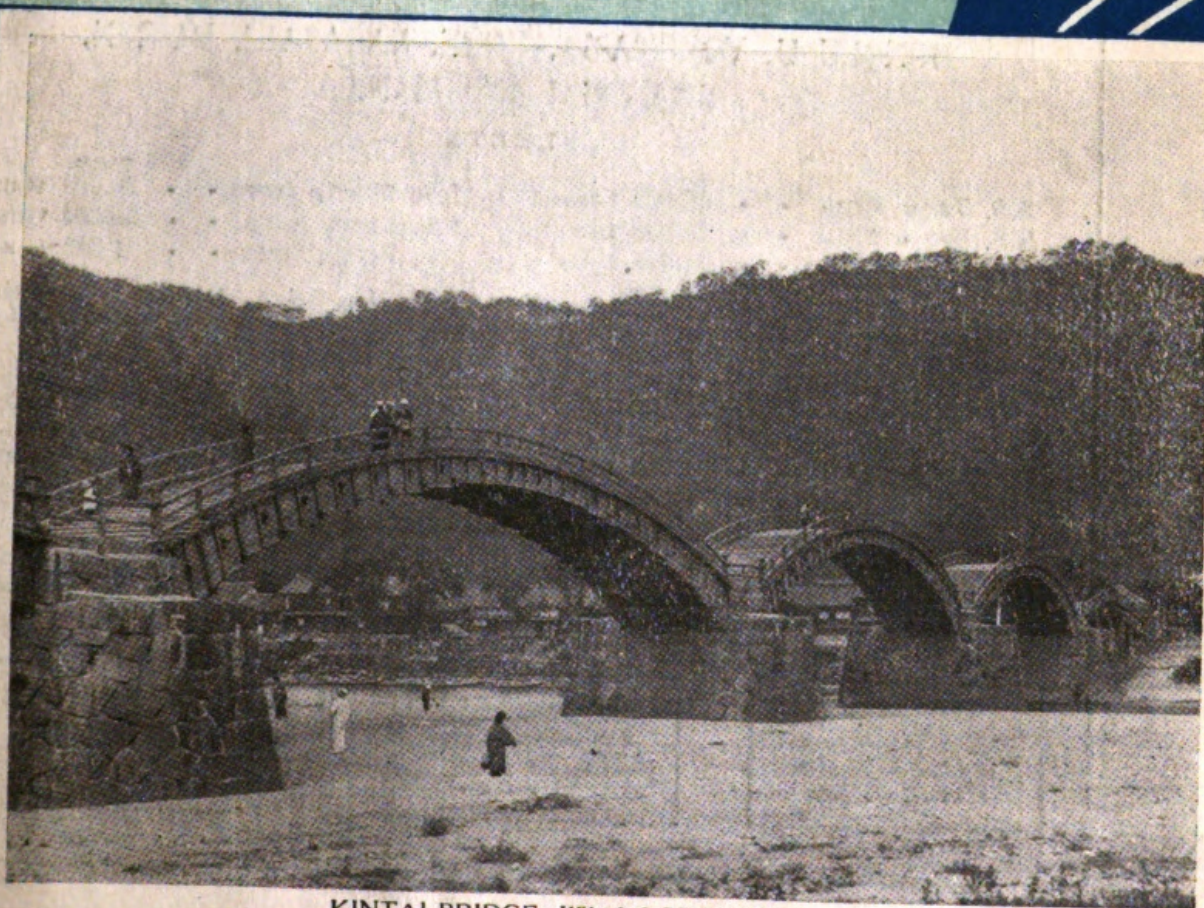
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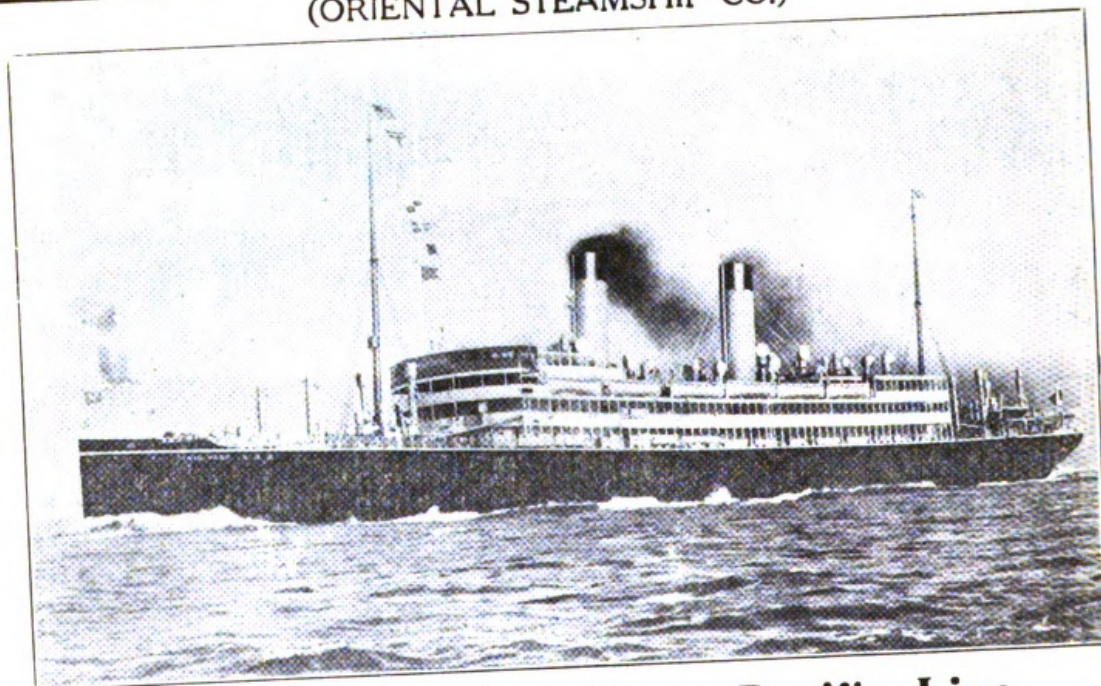
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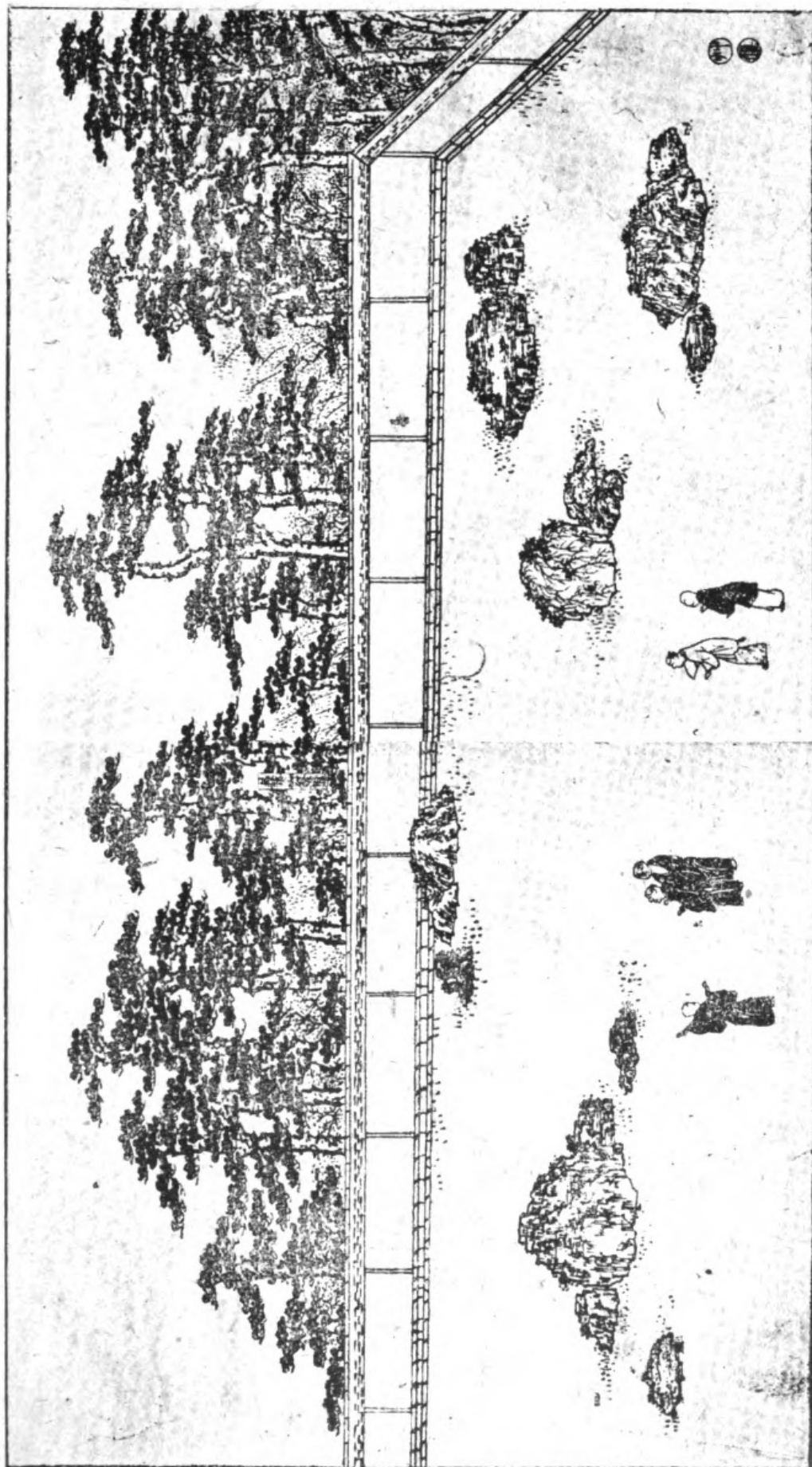
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TREELESS AND FLOWERLESS GARDEN OF RYUAN-JI, KYOTO

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BIBLIOGRAPHY OF THE "NOH" DANCE

(The Sequel of the Fourth Dance)

By MARK KING

XI

July—"Hanjo" is a drama about a girl named Hanajo who was living with the family of a village headman of Nogami in Mino Province. While she was living there, one spring time, a man named Yoshida who went by the name of "Major-General Yoshida" passed a night in her house on his way to the Eastern provinces from Kyoto City. He fell in love with her and they exchanged fans with each other in token of their engagement. He gave her a fan painted with a picture of the "Moon in the Evening"; and she gave him one with a picture of the "Flower of the Bottle-Gourd"; they exchanged a promise to meet again in the same place before the coming of the autumn, when he was on his homeward journey. After he had departed, she spent much time in looking at the fan given to her by her lover, and she finally became melancholy with love, because she did not hear from him, and shut herself up in her room, and as a consequence, she was forced to leave the house by order of the headman. Poor girl! she was nearly driven mad by grief and wandered in a frantic mood towards Kyoto City in the hope of meeting her lover. When autumn came, he visited her house again, expecting to see her, but she had disappeared and he heard that she had been abandoned by the headman; so he left word for her that she should go to him in Kyoto City if she came back again, and then set out on his journey towards home. Immediately on his return to Kyoto City, he visited the Kamo Shrine of Tadasu-no-Mori and prayed to the god dedicated to Tamayori-Hime, to aid him by returning to him his lost love. His prayer was answered and by good fortune he met her on the grounds of the Shrine, but she had become almost insane and cried out:—"Human nature is fickle and has a double-face just as the fans which we exchanged had two sides. I know that we meet only to part again, but I shall continue to love you, even though we may never meet again." He told her how he had longed for the sight of the fan in her hand, but she refused to give it him because it was her only consolation. He therefore showed her the fan which she had given him in parting, and then they

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exchanged fans again in proof of their betrothal. (The derivation of this drama is from a love story about Pan-Chieh-Yü, a young Chinese lady of good birth beloved by the Emperor Chêng (31 B.C.—7 A.D.) of the Han Dynasty. Afterwards, she fell into disfavor with the Emperor, who deeply loved another beautiful young lady named Chang-Fei-Yen, so she was carried away by jealousy, and composed a bitter poem which carried the meaning: "She once stood high in the Emperor's favor, but now was thrown away like a fan in autumn.") This was written by Séa.....

(Int. No. 1.)

July—"Ikuta-Atsumori" is a drama about Taira-no-Atsumori's love-child named Kōgiku-Maru. One day in the olden times, while the holy priest Hōnen, otherwise called Gen-Kū, was on his way from Kurodani in Kyoto City, to pay homage at the Kamo Shrine of Tadasu-no-Mori he found a baby boy, about two years old, in a wooden box, who had been abandoned by his mother. The priest felt pity for the child, so he took it to his home and treated it kindly. When the baby had become a boy of ten years of age, he was plunged into deep grief by learning that he had no parents and had been an orphan from babyhood. Thereupon the priest, when preaching his usual sermon, gave the congregation a detailed account of the abandoned babe. A young woman then made her appearance from among the audience and introducing herself to the priest informed him that the baby was her own beloved little one named Kōgiku-Maru; she told him further that the baby was a love child of Taira-no-Atsumori, the third son of Taira-no-Tsunemori. Then the boy visited the Kamo Shrine to invoke the gods to help him to meet his father's spirit. Afterwards, he went to the battle-field of Ikuta-no-Mori in Settsu Province as the result of a wonderful vision which was sent to him by the god of the Kamo Shrine. He finally met a young warrior in armour there, and when he announced that his name was "Taira-no-Atsumori," the boy caught him by the sleeve. The warrior related to his son the story of his tragical end at Ikuta-no-Mori as follows:—"The dream of the palmy days of the Taira (or Heike) clan continued for about twenty years, but the clan's fortunes were then descending toward the nadir. The remnants of the clan escaped to Fukuhara in Settsu Province, beyond the reach of the enemy and there they constructed the basis of a plan to restore it to its former prosperity. This place, though limited in area, was impregnable in their estimation; it stretched east and west about six miles, its eastern gate being called 'Ikuta-no-Mori,' and the western gate 'Ichi-no-Tani'; a steep mountain path named Hiyodori-Goye was on the north, and the head land of Wada was on the south, which jutted out into the sea. On February 7, 1184, however, the last day of the Taira family arrived for it was defeated by the invasion of an enemy of superior force under the command of Noriyori and Yoshitsune. On this occasion, Taira-no-Atsumori, who was then only a young courtier sixteen years old, fought in single combat with the tried warrior Kumagaye-no-Jiro Na-ozane and was at last

killed by him." After Atsumori's spirit had related to his son the whole story of his violent death, he asked him to have masses read for the repose of his soul, and then disappeared. This was written by Zenhō.....

(Ext. No. 10.)

July—"Matsumushi" is a drama concerning the singing insects referred to in entomology as the "*Calytoryphus marmoratus*." On a certain bright night in Autumn, a man and his intimate friend were passing along an avenue of pines called the "Pine grove of Abeno" in Settsu Province, when one of them, enraptured by the orchestra of insects singing in the bushes, here and there, followed their music, leaving his friend behind, and made his way into a wilderness covered with a variety of autumnal flowers. As he did not return, his friend after waiting for him for some time, went in search of him and found that he had lost his life in the wildwood. The other thereupon determined to die with the friend of his choice, since he deeply lamented him and regretted that he had departed this world without his "fidus Achates" for a travelling companion. Later on, the spirits of the two men visited a pothouse at Abeno, drawn thither by the singing of the insects in the "Pine grove of Abeno"; and the two drank their cups of saké together in the pothouse as they listened to the music of the Matsumushi.(Spl. No. 3.)

July—"Michimori" is a drama of Taira-no-Michimori, the eldest son of Taira-no-Norimori. In the battle of Ikuta-no-Mori which took place on February 7, 1184, Michimori fought in single combat with a warrior named Kimura-no-Gengo Shigeakira, and thereby lost his life. A few years later, a monk who was spending the summer at Nagato Province made it his practice to recite from the Buddhist sacred books every night on the Beach of Naruto in order that the dead of the Taira (or Heike) family might rest in peace. Before proceeding far he came to the story of how this old family was utterly ruined by the successful invasion of their hereditary enemy, the Minamoto (or Genji) family. Nagato is a noted historical place on account of the Taira family, who drowned themselves in the Bay of Dan-no-Ura at Nagato. This Bay was the scene of the last sea-fight between the rival clans of Taira and Minamoto, in which the former was annihilated on March 24th, 1185. In this catastrophe, the boy Emperor Antoku, only 8 years old, was drowned in the sea at Nagato together with the widow Tokiko who held him clasped in her arms. Tokiko was the wife of Taira-no-Kiyomori and was called "Nii-no-Ama." To resume the tale, the spirits of Taira-no-Michimori and a lady of the court named Kozaishō, appeared in answer to the monk's prayers for the dead, and after expressing their gratitude for his service, they told him the story of their death. Kozai. shō, who had been married to Taira-no-Michimori, had yearned for her dead lover, and in order that she might not be separated from him any longer had drowned herself in the sea at Naruto. This was written by Séami.(Int. No. 15.)

The first of these is the fact that the
 library is a public institution, and
 therefore it is open to all. This is
 a very important principle, and it
 is one which should be maintained.
 The second is the fact that the
 library is a place of learning, and
 therefore it should be a place where
 the best of our books are kept.
 The third is the fact that the
 library is a place of service, and
 therefore it should be a place where
 the needs of the community are
 met. These are the three principles
 which should guide the library in
 its work.

July—"Sekidera-Komachi" is the dramatized version of the story of an old poetess named Ono-no-Komachi, about one hundred years old. She was the daughter of Ono-Yoshizane, Dewa-no-Kami, and was a most beautiful and famous poetess, taking her place with the six master poets of the Heian (Kyoto) Court Period (794-1192). As she was living in solitude in a humble cottage at Sekidera in Ōmi Province in order to enjoy a quiet life in the declining years of her age, many of the people living near were strangers to her and did not know of her genius for poetry. On the evening of the Festival of the Weaver (or Vega)—the Festival of the Stars—which is held regularly on July 7th (lunar calendar) when the Milky Way is first observed, a monk of the Sekidera temple happened to drop in at Komachi's hermitage at Sekidera accompanied by his young Buddhist disciples. They listened to her discourse on the special excellence of the Japanese ode, and then the monk realized that the old woman was the celebrated poetess Komachi. He therefore took her to the temple to attend the Festival of the Weaver, whereupon Komachi lived over her youth again and danced beautifully. Komachi had been disappointed in love in her early days, having been forsaken by Ōye-no-Koreakira, and so in order to relieve the pangs of her heart she had eagerly studied Japanese odes in the style of Sotōori-Hime, who was the younger sister of the Empress Ingyō and was beloved by the Emperor Inkyō (412-453). Sotōori-Hime was indeed a great poetess, and was known as the "Goddess of Poetry." The Shrine of Tamatsushima-Myōjin in the Bay of Waka-no-Ura, in Kii Province, is dedicated to Sotōori-Hime. This drama was written by Séami.....(Int. No. 17.)

July—"Tenko" is a drama concerning the Chinese hand-drum, which is supposed to have descended from heaven in the Hou-Han Period (947-950). The plot is as follows:—There was once an aged Chinese couple named Wang Pai and Wang Mu, who lived in the vicinity of the capital city Chin Yang in China. Wang Mu was with child by reason of a dream which she had one night that "a Chinese hand-drum had descended from heaven," and therefore her baby boy was called "T'ien Ku" which means "Heaven's hand-drum." Afterwards the real hand-drum descended from heaven to the old couple, and the heavenly sweetness of its sound struck all listeners with unbounded wonder. This fact came to the knowledge of the Chinese Emperor, and he sent an Imperial messenger to request the couple to make him a present of the hand-drum, and upon their agreeing it was taken to the Palace. But the boy T'ien-Ku was disappointed, and missed it so much that he took it away from the Palace by stealth and hid himself in the mountains. Unfortunately he was captured by a palace attendant who, by the Chinese Emperor's command, had been searching for the boy, and this man threw him into Lake Lü Shui, and then took the hand-drum back to a large Hall called "Yün Lung-Kê" in the Imperial Palace of "A-Fang-Tien." But the hand-drum would not make any sound when beaten. Finally the Emperor summoned the boy's father to the Palace to beat the drum, and when pounded

by the old man it gave forth a very sweet sound. Thereupon the Emperor was deeply moved by the human intelligence of the hand-drum, which had refused to make any sound on account of the boy's death, and the two lamented the boy's untimely end; as a consequence he was pleased to signify his intention of going to Lake Lü-Shui to mourn for the dead with melodious wind and stringed instruments. The Spirit of the boy then appeared, pleased by the Emperor's flattering condolence, and he beat the hand-drum and danced. This was written by Séami.(Int. No. 3.)

July—"Tō-Bō-Saku" is a drama concerning the Chinese hermit named Tung-Fang-So, who was originally a vassal of the Chinese Emperor Wen (179-157 B.C.) but became a hermit by secretly eating three plums from a tree in the garden of the Chinese fairy named Hsi-Wang-Mu which bore fruit only once in 3,000 years. How marvelous! as a result he enjoyed a long life, not dying until he was about 9,000 years old! One year in the beginning of autumn, Tung-Fang-So, who was now a hermit, went to the Chinese Imperial Palace named "Ch'êng Hua Tien," and begged the Emperor to accept a fairy present of the fruit of the plum-tree, the so-called "Elixir of Life," which was cultivated by a fairy, and also to give this fairy permission to pay her respects to him, both of which requests were granted. Shortly afterwards, three blue-birds were seen flying about enveloped in a white cloud which descended from the Western sky, after which the fairy Hsi-Wang-Mu appeared in the air, wearing full court-dress and sitting on a dapper dragon. The fairy then descended into the Imperial garden and was presented with some plums piled up on a beautiful tray by the Chinese Emperor Wen, who was inspired by the fairy's presentation of the marvelous fruit. All the men and women in the Imperial Court danced to the accompaniment of the esoteric music which was heard. Finally when the sun went down, the fairy seated herself on the dragon, and ascending high up into the air, disappeared amongst the clouds. This was written by Zenhō.(Ext. No. 8.)

July—"Zenji-Soga" is a drama based on the story of Soga-no-Goro Tokimune (or Hako-ō as he was known in his childhood), who was the younger of the two Soga brothers. At the time when Kawazu-no-Saburō Sukeyasu, the father of the Soga brothers, was murdered by their uncle Kudō Suketsune, Hako-ō was only 3 years old. Although he was the adopted child of Itō-no-Kurō Sukemune, he was intended for a priest by his mother and was therefore sent to Gyōjitsu, a priest of the Kugami temple at Hakone, in Izu Province, to live with him as an acolyte, and was renamed "Kugami-Zenji," a sacred name of the Zen sect. On May 28, 1193, the Soga brothers called their two faithful servants, Oni-ō and Danzaburō, who were also brothers, to their side and instructed them to go back to their mother's home and tell her that they had avenged their father's death by killing their uncle Kudō Suketsune and to take with them a letter and an amulet which belonged to Tokimune, as a mark of their affection and respect; the journey

to be commenced immediately after they heard that the Soga brothers had accomplished their glorious deed. In the dead of night, it being dark and rainy, the brothers attacked Ide's encampment on the hunting ground named "Fuji-no-Susono" in Sagami Province, where they found Kudō Suketsune, Ohtonai, and two beautiful harlots, all in a drunken sleep quite unconscious of the impending attack. After they had killed Suketsune, the elder brother Sukenari was unfortunately also killed by Nitō-no-Shirō Tadatsune, but the younger brother Tokimune, "Kugami-Zenji," escaped from the scene to the Kugami temple where he lighted a holy fire as an invocation. Soon after, Itō-no-Kurō Sukemune, the adopted father of Tokimune, advanced on the Kugami temple, accompanied by many warriors in order to arrest Tokimune under the orders of the Kamakura Shogun Minamoto Yoritomo. Tokimune struggled fiercely with Hikida-no-Kosaburō in the temple and succeeded in cutting him deeply in the shoulder, after which he fought desperately with Kano-no-Genroku and another young warrior, but at last was captured by his enemies and taken as a prisoner to the Shogun at Kamakura in Sagami Province.(Ext. No. 6.)

(To be Continued)

THE EVENING-GLORY

Yugaō ya

Satoru ni kururu

Shiroki hana.

—*Tatit*

The evening-glory,—

So white and bright,

While all around

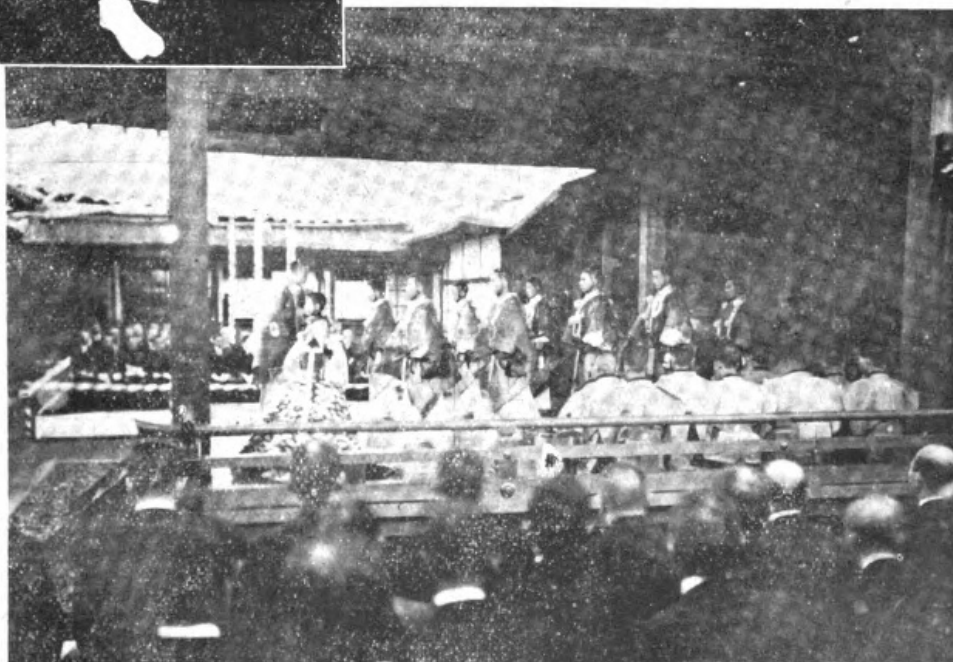
Is growing dark!



"NOH" DRAMA
PRESENTED BE-
FORE THE CROWN
PRINCE AT THE
PEERS' CLUB



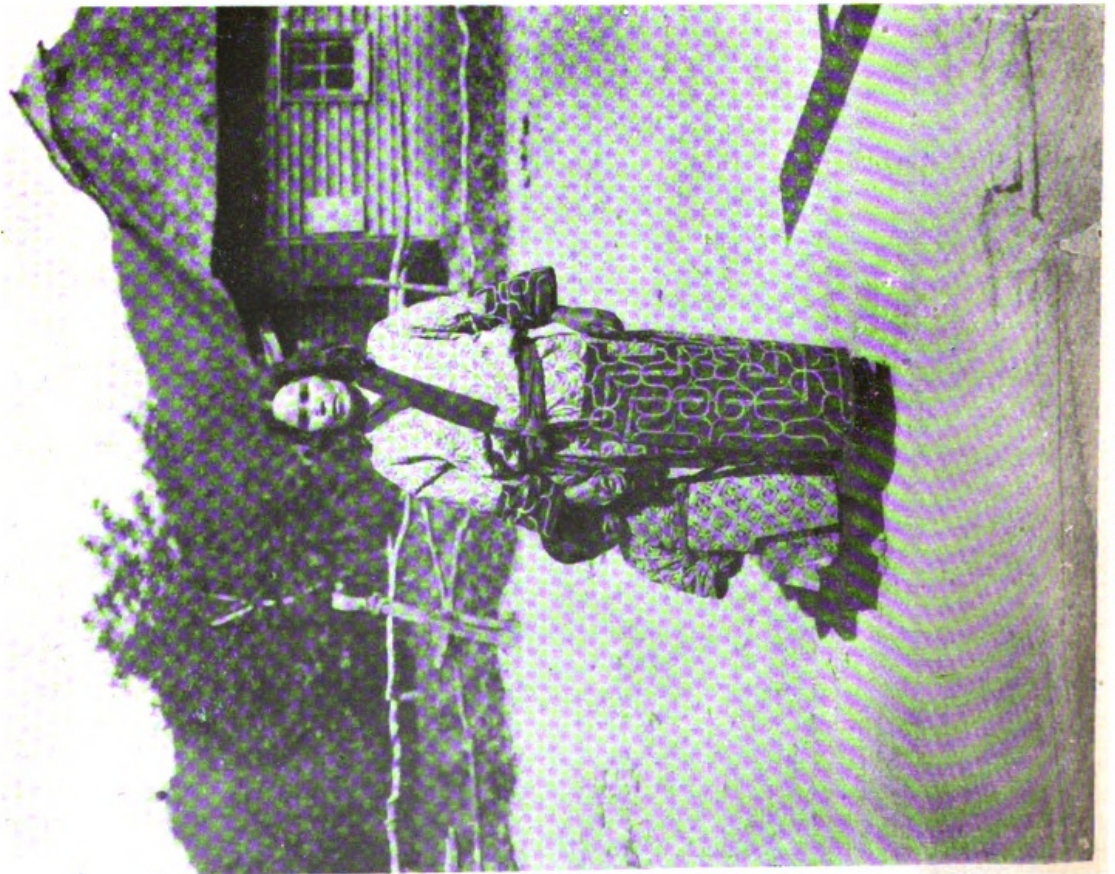
DANTE ANNIVERSARY CELEBRATION



"NOH" DRAMA STAGED AT PEERS' CLUB



A MODERN YOUNG AINU WOMAN (Eyes Show Japanese Blood)



AINU WOMAN AND CHILD

THE AINU AND THEIR FOLK-LORE

By J. BATCHELOR, D.D., F.R.G.S.

III

WOMEN AND TATTOOING

MANY of the younger women and the children bear a striking resemblance to the gypsies one sometimes sees in England and Spain. I have also heard it remarked that the young boys and girls are very like Arab children, which is quite true. The women, from their teens upward, are fond of adorning their ears with large white-metal rings, and their necks with beads, great and small. When ear-rings are not procurable they put pieces of red cloth, obtained from the Japanese, in their ears; some of them even tie red cloth to their ear-rings.

Tattooing of the lips, hands, arms, and, in some districts, the forehead, was an old custom among the Ainu women, but it is now gradually dying out. The children are now seldom tattooed. It is done by cutting as among the Melanesians and not by pricking as among the Japanese.

It is an absurd habit like that of the old Japanese blacking their teeth and does not add to the beauty of the people. The tattoo is of a bluish-black colour, and the process of getting it in both simple and painful. It is accomplished in this way: Some birch ash bark is taken and put into a pan to soak. Next a fire is made and an iron pot hung over it. After this some more bark is brought

and burnt under the pot till the bottom is well blackened. When this has been thoroughly done, a woman takes a sharp knife, cuts a few gashes into the part to be tattooed, then takes some of the soot from the pot on her finger and rubs it well in. She next takes a piece of cloth, dips it into the decoction in the pot, and with it washes the part operated upon. In children the center of the upper lip receives the first touches, then the lower lip, and so on alternately till the tattoo reaches almost from ear to ear.

It has been said by some that the Ainu learned to tattoo themselves through seeing the women of the ancient pit-dwellers, who were so tattooed. They thought it very beautiful, and thus imitated them for the sake of ornamentation. But this explanation is not generally received. Indeed, the following legend bearing on this very point was given me against the theory.

"The pit-dwellers were a very little people, and were not tattooed at all. The Ainu made war upon them, and took many of their women prisoners. When they brought them home they tattooed them in the same way as their own wives were tattooed, so as to distinguish them from others of that race. All the smaller Ainu are descended from these women."

A better legend concerning the origin of this custom runs thus: "When the divine *Aiona* and his sister came down from heaven the latter person was tattooed, and before her departure hence she introduced the custom among the Ainu women." This is a short legend, to be sure; but it is quite enough to satisfy the Ainu, though to us it may be a simple begging of the question.

The reason given by some for tattooing is contained in the following lore:

"There is a good deal of bad blood in women which must be taken out. Tattooing was therefore introduced, and is still kept up, as a means of letting the blood escape, and thus keeping the body strong."

Upon inquiring why the tattoo should be placed on the mouth and arms rather than elsewhere, I was informed, to quote the legend bearing on this point, that, "The tattoo marks are placed especially upon the lips and arms, because they are the most conspicuous parts of the body. They are put there in order to frighten away the demon of disease. Now the wives of the heavenly deities are every one of them thus tattooed, so that when the demons come, and find that the Ainu women are marked in the same way, they mistake them for goddesses, and forthwith flee away."

That the people really imagine tattooing drives away disease and strengthens the body by letting out bad blood, the following lore places beyond all doubt:

"When the eyes of old women are growing dim and they are becoming blind, they should re-tattoo their mouths and hands, that they may see better. This custom is called by the name *pash-ka-oi-gara* i.e., "looking over the tattoo." I am well acquainted with one old lady who actually tattoos herself quite fre-

quently, in order to strengthen her eyesight.

Another piece of lore says: "Should contagious disease strike a village, all the women should tattoo one another, to drive the demon away." This custom is called *upash-hura-rakkare* i.e., "making each other smell of tattoo."

I have often tried to get this custom done away with, but have found the people too much given to the superstitions connected with it to accomplish much. Still, something has been done, and the people are beginning to see the uselessness as well as the barbarity of it. The old women are, as a rule, very careful to teach their grand-daughters so that they may be afraid to discontinue the custom. Their method of intimidation takes the form of a legend, and runs thus:—

"The divine sister, the sister *Aiona*, has taught us that if any woman marries a man without first being tattooed in a proper manner, she commits a great sin, and when she dies will go straight to Gehenna. Upon arrival there, the demons will take very large knives, and do all the tattooing at one sitting."

This frightens the girl very much indeed, for tattooing is a painful process.

It is not the women only who insist on having the girls tattooed, for the men also have entered into the conspiracy. The verdict of these wisecracks is this:—"Untattooed married women may not take part in any feast, for to do so would be dishonouring to gods and men alike. Indeed, it would bring down the wrath of heaven upon both them and all the assembled guests."

What then, it may be asked, is likely to be the significance of this custom? I am quite convinced in my own mind that it means neither more nor less than

taboo, or prohibition, though the Ainu appear to have lost this idea now. I have on various occasions been called upon to arrange marriages for the people, and whenever things have been properly settled I have noticed that the bride goes and finishes her tattoo round the lips, which is never completed till one has been really betrothed; and when the tattoo is finished all men know that she is either a betrothed or married woman. She is, indeed, "set apart" for some particular man—she is engaged; nay, really married. Her tattooed mouth must now speak only for her husband, and her tattooed hands and arms must henceforth work for him alone.

It is curious to remark in connection with tattooing that the Ainu fancy they can see tattoo marks on frogs resembling those made on the women. The following legend concerning the origin of these creatures is peculiar, to say the least, for it tells us that their first parent was neither more nor less than a woman who was cursed by God, and her bodily form changed on account of her great wickedness.

He metamorphosed her as a punishment, and her human spirit was turned into that of a demon. All that was left to show that it had once been a woman, were very slight traces of tattoo marks, which may still be seen, if one will take the trouble to look carefully on the legs of the frog.

THE LEGEND

In ancient times there was a man and a woman who became husband and wife. After the first few months they did not get on well together, because the woman was discovered to be a bad character, and proved undutiful to her husband. She was also disobedient to her parents, and in the end bewitched them so that they

both died. In course of time she married no less than six husbands, every one of whom she soon killed. God observed all this, and was very angry with her, so that He punished her by turning her into a frog, and throwing her far away into a marsh. At the time He said to her: "O thou wicked woman, I indeed made thee good in the beginning, but thou hast lived an abominable and iniquitous life; thou hast not only slain thy father and mother and husband, but others besides. I am therefore now going to turn thee into a frog; thou shalt henceforth live in the marshes, lakes, and ponds, and thou shalt become a fiend. Thou shalt spawn young frogs, and hop about amid the slime of the most filthy places. If thou dost venture into the dwellings of men they will without more ado knock thee on the head, and throw thy dead carcase away."

So spake God. And this then is a true account of the origin of frogs; any person will find, if he examines them closely, that their feet are slightly tattooed, like the fingers of a woman. It is because a woman was the ancestor of these creatures that they have the marks of the tattoo left. Now there are some people who think that frogs are divine; but they are not so in reality, but are demons, and something akin to ghosts. Yet, as they were once human, and followed the customs of men and women, they still go to the Japanese of the main island every winter and do their marketing, and when they return eat, drink, and make merry in their dwelling-places. This is the noise one hears in the spring when they cry, "*Ooat ooat*."

There is another curious matter connected with frogs which it will not be out of place to mention while on this subject. It has to do with their names and derivation. The legend runs thus:—

Frogs are called by three names—*to-orunbe*, *oki-orunbe*, and *uimam yapte utara*. Their true name, however, is *tereke-ibe*, though some people call them *otereke-ibe*. They are also called *ooat*, *ooat*; this is because the noise they make when croaking sounds as though they

the first of these is the fact that the system is not a simple one, but a complex one, in which the various parts are interrelated and interdependent. The second is that the system is not a static one, but a dynamic one, in which the parts are constantly changing and evolving. The third is that the system is not a closed one, but an open one, in which the parts are constantly interacting with the environment. The fourth is that the system is not a linear one, but a non-linear one, in which the parts are constantly interacting with each other in a non-linear fashion. The fifth is that the system is not a deterministic one, but a probabilistic one, in which the parts are constantly interacting with each other in a probabilistic fashion. The sixth is that the system is not a simple one, but a complex one, in which the various parts are interrelated and interdependent. The seventh is that the system is not a static one, but a dynamic one, in which the parts are constantly changing and evolving. The eighth is that the system is not a closed one, but an open one, in which the parts are constantly interacting with the environment. The ninth is that the system is not a linear one, but a non-linear one, in which the parts are constantly interacting with each other in a non-linear fashion. The tenth is that the system is not a deterministic one, but a probabilistic one, in which the parts are constantly interacting with each other in a probabilistic fashion.

were saying *ooat*, *ooat*. The name *to-orunbe*, that is "creatures of the lake," was given them because they are often found inhabiting lakes and ponds. They are called *oki-orunbe*, that is, "creatures of the reeds," because they are also found living in marshes among the reeds. And they are called *uiman yapte utara*, that is, "persons who come from trading," because they all migrate to Japan out of the cold in winter, and do not come back to Ainu-land, which is their native place, till after the snow has gone and the spring is well advanced. When they do return, however, they are always careful to bring back with them a supply of *sake* and rice, and they croak most when they are eating, drinking, and making merry. They are called *tereke-ibe* and *otereke-ibe* because they eat as they hop along, for these words mean "jump and eat."

No doubt the foregoing folk-lore, like all fairy tales and myths, is curious and fanciful. But in a cold climate such as that of Yezo the croak of the frog is not heard at all during the winter months, so that among the Ainu the idea of their going away to warmer climes during a cold, snowy season is a very easy, and for them fully satisfactory way of accounting for the absence of their cry. Of course, as they are able to live in both dry and wet places, the sea need form no obstacle in the way of migration. The name given them, 'jump and eat,' is also very reasonable, seeing that frogs do jump after and catch flies and insects for food. That they are in the habit of trading and eating rice and drinking *sake* is certainly to be put down to fancy but it is nevertheless interesting.

The common house sparrow is also connected with Ainu folk-lore respecting tattooing. Thus, this bird is called "the little bird which eats millet," and the tale given later explains this to be so, because he feeds chiefly upon the millet which bounces out of the mortars when

being pounded for kitchen use. The little spot of dark brown at the base of the upper bill is supposed to be tattoo, and it is small because the original birds had not sufficient time to finish their toilette before going to bid adieu to the Creator, who having accomplished the work of creation was now about to leave the world for His home in heaven above. Although the sparrow's head together with the feathers is worshipped when he is killed, and *inao* are offered him, yet he is not kept as a charm. His flesh also is eaten, but not from any religious motive and only because it is said to be of good flavour.

THE LEGEND

When God had finished the work of creation He made the sparrow, and placed him on the earth. Whenever the people pound their millet he comes and gathers up that which is spattered over the sides of the mortar, and eats it. This is why he is called "the little bird which eats millet." Now, when God had finished making the world and was about to return to heaven, all the birds determined to make Him a farewell feast. But the sparrows were out tattooing themselves. However, as the time fixed had arrived, the birds and bears and all other creatures met early in the morning and set out to say good-bye. The sparrows, hearing much ado, enquired what it all meant, and upon learning the cause left off their tattooing before it was finished, and went with the rest for there was no time to lose. Therefore, as may be seen even at the present day, the sides of the mouth were not touched, and only a small part of the upper beak was tattooed. The ancients tell us this, and say that whenever a sparrow is killed, his flesh must be eaten and his spirit sent away with *inao*.

There is another piece of folk-lore about the sparrow, which as this bird is now in evidence, may perhaps be brought forward here, and thus save

further reference later on when other birds are being discussed. It is about the sparrows' feast and the death of a crow.

Once upon a time a little sparrow threshed out some millet, placed it in six tubs, and set it by the east window to ferment. After a few days the gods earnestly desired to partake thereof. The scent of the brew filled the whole house. When it had been strained and the time appointed for the drinking feast had arrived, a great multitude of gods were brought in, and the feast was well furnished with guests. There were eagles and jays, crows and water-ousels, fishhawks, ravens and other kinds of birds. All rejoiced much over the delicious wine. While they were drinking, the jay stood up and danced before the company. He went out of the house and when he returned he had an acorn in his beak which he dropped into the wine vessel. This improved the wine greatly, and the gods were delighted. After this the raven danced. He also went out, but when he returned he had a piece of dirt in his beak, which he brought and also dropped into the vessel containing the wine. This spoilt the contents and

caused a great uproar to arise. It really seemed as though the poor raven would be torn to pieces. The guests, therefore, went out and called the woodpecker, and asked him to come in and mediate. But he said, "O sparrows, you made wine, but you did not invite me to your feast. I will not therefore come to help even though the quarrel be so great." After this they sent for the snipe; but he returned the same answer. As no one could be found willing to act as mediator, the poor raven was killed."

But to return. A few years ago an old Ainu woman informed me that the ancient name for the tattoo marks was *Anchi-piri*. This word means 'flint' or 'black stone wounds,' which term shows it formerly to have been done with a stone knife. I was talking to an old woman a few days ago, who told me that her tattoo was done with a Japanese razor. They are becoming ashamed of it now, and more than one young woman has come and asked me to remove the marks. But this cannot be done, I am sorry to say.

AFTER THE STORM

Rai haréte

Ichiju no yūhi

Semi no koye.

—*Shiki*

The thunderstorm has passed, and on a tree bathed in the bright beams of the setting sun, cicadas are singing.

[The body of the document contains several paragraphs of text that are extremely faint and illegible due to the quality of the scan. The text appears to be organized into sections, but the specific content cannot be discerned.]

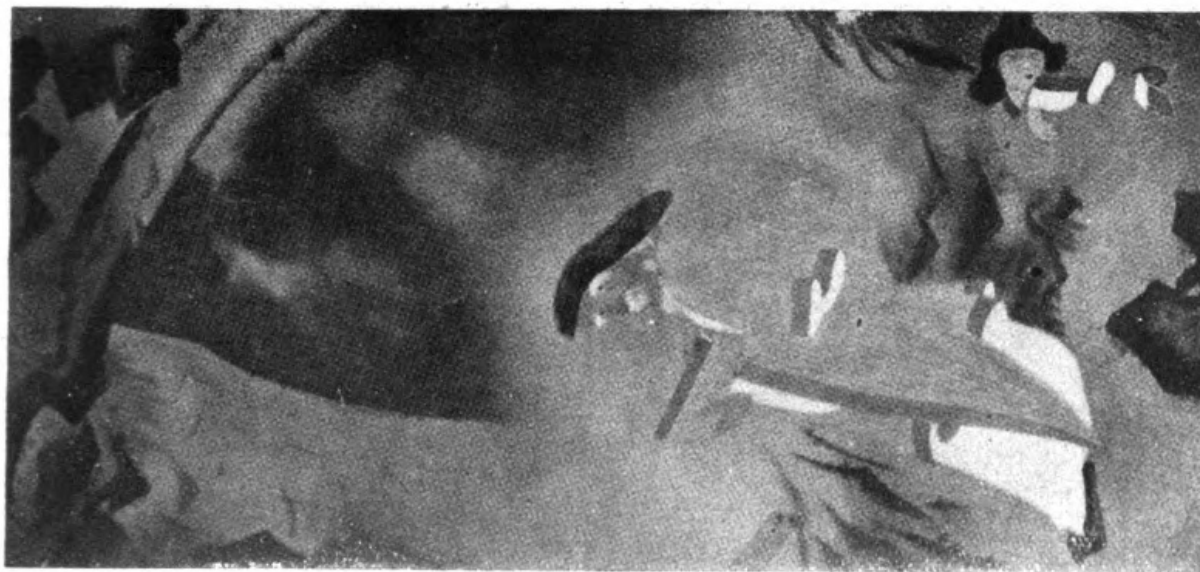
THE JAPAN INSTITUTE— EIGHTH ANNUAL EX- HIBITION

By F. YAMAZAKI

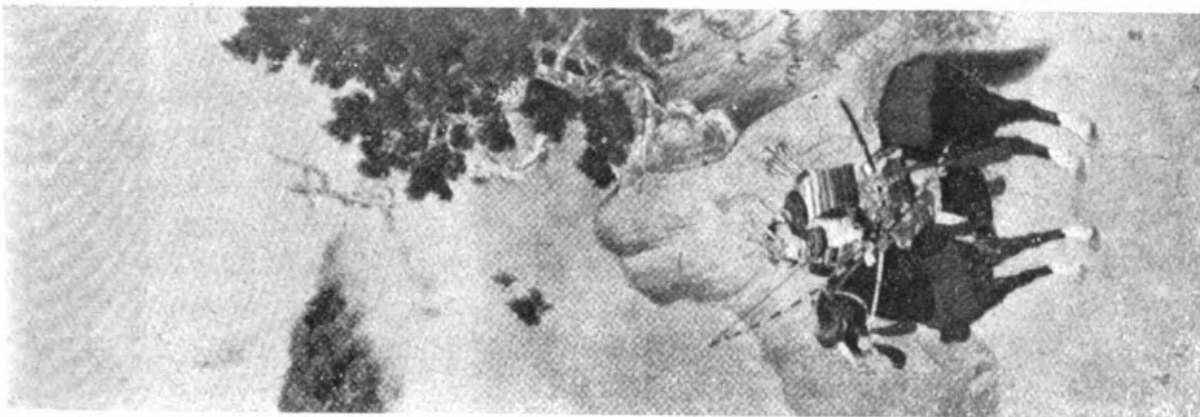
IN order to precede the popular autumn exhibit annually held in November, this Institute opened its doors early, from Sept. 1-28, in Takenodai, Uyeno Park.

A striking change was made this year, and this was the complete separation of Western-style from Oriental-style pictures. So at first one had a sense of loss, in entering the exhibit rooms, but this was more than compensated for by the increase in unity and effectiveness. There was not as heretofore that slight sense of antagonism between the two exhibits but only a self-respecting calm. The hopeful feature of the change was the genuine stimulus and inspiration western style painting received from the separation. Although the introduction of novelties has been one of the characteristics of this Institute in past years, this time no exhibit of special insolence was flaunted in the face of beholders. Indeed there seemed rather to be a return to the past in the themes, materials and methods chosen. One of those who showed this tendency in a marked degree was Kanzan Shimomura, a leading exhibitor of the Institute. His triple kakemono had for its subject Kusunoki Masashige, the Japanese

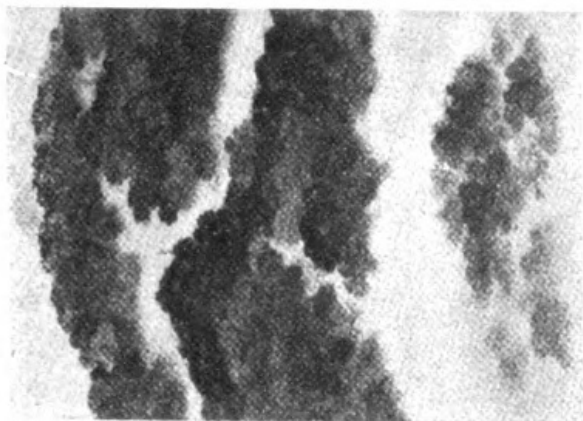
loyalist, who, in ancient armor and with a few retainers, is shown looking up towards Mt. Kasagi, where the palace of the Emperor Godaigo was situated. Kusunoki was one of Godaigo's most loyal knights and the subject gives a good opportunity for the faithful delineation of ancient armor and for technical skill in painting the trees on Mt. Kasagi. Hence those who admire the method of the past will take great delight in this picture but modern minds will be left with a sense of dissatisfaction. There is nothing to arouse present-day emotions, as the appeal is to the sentiment of a past age. Taikan Yokoyama, a second leader of this school of painters, exhibited four pieces, viz., "The Road to Mt. Atago," "Autumn on Tungting Lake," "Red Lotus Flowers," and "Lao-tsze." Mt. Atago, southwest of Kyoto, is shown in the view of a lonely road covered with fallen leaves. The lake scene represents the famous Tungting lake in south China—a monochrome of satisfying beauty. "Red Lotus Flowers" is a study of the lotus and the heron such as was popular with the Kano school of art, but is here made use of for decorative purposes and well illustrates

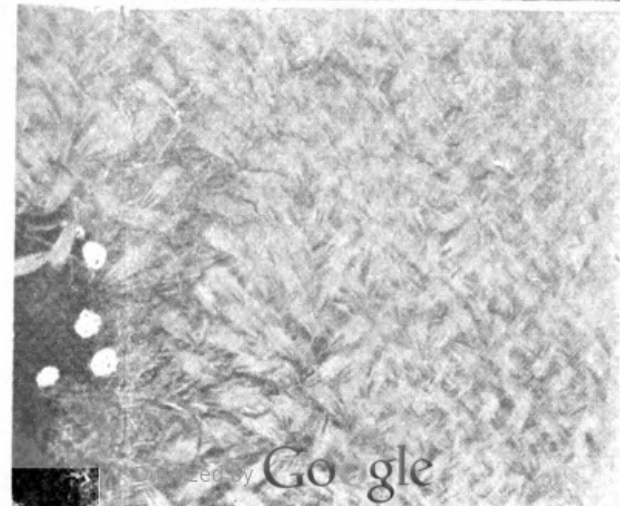


"LAO-TSZE," By TAIKAN YOKOYAMA



"KUSUNOKI MASASHIGE," By KANZAN SHIMOMURA

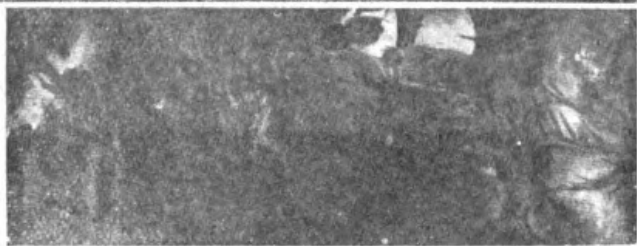




"WOMEN REAPING WHEAT,"
BY KANPA ASAI



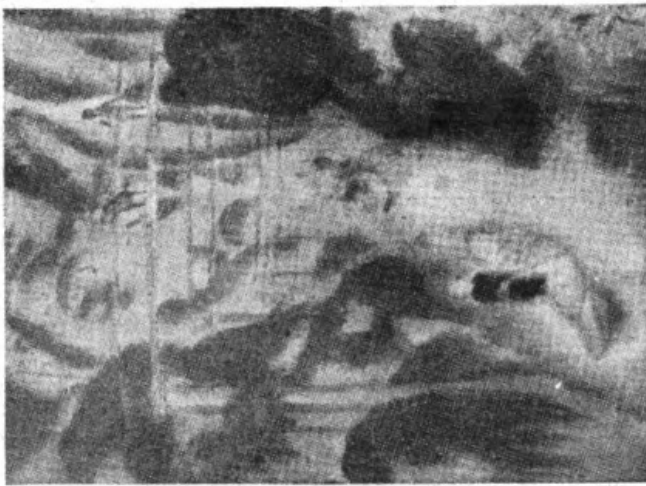
"GREEN PADDY
FIELDS,"
BY CHIKAME OGAWA



"A MOUNTAIN PATH,"
BY KOICHIRO KONDO



"VIEW OF ITAKO,"
BY KOICHIRO KONDO



"CHRYSA nthemums," BY GYOSIU HAYAMI



the artist's clever brush strokes. These three are not recognized as showing any notable advance upon Taikan's former work. But "Lao-tsze" is apart from the rest, in its exquisite grace and the masterly handling of the theme. Lao-tsze, the ancient Chinese sage, a negative Epicurean in philosophy, sought rest and peace by escaping from this trouble-cursed world. The sage is sitting upon a wonderful rock, in a quiet recess of his mountainous retreat, reading. His forehead is broad, his nose rotund, his beard snowy white and his face quite singular in appearance, but the expression is gentle and gives the impression of a large-minded, generous, amiable personality. A beautiful youth, his attendant, has fallen asleep beside him, the innocent face contrasting with that of the aged Lao-tsze in an interesting way.

Gyoshū Hayami, the young artist who exhibited "A Dancing Girl of Kyoto" last year, a picture designed to express subjective sentiment by means of an accurate drawing from life, this year has given us "Chrysanthemums." These were arranged on a four-paneled folding screen, which was intended for decorative purposes, so there were no peculiarities to invite criticism or arouse antagonism. His picture of last year caused strong antipathy, as it was an extreme example of degeneration in art, but this year's work was altogether pleasing and disarmed the former critics.

Originally Japanese art canons ruled the subject to be of first importance and the accurate delineation of the objective features as relatively unimportant; hence sketching from nature was not highly esteemed, and Japanese drawing heretofore usually disregarded the laws of light and rules of perspective. Our younger

artists, such as Gyoshū Hayami, are painting from nature faithfully now and are forming a new school. Subjective values are not ignored but are represented in accurate drawings from life. Farther than this some innovators would go, and would imitate the excellences of Greek art in Japanese paintings, even though the effort to do so involves pain and agony. The sketch "Chrysanthemums" shows the progress made by this school. The detailed and faithful drawing of the petals, and the attempt to preserve the exquisite grace and modesty of the flower while accurately portraying the leaves are characteristic.

Kokei Kobayashi, an artist with the same tendency, presented "Poppies." It shows a bush composed of numerous stalks of poppies, on which the red and white flowers are just opening. The soft stalks, the smooth slender leaves and charming petals,—all are quietly detailed. There is here no trace of struggle or painful effort to achieve as in the paintings of Hayami. The artist well illustrates his theory, viz., that all can be done by brush strokes better than by argument. His picture convinces us by its silent but effective witness to this truth. Invective and arrogant assertion are out of place in connection with this masterpiece, which sheds forth a glory all about and is one of the precious treasures of the exhibit.

Seiki Komoda, a painter with ideals like those of Hayami, presented "Ezumi Harbor of Izumo." Ezumi harbor faces the sea of Japan. Distant mountains surrounding the bay are seen, while in the foreground are the quiet houses of the town with their copper-colored tiles, as they appear on a gloomy, cloudy day. The picture is successful as a faithful attempt to copy nature. It shows delicacy

in its sincere presentation of the scene, its simple but refined taste, its thoughtful point of view. If an oil painting, a blur of color would have served to represent grass, for example, while our artist has painted each blade with a fine brush. Can we compete with oil paintings if we use Japanese materials, I am querying. Several paintings by Koichiro Kondo show the process through which Japanese art is passing in taking on some features of Western technique. He is one among many who wish to secure the advantages of oil painting, but are loath to abandon the unique beauties of Japanese art. "Hachirogata" (inlet) is worthy of notice. It represents dawn on an island in a lake. Kondo shows cleverness in the western style and especially in his use of verdigris and ultramarine.

"Yugyo," or "Fishes at Play," is exhibited by Seison Mayeda. It shows a large school of fish of different species gracefully gliding over the leaves of a folding screen. In delineating the fish, the artist skillfully represents the swift motion of tails and fins by the few but telling strokes of his clever brush. The fish moving in one direction over a wide space obliquely across a screen is a notable conception for a decorative work of art. While it is well done it seems to us somewhat lacking in vivacity.

In this Institute's annual exhibit there is usually one or more examples of painted scrolls. Among the most excellent of the exhibits of this year is "Stories of Transmigrations," by Gakuryo Nakamura. The scenes are taken from the Heike Monogatari (historical narratives concerning the Taira family) and are six in number viz., (1) "The Pleasures of Life," (2) "A Scene of Carnage," (3) "Nightmares," (4) "The Fall of the

Taira," (5) "Vain Wrath" and (6) "A Solitary Light." The Taira, once so prosperous, are shown in the days of their downfall. In the third scene, "Nightmares," the Heike suffer qualms of conscience as a judgment for their tyrannical deeds. Later when assailed by the Minamoto family, though they tried to get away in the elaborate ox-carts used by the nobility, they were unable to escape, as they had no friends and no army to protect them; their carts were broken and stray arrows often hit them. This is the fourth scene, "The Fall of the Taira," and it gives us a lively appreciation of the sanguinary aspect of war.

The fifth scene entitled "The Folly of Anger" shows a tonsured monk seeking enlightenment in a hermitage in a desolate and lonely country. He cannot forget past glory and nurses his wrath against the Minamoto family, whose actions have left deep and painful impressions on mind and heart. But though it is hard to put aside his resentment, gradually a more resigned spirit leads him to the light of Buddha, in which he learns that all things are the results of past actions and cannot be changed. So he decides to spend the later years of his life in meditation and prayer, by the grace of Buddha. This is the last scene, entitled "The Solitary Light." In these paintings the methods of the Tosa school of art are seen. Vignettes soften the tone the comparatively light lines are used. At first the stage setting is gay and bright, later the colors are the flaming red of fire and sunset glow. The final scenes are dull and dark and the last gives a lineal illustration of "Vain is the wrath of man."

"Seven Views of Kiang Nang" is a painting by Koka Yamamura, somewhat

labored in execution, but an excellent example of the painted scroll. It is intended to show the curious aspects of the Yang-tse-kiang in its southern course. The use of very deep coloring to represent Chinese life bears a resemblance to the tones of some modern French pictures.

"An Evening in Shin-Shun" depicts exceedingly well the atmosphere in certain gay circles in China. A man is drinking with a Chinese woman of loose morals in a typical Chinese restaurant at night. The style and coloring are such as we rarely see in Japanese paintings, but if we should undertake to speak frankly we may say there is a somewhat disagreeable taste left by this conscientious attempt to picture Chinese life—a curiously persistent unpleasant odor clinging about the work.

"Kasho," of Ryushi Kawabata, is a decorative presentation in Buddhist style of old Japanese legendary history. The story runs thus: Yamatotakeru-no-mikoto was attacked in the wilds of Yaizu by the eastern barbarians, who set the grass on fire in four directions with the Prince left in the center. When the Prince had drawn out his sword, cut the grass and set a back fire, suddenly the wind shifted and his enemies were defeated and fled. There is no doubt but that this picture was suggested by the Akafudo of Myo-oin, Mt. Koya, Kii province, probably the work of Saint Chishō (a Shingon abbot). Akafudo was revered as the fire protecting god of the temple, but since the picture has been open to the public, it has been recognized also as a valuable work of art. Red Akala, the fire god, is in the center with two children, one on each side. All admire the force in the simple lines. Prince Yamatotakeru

is presented in a dignified posture rebuking the fire and we are strongly reminded of Akafudo but the line drawing in the modern work is weak and this detracts from the force of the painting. The limbs also appear unbalanced, perhaps because an attempt was made to avoid the identical posture of "Red Akala." Thus by sacrificing vigor, the main object of the work was not attained.

"Burning the Gods of Bad Luck before the Spring Thaw" is a very striking piece of work by Saburo Sakae, who has been at great pains to present a snow scene from the north. In the background are snowy mountain peaks and snow covered houses in the dusky twilight, while in the foreground a circle of villagers quaintly dressed is watching a column of smoke and vivid flame rising from a wood fire to heaven. They are celebrating the old custom of burning out the unlucky gods, just before the hopeful spring is opening, after being wearied of the long cold winter. The theme is remarkable but the representation lacks force.

"Women Reaping the Wheat Harvest," by Kanpa Asai, is a careful study of typical farm lassies in the wheat field. Potato blossoms are seen in the adjoining field. The wheat is not strikingly natural.

"Green Paddy Fields," by Chikame Ogawa, is of unusual interest as it is drawn like a bird's eye view.

"The Echo Ravine" by Usen Ogawa, shows a monkey like hermit in a retired nook, shouting in play. It is unusually subtle and original. The artist appears to be one of the humorous cartoonists of the day.

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SCULPTURE AND WOOD CARVING

The characteristics of this exhibit is the small size of the statues and their portability as well as adaptability for decorative uses. It shows that they are regarded as suitable for home life and as natural ornaments of the ordinary homes, just like the furniture.

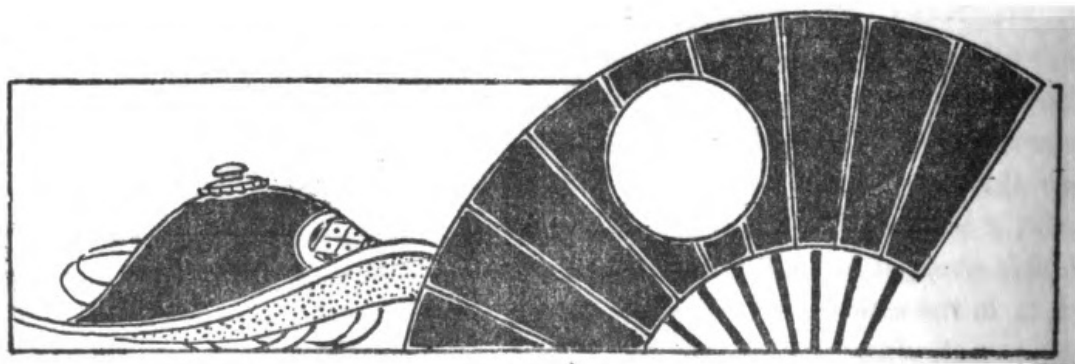
"Resisting the Devils" (wood carving) is the work of Denchu Hiragushi and one of the best exhibits in the hall. Copying the form of "Makurahonzon" an image in a temple of Koya San, the artist made a small shrine with three pieces of wood. On the inside are figures in bas and haut relief, not three images of Sakya as in the model, but a scene from Sakya's life before he had attained enlightenment and deliverance from earthly temptations. It seems based on a wall picture in a temple of India. Sakya is in the centre, resisting the blandishments of three young women, while from both sides a host of ugly little demons are urging him to sin. Such a legend is well suited to this medium. The grain of the wood is effective and the work excellently well done. The only weak point is that Sakya's face is not so noble and dignified as it should be.

"A Bull" by Kumiyo Kawakami is a fine piece of wood carving. The two front legs are in position while one of the hind legs is thrown out, thus relieving the monotony. The grain of the wood is effectively utilized.

"Before the Mirror" is a clever piece of copper casting in which a nude woman is bending before a mirror, one hand on her hair and one on her breast. The artist is fond of appealing to the senses and this is an excellent example of his skill.

"Prince Susano," is a wood carving by Goro Kimura. It is a mythological subject and shows how Prince Susano rescued Princess Inada who was threatened by a huge serpent on the upper part of the Hino River. Princess Inada with her delicate features, is leaning on the broad-chested Prince who looks majestic and virile. This is in colors. Its artistic merit is slight as it is almost as much of a toy or a comic picture as a work of art.

On the whole the Institute started by extreme radicals in art seems to be growing conservative. There are no sensational exhibits, neither are there any masterpieces. Sound but languishing is the tone.





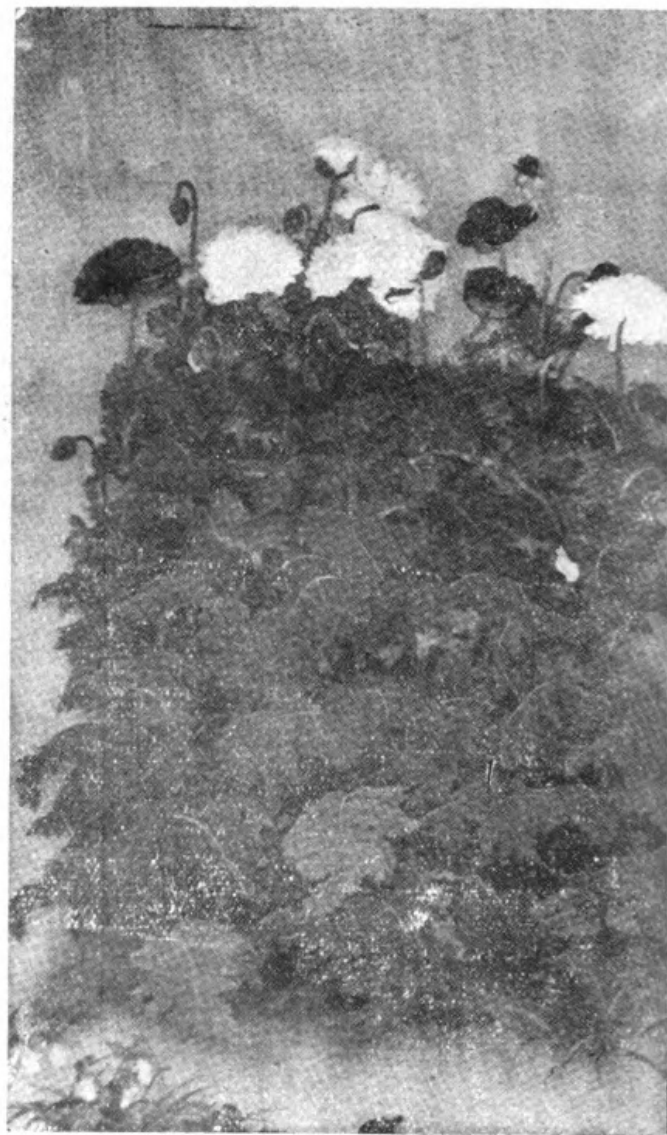
GARDEN OF DAISEN-IN, KYOTO



GARDEN OF GINKAKU-JI, KYOTO



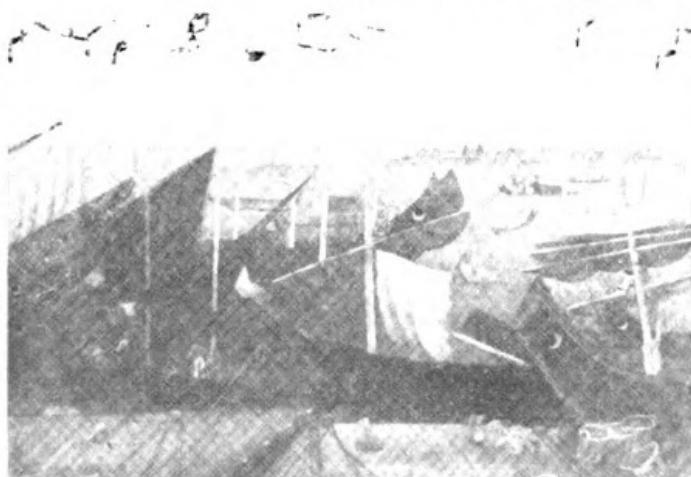
"KASHIO," BY RYUSHI KAWABATA



"POPPIES," BY KOKEI KOBAYASHI



"THE FALL OF THE TAIRA," BY GAKURYO NAKAMURA



"SHANGHAI," BY KOKA YAMAMURA



"EVENING IN SHIN-SHUN," BY KOKA YAMAMURA

Original from

UNIVERSITY OF MICHIGAN

JAPANESE GARDENS AS PORTRAYING NATIONAL CHARACTERISTICS

By DR. SEIROKU HONDA

I.—THE INSULAR TYPE OF GARDEN

IT has long been my belief that our Japanese people as a rule are lacking in persistence and intense devotion to a specialty, are over-hasty in their mental processes and plan their work on too small a scale to accomplish great results. Of course not being a literary man, I am unable to cite examples to prove my point, but comparing our people with foreigners and estimating their respective characteristics, as I have done, this is the conclusion I have reached.

In the olden days there was no religion in Japan, that is, religion in the true sense. As a man saw no need for religion, he naturally became a materialist. Born in an island kingdom, with a mild climate, and a serpentine coast line washed by great oceans, but with very few chances of a sea-faring life, the Japanese lived an isolated life, the door closed to foreign influences, up to comparatively recent times. This island home was limited to about 25,000 sq. ri. (1 ri = $2\frac{1}{2}$ mi.) Furthermore it is almost everywhere shut in by hills and mountains. There is scarcely a spot where one can stand and look about without seeing these elevations. The plain of Ishikari is quite extensive and the Kwanto is unusually

wide, but even from these lowlands we can see mountains or hills in the distance. Again, we must remember that the centre of civilization was constantly shifting. So our forefathers lived their simple lives, in one village or district enclosed by hills and so cut off from the outer world.

Fortunately, old Japan was a land of "miraculous ears of corn," produced by a soil so fertile that the humble tiller of the earth could live without continuous and exhausting toil. Without suffering exhaustion from too severe labor, he could obtain his daily bread, and have leisure in addition to enjoy the beauties of nature so abundant in Japan. Hence his life was passed in circumstances and surroundings somewhat too easy and luxurious. From of old we find that where material needs are easily satisfied, religion is apt to be lightly esteemed. If any at all were recognized it would naturally be polytheism, which presents the attributes of deity in mystery, incomprehensibility and force; or idolatry which originated in the sensations of awe which Nature inspires in a primitive people. But these are, strictly speaking, not religions at all. There was indeed no profound spiritual religion, no deep longing of the soul for a future life. If

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there were such, it was not of a nature to exclude the pleasures of sense. Man was born in a peaceful environment, a mild climate and with a sufficiency of food. Leisure was not lacking and the daily work was not taxing. In such conditions, he naturally looked about for occupation of a pleasing nature. Flowers, birds and running water were on every hand. How attractive these natural delights! How easily and safely they might be enjoyed! Hence we affirm that the Japanese were from the first materialists and lovers of nature, reveling in flowers and plants of all kinds. They were also not profoundly contemplative nor religious in their aspirations; neither were they attracted equally in all directions, their tastes being rather limited.

Now how does this introduction relate to the matter of Japanese gardens? To go back to the Nara dynasty or Heian period, we find a popular style of garden construction designated as the "garden of the inner chamber." This style of garden was never larger than 2.45 acre. This family apartment or "inner chamber" was in the center of the palace or peer's residence, with rooms connected by corridors, or galleries, on the north, south and east and sometimes others beyond. The garden was so constructed as to appear to greatest advantage when seen from the house, especially from the "inner chamber" opposite. The south side is occupied chiefly by woods and a lake. In the center an artificial pond is constructed containing small islands. Abutting on the pond are waterfall-viewing and fishing pavilions, on right and left. These are connected with the land by wooden plank bridges. In the background, on artificial hills, trees and shrubs are planted. Of these we find a detailed

list, such as pines, cypress, and other evergreens, maples, cherries, camellias, azalea and lespedeza bushes, *enrya* and *arundinaria Japonica*, *podocarpus Chinesis*, *thuya orientalis* and the spindle tree.

In the small islands in the pond and in other important places in the garden suitable trees and shrubs were intermingled in an artistic way, with flowers added in some places. The garden was so arranged as to be seen to the greatest advantage from a viewpoint within the house but was also adapted to the natural uses of a garden—a place in which to stroll and play.

The Heian period was the time when the Fujiwara family occupied the center of the stage; these cultivated courtiers spent their days in refined pleasures such as composing poems and playing on musical instruments in elaborately decorated house boats, ornamented with bird or dragon heads on the prows. Highly cultivated and in a natural environment, by successive degrees they originated and perfected these gardens. This is the first stage of garden construction and it embodies the love of nature of the Japanese people, especially their love of trees and flowers.

True, there is no example of this kind of garden to be seen to-day; we only know through historical investigation what it was like—its natural form and the kind of plants it contained. In the "Manyoshu," for example, a collection of early poems, such botanical terms occur as lespedeza, plum, *citrus nobilis*, cherry, *deutsia crenata*, *Dianthus superbus*, wistaria, *kerria japonica* (*yamabuki*), etc. In the "Kaifuso," a collection of poems in Chinese style, of this same Nara period, the favorite trees and plants of the Japanese are made the subjects of poems,

viz., the pine, weeping willow, plum, peach, *cercidephyllum*, etc. This scientific aestheticism was quite unknown in western countries. At this early period, western peoples show nothing at all resembling the intense interest in and fascination for nature of our people, nor did occidentals even dream of constructing elaborate gardens, and of transplanting flowers and trees into them in order to gratify a love of viewing such in ideal conditions, as by moonlight, or under a mantle of snow, etc. This is indeed a unique characteristic of our people—this passionate love of nature without any regard to such questions as life after death, and similar theological problems. We may see clearly, indeed, that our ancestors were too much inclined to materialistic conceptions and to a thoughtless dilettantism, shown in such expressions as “If I must die, I only beg that flowers be strewn upon my lifeless body.” This embodied the aspirations of the man approved as a specimen of normal masculinity of the time. This idea, while not directly associated with the gardens mentioned heretofore, yet bears out my contention that the people were non-religious and little disposed to deep meditation and study.

2.—MANIFESTATION OF BUDDHIST AND CHINESE IDEAS

How many of the old gardens are still preserved in Japan?

Most of them have perished, but some are still intact, at least in part. Of these we may mention “Jin-sen-en” in Kyoto, one thousand years old. This is the most ancient, and of the age of its components we may say, the same ground was used for 600 years, the stone arrangement is 400 years old, and the trees and plants as they now appear are about 300 years old. In general, the oldest gardens may

be said to be in Kyoto, most of them dating from the Muromachi period, about 500 years ago. But here I must caution my readers that the gardens of Japan as well as other branches of art, received the baptism of two schools of thought—one Buddhist philosophy, especially that of the Zen sect, and the other Chinese thought. If Chinese philosophy included Buddhist, of course this would make one united whole in the end.

The most conspicuous manifestation of this philosophy is seen in groups of rocks each of which was crowned with Buddhist or Chinese names, as, for example, *shugo-seki* (stone of protection), *nishin-seki* (two-gods stone), *raihai-seki* (stone of worship), *teimei seki* (garden light stone), *fudo seki* (stone of immovability), *doji seki* (youth stone), *kokei seki* (tiger valley stone), etc. In connection with shadow and sunshine, great attention is given to direction, as astrologers had established certain positions as lucky and others as unlucky. The whole construction of the garden thus tended to conform to the fixed type.

In the Tokugawa period we find six types, such as the level garden, the garden with artificial hills the square, the intermediate and the script styles. This confusion of styles even in one garden may be representative of our present national characteristics—I must decline to commit myself for patriotic reasons; anyhow, in the former age the typical unindividual garden was altogether the rule. This was true of all schools of art; indeed it was true to a great extent in the West also, I believe. Nowadays, however, we may all have seen a few masterpieces in the form of gardens showing a high degree of individuality and taste.

Hitherto I myself have been known as a student of science and I hope to remain

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always such. But this I must say, without denying the sacredness of science, or slighting in any degree my native country, or working injury to society and the world at large, I propose, always to uphold the doctrine of the superiority of the soul over mere material things, whenever I speak in public on my specialty, and just here I wish to emphasize the national characteristics as revealed in certain marvelous gardens constructed by our gifted forebears viz., the gardens of Ginkakuji, Ryuanji, and Daisenin (Buddhist temples).

First, then, let us consider the ingenuousness and integrity of the designers of the Ginkakuji, Kyoto, as shown in the *ginsanada* silver-sand channel and the *kogetsutai*, or moon-viewing tower. The handsome pine-trees, the rocks and water in the background of Higashiyama, and around the abbot's grounds, with the pure clean white sand heaped up in geometrical forms and arranged in front of the temple, make a most ingenious and tasteful design, and one of striking originality, though it has since been so often copied that some of the features have become well known, as the arrangement of stepping stones, planting of trees, etc. Other places might indeed almost rival this wonderful garden were it not for the cleverly modeled sand figures which are to be seen in perfection only here.

Therefore I affirm that while there are everywhere degrees, and all cannot attain perfection, yet this taste for purity, cleanliness, and simplicity were genuine characteristics of our forefathers, as witness the practice of bathing so universal in Japan, and also the constant attention given to sweeping the gardens and keeping them in repair. It has been said that half the pleasure felt in looking at a

Japanese garden is due to its artistic excellence and half to its immaculate neatness. I think myself there is something in this.

Next I must mention the style called "the garden of the tiger's cub," of Ryūanji, Kyoto. Here we see the work of a master mind in the fifteen skillfully arranged rocks of different sizes almost in the manner of a musical harmony and the whole garden covered with clean white sand and the part in front of the abbot's quarters enclosed by a low earthen wall. That the entire arch of sky and the plain beyond the garden form part of the view is no less a triumph of art than the peculiar excellences just mentioned. Here we see the skill and grace and aesthetic sense of the Japanese displayed at their best.

I spoke in the beginning of how Japanese are inclined to plan everything on a small scale, but in this case genius was not limited. It transcended the age, and ran ahead of the time. Ordinary Japanese have no conception of greatness such as is shown in this garden. Yet the work is not that of a foreigner, as is proved by the dignity, simplicity and elegance which are so admirably combined in one effective whole.

The best type of garden in which a complete landscape is presented as in a nutshell, with excellent artistic and harmonious effects, is the Daisen in of Daitokuji, Kyoto. The next to which I would refer is the so-called artificially constructed landscape garden with symbolic meaning attached to mountain streams, decorative plants, rockeries, etc. But this is entirely Japanese in construction. These three gardens were the work of the master artist Soami, I boldly affirm.

3.--THE GARDEN OF THE TEA CEREMONIAL —ITS AUSTERE DIGNITY AND SECLUSION

I must now speak of the garden in which *chano-yu* was performed as illustrative of the national taste. From the first this custom was "the epitome of aesthetic living" and was an outgrowth of the civil wars, by a natural reaction. Here we find the genesis of the perfect garden as it was later evolved. This tea garden was also a place of retirement to which the war-wearied sons of men might gladly turn, after years of strife. It is an elixir of life, indeed, a device to simplify the complicated mental labyrinth. It was the attempt of genius to fuse discordant elements into one harmonious whole. It became the refuge of the distraught among warriors and those who had been lost in the maze of worldly affairs. It is something akin to the *Zen* idea but in truth the *Zen* hobby of the time was rather the mother of the tea ceremony. Thus we have the tea-room and tea garden as designed by men of the age. I am thoroughly convinced that such a garden constructed on orthodox lines is a work of art and a noble legacy from our forefathers. While it is true that its origin was connected with *Zen*, and we cannot claim it as a purely Japanese conception, nevertheless I must insist that certain characteristics of the tea garden were purely Japanese, as, *e.g.*, its austere simplicity, exquisite neatness, and the elegance of the taste displayed in its construction. And, too, though the garden was small, it was fitted to give a sense of boundless communion with nature and led one to sympathize with the universal spirit—all melting into one harmoniously. Afterwards imitating the form, but missing the soul, we cheapened the whole beautiful sensation. I can not

but feel that from these garden types we may learn much that is edifying about our national characteristics.

4.—GARDENS IN THE TOKUGAWA PERIOD

I must now turn to a consideration of gardens in the modern or Tokugawa period. These gardens were much more extensive than those heretofore described, as the purpose for which they were constructed was quite different. The former were to be enjoyed when sitting in the house but the latter were intended for strolling about in. In the center a pond was often placed, with an island in the middle of the pond. Around the pond were artificially made hills and bowers with plants and trees transplanted and stone lanterns effectively placed. Abutting on the pond was often an elegant tea house or pavilion, and a wharf or landing place for boating parties; a rustic tea booth with miscanthus thatch covering it, was situated in a pretty nook in the hilly portion. One walked under an avenue of cherry trees in a wood of Japanese pepper trees, or a tangle of pine trees. There were clumps of iris and azalea, sweet flags at the water's edge and Siberian iris, a narrow trail leading through a bamboo thicket, skillfully grouped rocks, mile posts, torii, notice boards, benches, a snow-viewing lantern. Besides all its natural scenery, it contained a medley of objects which gave an appearance of confusion and provided a constant change of scene. As to living creatures, in the pond were gold fish, wild ducks, and mandarin ducks, while cranes, quails and other birds lived in the hills, with sparrows and swallows building nests in the tops of the tall trees.

Thus such a garden is a pleasant place for the owner to spend his time during

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many hours of the day or during the closing years of his life. But there is not in modern times, the old, happy, care-free enjoyment of the Heian period; those gardens were not places where one might amuse himself with flowers and birds, but merely pretty scenes to enjoy while sitting on the mats.

Sometimes modern gardens are quite separated from the dwelling house and become nothing more than treasures to be shown to guests or symbols of wealth and glory. Such an owner becomes a mere formalist, his appreciation of beauty is a vain show, he has gone backward and his love of beauty has been degraded.

However even in this medley, this inferior type of landscape garden, we may find some points of excellence. Among the best of these Tokugawa gardens, before they had deteriorated so seriously, is the garden of the Katsu Detached Palace in west Kyoto. This was designed and constructed by Kohori Enshū. The refined taste and characteristic Japanese skill of which we have spoken is here exhibited in perfection in the extensive grounds, woods and lake. I doubt whether it is excelled anywhere in the world.

Thus we may recapitulate: The Japanese garden is a compound of national characteristics, such as simplicity, immaculate purity, neatness, elegance, refined taste and skill. It is a form of art by which we may exhibit to the world one stage of our aesthetic or religious life, but it was at times reduced to a mere nutshell exhibit, so diminutive did it become.

The modern garden seems to me a retrograde, formal, lifeless imitation of the original. Some are to be admired from the house and some are to be used

for strolling about in with guests—made chiefly for the pleasure of host and guest, and to be swept and clean and in perfect order during the whole of the 24 hours of day and night. Many of them are solitary, gloomy, secluded spots. They do not properly represent the Japanese people at all. Later when Chinese and Buddhist thought permeated our country, the superficial, materialistic, busy natures of the people of olden times were changed into more spiritual, zealous types, such as the disciples of Nichiren for example.

Our people is an aesthetic people and the old gardens reflect their taste, especially such worthy examples as Ginkakuji, Ryuanji and Daisen In. The present deteriorated, conventional, unsanitary and exclusive gardens were caused by the mistaken closed-door policy, and military administration of the 300 years of the Tokugawa Shogunate rule. They are the natural result of the policy: "Keep the people dependent and in ignorance."

[NOTE:—Dr. Honda was born in Saitama ken, Kawarai Minami, about fifty years ago. He was educated at home until the age of sixteen, after which he studied in forestry and agricultural schools and entered the Imperial University, Agricultural Department, graduating at the age of twenty-four.

Going abroad, he studied in Munich, Germany, and obtained the doctor's degree at the age of twenty-seven. He traveled in Europe and America before returning home, and again, at the age of forty-two, traveled abroad. Indeed at various times he covered a large part of the world in his extensive journeyings on scientific quests.

He was appointed a professor in the

Imperial University on securing his doctor's degree, and later was ranked with those receiving direct Imperial appointment. His specialty is forestry and dendrology and he has written over forty volumes, as well as ninety-three brochures prepared for free distribution.

Dr. Honda recently stated that he intended to give up personal ambition and devote the remainder of his life to the service of the state and the world. Dr. Honda is a believer in both the "strenuous" and the "simple" life.]

LOVE

Iwa-no-shimizu wa

Soko kara waku ga

Sama-no-kokoro mo

Soko kara ka?

The limpid water of the glen

Floweth from underneath the rock;

My lover's, I fain would know,

Floweth it from the depth of his heart?



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1. The first step in the process of the investigation is the identification of the problem. This is done by the investigator, who is usually a member of the research team. The investigator will identify the problem by looking at the data and trying to find out what is going on.

the 1990s, the number of people in the United States who are 65 years of age or older has increased by 50 percent, and the number of people 75 years of age or older has increased by 100 percent. The number of people 85 years of age or older has increased by 200 percent. The number of people 95 years of age or older has increased by 400 percent. The number of people 100 years of age or older has increased by 1,000 percent. The number of people 105 years of age or older has increased by 2,000 percent. The number of people 110 years of age or older has increased by 4,000 percent. The number of people 115 years of age or older has increased by 8,000 percent. The number of people 120 years of age or older has increased by 16,000 percent. The number of people 125 years of age or older has increased by 32,000 percent. The number of people 130 years of age or older has increased by 64,000 percent. The number of people 135 years of age or older has increased by 128,000 percent. The number of people 140 years of age or older has increased by 256,000 percent. The number of people 145 years of age or older has increased by 512,000 percent. The number of people 150 years of age or older has increased by 1,024,000 percent. The number of people 155 years of age or older has increased by 2,048,000 percent. The number of people 160 years of age or older has increased by 4,096,000 percent. The number of people 165 years of age or older has increased by 8,192,000 percent. The number of people 170 years of age or older has increased by 16,384,000 percent. The number of people 175 years of age or older has increased by 32,768,000 percent. The number of people 180 years of age or older has increased by 65,536,000 percent. The number of people 185 years of age or older has increased by 131,072,000 percent. The number of people 190 years of age or older has increased by 262,144,000 percent. The number of people 195 years of age or older has increased by 524,288,000 percent. The number of people 200 years of age or older has increased by 1,048,576,000 percent. The number of people 205 years of age or older has increased by 2,097,152,000 percent. The number of people 210 years of age or older has increased by 4,194,304,000 percent. The number of people 215 years of age or older has increased by 8,388,608,000 percent. The number of people 220 years of age or older has increased by 16,777,216,000 percent. The number of people 225 years of age or older has increased by 33,554,432,000 percent. The number of people 230 years of age or older has increased by 67,108,864,000 percent. The number of people 235 years of age or older has increased by 134,217,728,000 percent. The number of people 240 years of age or older has increased by 268,435,456,000 percent. The number of people 245 years of age or older has increased by 536,870,912,000 percent. The number of people 250 years of age or older has increased by 1,073,741,824,000 percent. The number of people 255 years of age or older has increased by 2,147,483,648,000 percent. The number of people 260 years of age or older has increased by 4,294,967,296,000 percent. The number of people 265 years of age or older has increased by 8,589,934,592,000 percent. The number of people 270 years of age or older has increased by 17,179,869,184,000 percent. The number of people 275 years of age or older has increased by 34,359,738,368,000 percent. The number of people 280 years of age or older has increased by 68,719,476,736,000 percent. The number of people 285 years of age or older has increased by 137,438,953,472,000 percent. The number of people 290 years of age or older has increased by 274,877,906,944,000 percent. The number of people 295 years of age or older has increased by 549,755,813,888,000 percent. The number of people 300 years of age or older has increased by 1,099,511,627,776,000 percent. The number of people 305 years of age or older has increased by 2,199,023,255,552,000 percent. The number of people 310 years of age or older has increased by 4,398,046,511,104,000 percent. The number of people 315 years of age or older has increased by 8,796,093,022,208,000 percent. The number of people 320 years of age or older has increased by 17,592,186,044,416,000 percent. The number of people 325 years of age or older has increased by 35,184,372,088,832,000 percent. The number of people 330 years of age or older has increased by 70,368,744,177,664,000 percent. The number of people 335 years of age or older has increased by 140,737,488,355,328,000 percent. The number of people 340 years of age or older has increased by 281,474,976,710,656,000 percent. The number of people 345 years of age or older has increased by 562,949,953,421,312,000 percent. The number of people 350 years of age or older has increased by 1,125,899,906,842,624,000 percent. The number of people 355 years of age or older has increased by 2,251,799,813,685,248,000 percent. The number of people 360 years of age or older has increased by 4,503,599,627,370,496,000 percent. The number of people 365 years of age or older has increased by 9,007,199,254,740,992,000 percent. The number of people 370 years of age or older has increased by 18,014,398,509,481,984,000 percent. The number of people 375 years of age or older has increased by 36,028,797,018,963,968,000 percent. The number of people 380 years of age or older has increased by 72,057,594,037,927,936,000 percent. The number of people 385 years of age or older has increased by 144,115,188,075,855,872,000 percent. The number of people 390 years of age or older has increased by 288,230,376,151,711,744,000 percent. The number of people 395 years of age or older has increased by 576,460,752,303,423,488,000 percent. The number of people 400 years of age or older has increased by 1,152,921,504,606,846,976,000 percent. The number of people 405 years of age or older has increased by 2,305,843,009,213,693,952,000 percent. The number of people 410 years of age or older has increased by 4,611,686,018,427,387,904,000 percent. The number of people 415 years of age or older has increased by 9,223,372,036,854,775,808,000 percent. The number of people 420 years of age or older has increased by 18,446,744,073,709,551,616,000 percent. The number of people 425 years of age or older has increased by 36,893,488,147,419,103,232,000 percent. The number of people 430 years of age or older has increased by 73,786,976,294,838,206,464,000 percent. The number of people 435 years of age or older has increased by 147,573,952,589,676,412,928,000 percent. The number of people 440 years of age or older has increased by 295,147,905,179,352,825,856,000 percent. The number of people 445 years of age or older has increased by 590,295,810,358,705,651,712,000 percent. The number of people 450 years of age or older has increased by 1,180,591,620,717,411,303,424,000 percent. The number of people 455 years of age or older has increased by 2,361,183,241,434,822,606,848,000 percent. The number of people 460 years of age or older has increased by 4,722,366,482,869,645,213,696,000 percent. The number of people 465 years of age or older has increased by 9,444,732,965,739,290,427,392,000 percent. The number of people 470 years of age or older has increased by 18,889,465,931,478,580,854,784,000 percent. The number of people 475 years of age or older has increased by 37,778,931,862,957,161,709,568,000 percent. The number of people 480 years of age or older has increased by 75,557,863,725,914,323,419,136,000 percent. The number of people 485 years of age or older has increased by 151,115,727,451,828,646,838,272,000 percent. The number of people 490 years of age or older has increased by 302,231,454,903,657,293,676,544,000 percent. The number of people 495 years of age or older has increased by 604,462,909,807,314,587,353,088,000 percent. The number of people 500 years of age or older has increased by 1,208,925,819,614,629,174,706,176,000 percent. The number of people 505 years of age or older has increased by 2,417,851,639,229,258,349,412,352,000 percent. The number of people 510 years of age or older has increased by 4,835,703,278,458,516,698,824,704,000 percent. The number of people 515 years of age or older has increased by 9,671,406,556,917,033,397,649,408,000 percent. The number of people 520 years of age or older has increased by 19,342,813,113,834,066,795,298,816,000 percent. The number of people 525 years of age or older has increased by 38,685,626,227,668,133,590,597,632,000 percent. The number of people 530 years of age or older has increased by 77,371,252,455,336,267,181,195,264,000 percent. The number of people 535 years of age or older has increased by 154,742,504,910,672,534,362,390,528,000 percent. The number of people 540 years of age or older has increased by 309,485,009,821,345,068,724,781,056,000 percent. The number of people 545 years of age or older has increased by 618,970,019,642,690,137,449,562,112,000 percent. The number of people 550 years of age or older has increased by 1,237,940,039,285,380,274,899,124,224,000 percent. The number of people 555 years of age or older has increased by 2,475,880,078,570,760,549,798,248,448,000 percent. The number of people 560 years of age or older has increased by 4,951,760,157,141,521,099,596,496,896,000 percent. The number of people 565 years of age or older has increased by 9,903,520,314,283,042,199,193,993,792,000 percent. The number of people 570 years of age or older has increased by 19,807,040,628,566,084,398,387,987,584,000 percent. The number of people 575 years of age or older has

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THE RED CROSS SOCIETY OF JAPAN

MEDALS AWARDED BY POLAND

THE Red Cross Society of Poland decided to recognize our work for the Polish Orphans, by which 360 children have been cared for since July, 1920, by awarding decorations as follows:—
Ex-President Viscount Ishiguro, President Hirayama, Marquis Tokugawa, and Mr. Sakamoto. The Polish Minister, the Hon. Mr. Pateck, called upon our Society to present the decorations. At this time, October 2nd, he brought a similar decoration for the Red Cross nurse, Miss Fumi Matsuda, who died of typhoid fever while caring for her young charges, during the recent epidemic of that disease. She served faithfully and sincerely, dying at the post of duty, and it was fitting that such faithfulness should be suitably recognized even though her spirit is now resting in the peace of death. She was a native of Niigata ken, Kambara gun, Mitsuhi mura.

ABSTRACT OF REPORT FROM EASTERN SIBERIA FOR JULY.

No. out-patients treated : old 408 ; new 1,342 ; total 1,750.

No. days' sickness	21,297
„ cured... ..	660
„ emergency cases	552
„ remaining	538

No. in-patients : old 26 ; new 19 ; total 45.

No. days' sickness	878
„ cured... ..	15
„ retired	1
„ remaining	29

Classified by Nationality.

	Out-patients	In-patients
Japanese	91	13
Koreans... ..	25	5
Chinese	25	2
Russians	397	7
Hungarians	—	2

Vladivostok Military Hospital.

No. patients : old 16 ; new 49 ; total 65.

No. days' sickness	640
„ recovered	9
„ deaths	1
„ transferred... ..	8
„ remaining	47

Nikolsk Military Hospital.

No. patients : old 3 ; new 10 ; total 13.

No. days' sickness	178
„ recovered	1
„ deaths	1
„ transferred... ..	3
„ remaining	8

Miss Hama Ide, a nurse, was sent home on account of illness.

REPORT OF RELIEF CORPS FOR AUGUST

No. out-patients : old 538 ; new 1,844 ; total 2,382.

No. days' sickness	28,070
„ recovered	900
„ emergency cases	783
„ remaining	699

No. in-patients : old 29 ; new 33 ; total 62.

No. days' sickness	843
„ recovered	36
„ remaining	26

Classified by Nationality :

	Out-patients	In-patients
Japanese	114	13
Koreans... ..	20	5
Chinese	29	—

Russians ... 536 7

Hungarians ... — 1

REPORT OF THIRD SPECIAL RELIEF

CORPS, AUGUST

No. in-patients : old 48 ; new 86 ; total 134.

No. days' sickness ... 1,202

„ recovered ... 11

„ deaths ... 2

„ transferred... 74

„ dismissed ... 2

„ remaining ... 45

SPECIAL RELIEF CORPS, M. H.,

NIKOLSK, AUGUST

No. in-patients : old 8 ; new 8 ; total 16.

No. days' sickness ... 153

„ recovered ... 1

„ deaths ... 1

„ transferred... 9

„ remaining ... 5

SPECIAL RELIEF CORPS, ALEXANDROVSK

SAGHALIEN, AUGUST.

No. in-patients : old 94 ; new 422 ; total 516.

No. days' sickness ... 3,440

„ recovered ... 185

„ deaths ... 3

„ transferred... 16

„ emergency cases ... 195

„ remaining ... 117

Chinese patients 190 ; Russians 6. In addition 805 were treated in the woman's hospital, of whom 40 were foreigners.

Most of the patients were residents of Alexandrovsk harbor and suburbs but some were from the south.

Recently a large number of quasi-typhoid cases occurred ; some of these cases were transferred to the military hospital. All of them were Japanese. All of our corps is in sound health.

Since the present temporary hospital at Alexandrovsk is small and unsuited for the treatment of a large number of patients, the military authorities are

arranging to improve it, so we expect better quarters sooner or later.

The Woman's Patriotic Society of Otaru, Hokkaido, recently presented 10 pounds of chocolate creams to our Relief Corps in Saghalien.

ABSTRACT OF REPORT FROM EASTERN

SIBERIA FOR SEPTEMBER

No. 51—October 12, 1921

(1) Relief Hospital, Eastern Siberia.

No. out-patients treated : old 699 ; new 1,539 ; total 2,238.

No. days' sickness ... 27,369

„ patients cured ... 1,144

„ emergency cases ... 639

„ remaining (end of month)... 456

(2) No. in-patients treated ; old 26 ; new 22 ; total 48.

No. days' sickness ... 739

„ patients cured ... 21

„ deaths ... 1

„ patients dismissed ... 2

„ patients remaining ... 24

(3) Classified by Nationality.

	Out-patients	In-patients
Japanese ...	69	15
Koreans ...	16	6
Chinese ...	19	1
Russians ...	352	2

(4) Report of Third Relief Corps attached to the Military Hospital, Vladivostok :

In-patients : Old 45 ; new 60 ; total 155.

No. days' sickness ... 1,175

„ patients retired ... 31

„ patients transferred ... 36

„ deaths ... 1

„ remaining ... 37

(5) Relief Work at Nikolsk Military Hospital :

No. in-patients : Old ; 4 new 5 ; total 9.

No. days' sickness ... 139

„ patients cured ... 4

„ deaths ... 1

„ transferred... 2

„ remaining ... 2

1. The first part of the book is devoted to a general discussion of the principles of the theory of the structure of the atom.

2. The second part of the book is devoted to a detailed discussion of the structure of the atom, and the third part to a discussion of the structure of the molecule.

3. The fourth part of the book is devoted to a discussion of the structure of the crystal, and the fifth part to a discussion of the structure of the liquid.

4. The sixth part of the book is devoted to a discussion of the structure of the gas, and the seventh part to a discussion of the structure of the plasma.

5. The eighth part of the book is devoted to a discussion of the structure of the solid, and the ninth part to a discussion of the structure of the liquid.

6. The tenth part of the book is devoted to a discussion of the structure of the gas, and the eleventh part to a discussion of the structure of the plasma.

7. The twelfth part of the book is devoted to a discussion of the structure of the solid, and the thirteenth part to a discussion of the structure of the liquid.

8. The fourteenth part of the book is devoted to a discussion of the structure of the gas, and the fifteenth part to a discussion of the structure of the plasma.

9. The sixteenth part of the book is devoted to a discussion of the structure of the solid, and the seventeenth part to a discussion of the structure of the liquid.

10. The eighteenth part of the book is devoted to a discussion of the structure of the gas, and the nineteenth part to a discussion of the structure of the plasma.

11. The twentieth part of the book is devoted to a discussion of the structure of the solid, and the twenty-first part to a discussion of the structure of the liquid.

12. The twenty-second part of the book is devoted to a discussion of the structure of the gas, and the twenty-third part to a discussion of the structure of the plasma.

13. The twenty-fourth part of the book is devoted to a discussion of the structure of the solid, and the twenty-fifth part to a discussion of the structure of the liquid.

14. The twenty-sixth part of the book is devoted to a discussion of the structure of the gas, and the twenty-seventh part to a discussion of the structure of the plasma.

15. The twenty-eighth part of the book is devoted to a discussion of the structure of the solid, and the twenty-ninth part to a discussion of the structure of the liquid.

16. The thirtieth part of the book is devoted to a discussion of the structure of the gas, and the thirty-first part to a discussion of the structure of the plasma.

17. The thirty-second part of the book is devoted to a discussion of the structure of the solid, and the thirty-third part to a discussion of the structure of the liquid.

18. The thirty-fourth part of the book is devoted to a discussion of the structure of the gas, and the thirty-fifth part to a discussion of the structure of the plasma.

19. The thirty-sixth part of the book is devoted to a discussion of the structure of the solid, and the thirty-seventh part to a discussion of the structure of the liquid.

20. The thirty-eighth part of the book is devoted to a discussion of the structure of the gas, and the thirty-ninth part to a discussion of the structure of the plasma.

21. The fortieth part of the book is devoted to a discussion of the structure of the solid, and the forty-first part to a discussion of the structure of the liquid.

22. The forty-second part of the book is devoted to a discussion of the structure of the gas, and the forty-third part to a discussion of the structure of the plasma.

23. The forty-fourth part of the book is devoted to a discussion of the structure of the solid, and the forty-fifth part to a discussion of the structure of the liquid.

24. The forty-sixth part of the book is devoted to a discussion of the structure of the gas, and the forty-seventh part to a discussion of the structure of the plasma.

25. The forty-eighth part of the book is devoted to a discussion of the structure of the solid, and the forty-ninth part to a discussion of the structure of the liquid.

26. The fiftieth part of the book is devoted to a discussion of the structure of the gas, and the fifty-first part to a discussion of the structure of the plasma.

27. The fifty-second part of the book is devoted to a discussion of the structure of the solid, and the fifty-third part to a discussion of the structure of the liquid.

28. The fifty-fourth part of the book is devoted to a discussion of the structure of the gas, and the fifty-fifth part to a discussion of the structure of the plasma.

29. The fifty-sixth part of the book is devoted to a discussion of the structure of the solid, and the fifty-seventh part to a discussion of the structure of the liquid.

30. The fifty-eighth part of the book is devoted to a discussion of the structure of the gas, and the fifty-ninth part to a discussion of the structure of the plasma.

31. The sixtieth part of the book is devoted to a discussion of the structure of the solid, and the sixty-first part to a discussion of the structure of the liquid.

32. The sixty-second part of the book is devoted to a discussion of the structure of the gas, and the sixty-third part to a discussion of the structure of the plasma.

33. The sixty-fourth part of the book is devoted to a discussion of the structure of the solid, and the sixty-fifth part to a discussion of the structure of the liquid.

34. The sixty-sixth part of the book is devoted to a discussion of the structure of the gas, and the sixty-seventh part to a discussion of the structure of the plasma.

35. The sixty-eighth part of the book is devoted to a discussion of the structure of the solid, and the sixty-ninth part to a discussion of the structure of the liquid.

36. The seventieth part of the book is devoted to a discussion of the structure of the gas, and the seventy-first part to a discussion of the structure of the plasma.

37. The seventy-second part of the book is devoted to a discussion of the structure of the solid, and the seventy-third part to a discussion of the structure of the liquid.

38. The seventy-fourth part of the book is devoted to a discussion of the structure of the gas, and the seventy-fifth part to a discussion of the structure of the plasma.

39. The seventy-sixth part of the book is devoted to a discussion of the structure of the solid, and the seventy-seventh part to a discussion of the structure of the liquid.

40. The seventy-eighth part of the book is devoted to a discussion of the structure of the gas, and the seventy-ninth part to a discussion of the structure of the plasma.

41. The eightieth part of the book is devoted to a discussion of the structure of the solid, and the eighty-first part to a discussion of the structure of the liquid.

42. The eighty-second part of the book is devoted to a discussion of the structure of the gas, and the eighty-third part to a discussion of the structure of the plasma.

43. The eighty-fourth part of the book is devoted to a discussion of the structure of the solid, and the eighty-fifth part to a discussion of the structure of the liquid.

44. The eighty-sixth part of the book is devoted to a discussion of the structure of the gas, and the eighty-seventh part to a discussion of the structure of the plasma.

45. The eighty-eighth part of the book is devoted to a discussion of the structure of the solid, and the eighty-ninth part to a discussion of the structure of the liquid.

46. The ninetyth part of the book is devoted to a discussion of the structure of the gas, and the ninety-first part to a discussion of the structure of the plasma.

47. The ninety-second part of the book is devoted to a discussion of the structure of the solid, and the ninety-third part to a discussion of the structure of the liquid.

48. The ninety-fourth part of the book is devoted to a discussion of the structure of the gas, and the ninety-fifth part to a discussion of the structure of the plasma.

49. The ninety-sixth part of the book is devoted to a discussion of the structure of the solid, and the ninety-seventh part to a discussion of the structure of the liquid.

THE WOMAN MOVEMENT IN JAPAN

By DR. YUJIRO MIYAKE

MOVEMENTS undertaken by women exclusively have up to this time been chiefly confined to three fields, viz, philanthropy, economics, and social politics. These began with philanthropic undertakings from the early days, such as bazaars for charitable purposes, etc. In the Red Cross Society, there is an opportunity for women's work and for such work women are naturally well fitted. Still philanthropic work cannot be said to belong to the woman's movement, strictly speaking. It may be one of the activities to which women are devoting themselves, but it will never affect the position of women materially.

Just recently organizations have been formed of the nature of betterment leagues and consumers' associations. These are in the line of progress. The purpose is good, but what can these leagues accomplish? How far are they likely to succeed? These leagues may not be organized by women exclusively, but they are bound to depend upon women for their inception and continuance as the subjects are those to which women usually give more painstaking attention than do men, but these leagues do not seem of such a nature as to be able to alter the position of women appreciably.

In considering these economic associations, it appears to us that if economic

problems combined with social were considered, the aspect would be altered. But probably they have not yet advanced to this stage. The questions considered now are usually such as pertain merely to family life, or to housekeeping or social problems under the name of household affairs. But if we are to consider these leagues as part of the woman movement, they must become connected with politics more or less. If they are to affect the position of woman, this question must be directly dealt with. At any rate it would not be out of place if a woman movement co-ordinate with that now undertaken by men should be inaugurated.

Indeed at the time when the crusade started for greater freedom and more rights for the people, some women joined in, feeling that as the suffrage movement was at its height in Europe and America something ought to be done in Japan also. No noteworthy results followed, but it seems not too early to ask seriously whether women should or should not take an active part in politics. Is it too early to give the vote to those qualified, or even to elect women representatives to parliament? At least does it not seem an appropriate subject for thoughtful consideration at the present time?

What are the facts as regards the

position of women in the West? We know the interest to be intense. In England, for example, with a population less than that of Japan, women voters outnumber our entire electorate. For our women to overlook this striking fact while engaged in other work, is something like neglecting a fire if on the opposite side of the river. Of elected representatives, even, there are a few in both England and America, and some few women occupy important government positions.

In Japan at present this aspect is not much discussed. The attempt is being made to elevate the position of women in our country but how is it being done? Some have contented themselves with railing at men for oppressing their sisters, but this is ineffective, as the men laugh and pass on and the more the railing increases, so much the more do men laugh and go their way.

Japan, as we know, has become one of the countries with a constitutional government, and yet while in other such states women are securing the suffrage, in Japan little progress is made. Let our women wake up! In Japan the leaders have passed over the political question and moved on to the consideration of social problems. They appear to disregard the suffrage as not important in the attainment of their ends. They question, What benefit would it be to the people in general if women obtained the suffrage? While social problems are so pressing, while the few are living in luxury and the many are toiling long hours for daily bread, while these inequalities exist in the social fabric, what would it avail if women did occupy seats in parliament? So without concerning themselves much about political rights, the women leaders

in Japan have plunged at once into the questions concerning the reorganization and reform of society. Men, on the contrary, have been inclined to consider the political question the more important and to clamor for the right to vote, but recently men, too, are giving more attention to social questions. Now if women disregard the political road, will they attain success in other directions? True, some men are taking the same course at the present time, but these are usually more or less connected with political life.

Considering then this anomalous program adopted by women in Japan, what does the outcome appear likely to be, if they continue to disregard the franchise? It looks to us like a complicated tangle!

Again, compared with the woman's movement in Europe and America that of Japan seems lacking in well-trained minds as yet. Verily, women have had small chance to get this necessary training hitherto but still the lack of it weakens the movement. I would not assert that even among men all have thoroughly trained minds but at least they understand the machinery and working of organizations better than women do. No doubt many of the men are too full of a narrow spirit and are trying to secure their own selfish ends at the expense of the public good, but still in a way they are able to "carry on." But as to women, they do not as yet appreciate the needs of the situation. As long as they remain in private life, this weakness is not so apparent, but as soon as women undertake to lead in public movements, they exhibit jealousy, narrow-mindedness, and inability to co-operate for large ends. Women have not learned the give and take of political life, how to work in harmony with their equals; how to bend to their

superiors gracefully, for the sake of a cause. Up to the present time we find this essential lesson has not yet been learned. Jealousy, envy and suspicion have broken up women's organizations hitherto. One with ability likes to lead but is unwilling to follow. Alone she cannot accomplish much, and still more helpless is she if not yet recognized as a leader. Those who are self-assertive take up too much of the time, and others who are backward do not express their opinions at all. If one is an independent critic such self-assertion may be quite in place, but if one is organizing a movement a conciliatory attitude is absolutely essential. So narrowness and bigotry should be eliminated. In men's organizations the leader is usually an experienced, tactful, elderly person, who has the qualities of a leader but knows well how to avoid the appearance of desiring to lead.

Among women, for example, there is Miss Uta Shimoda, president of the Girls' "Real" School and of the Woman's Patriotic Association, who is a well-known educator and a leader among a certain class. While her past career may be open to criticism in some respects, she has learned from experience how to become a successful leader and how to subordinate personal ambitions. Mrs. Kikue Yamakawa is a woman of rare ability,

but on account of her health cannot engage in active leadership. If she could she would probably show a preference for social or labor problems. Miss Tomo Hiratsuka has ability in organization, but seems too eager to secure her own interests at the expense of the cause. It is natural for the young to make these mistakes. Their strength makes them overbearing, but with time comes tolerance and the mellowness of riper years. Some think it shows weakness to defer to those who differ from us, but how else can one attain results?

Now do not understand me to say we have no able women. We have a number, some quite equal to our men, but hardly enough to constitute the backbone of a vigorous woman's movement yet. We must remember that until about fifty years ago Japan was under the feudal system, and that it is too soon to expect a movement among our women exactly like that which is so powerful in the West, where the social conditions and ideals are so different. Yet, though belated, we believe the woman movement in Japan should form some connection with that in the West, and strive to make a place for itself in the world. Just now the whole matter is problematical but at such a time we may expect new leaders to come forth.



FROM "TEN DREAMS"

By NATSUME SOSEKI*

The First Night

I HAD SUCH A DREAM :

WHEN I was seated by her bedside, with my arms folded, the woman, who lay on her back, said she should soon die. With her long hair over the pillow, she laid her long face with its soft contour on it. Her white cheeks were moderately tinged with warm blood, and her lips, of course, red. To all appearance, she did not seem to be dying. But the woman said in a gentle and distinct voice that she was dying; and I, too, thought she was surely dying. So, looking down on her, I asked her, "Oh, are you dying?"—"Yes, I am," answered she, opening her eyes wide. They were large wet eyes, wrapped in long eyelashes, and all black within. In these black apples of her eyes was my figure vividly afloat.

Gazing on these bright black eyes, which seemed so deep as to be transparent, I wondered how she was dying. I earnestly bent my head near her pillow, and asked again, "I don't think you are dying; you will get well." Then the woman, keeping her black eyes sleepily open, said in a gentle voice as before, "No, I am dying; I can't help it."

"Then, can you see my face?" asked I, whole-heartedly. She said with a smile, "Can I see! O, yes, I can. Your figure is reflected, I say, there, isn't it?" I silently detached my head from

near the pillow and, with my arms folded, thought, "Will she not get well?"

After a while, the woman said again, "Pray bury me when I am gone. Dig a grave with a large pearl and put in token of a grave a fragment of a star which has fallen from heaven. I shall come to see you again."

I asked when she would come.

"The sun will rise, and set. And it will again rise, and set. While the red sun goes down from east to west, from east to west,—can you wait?"

I tacitly nodded. Raising her tone of voice louder than before, the woman decidedly said, "Wait one hundred years. Wait by the side of my grave for one hundred years, and I will surely come to see you."

I simply answered I would wait. Then my figure which was clearly visible in the black apples of her eyes became dim, as a shadow in the still water is disturbed by running water. In the next moment her eyes were shut. From amidst the long eyelashes tears trickled down her cheeks. —She was gone.

I went down into the garden, and dug a hole with a pearl. The pearl was a large and smooth shell with a sharp edge. Every time I dug out earth, the moonlight glittered on the inside of the shell; and the smell of the damp soil rose up. In due time the hole was dug; in it the woman was put, And I put soft earth

* Translated from the complete works of Natsume Soseki.

on her gently. Every time I did so, the moonlight shone on the inside of the shell.

Then I went and picked up a fragment of a fallen star, and set it on the mound softly. The fragment of star was round. Methought it became rounded while it kept falling through the great heaven. As I carried it in my arms and put it on the grave, my breast and hands became a little warm.

I sat myself down on the moss. Thinking I was to wait thus for a hundred years, I looked at the round tombstone. Ere long, as the woman said, the sun rose from the east. It was a large red one. The sun, as the woman said, sank in the west by and by: it went down as red as ever. I counted it as one.

Before long the scarlet sun rose slowly up. It went down mutely; I said two.

I thus counted and saw numberless red suns pass overhead, but one hundred years had not yet elapsed. At length I gazed at the mossy round stone, and thought I might be imposed upon by the woman.

Then from underneath the stone a blue stem grew askance towards me. As I was looking at it, it grew as high as my breast; then it shook, and the bud which had been nodding slightly at its tip bloomed. A white lily smelled so strong before my nose that its fragrance pierced my bones. Just then from far above some dew dropped, and the blossom shook under the weight. I bent my head forward and kissed the cold, dewy, white petals. As I was on the point of withdrawing my head from the blossom, I chanced to look up at the distant sky and saw a morning star twinkling.

"One hundred years have already passed," thought I then for the first time.

The Second Night

SUCH A DREAM I HAD:

When I left the bonze's sitting-room, and after passing along the corridor, returned to my own room, I found the *andon* dimly burning there. As I fell with one knee on the cushion, and stirred up the wick of the lamp, the snuff which was like a flower dropped down on the cinnabar-varnished stand; and at the same time the room became brighter.

The picture on the sliding-doors was painted by Buson. Some willow trees were represented far and near in thick and light black, and a cold-looking fisherman, with his sedge-hat cocked, was passing on the bank. The *tokonoma* was hung with a *kakemono* showing a picture of Buddha on the sea. The incense-sticks, which had nearly burned up, were still smelling in the dark corner. The temple was so spacious and quiet that nobody seemed to inhabit it. The round shadow which the round *andon* cast upon the black ceiling, as I just looked up, seemed like a living thing.

With one knee erect, I turned over the cushion with my left hand and put the other under it—I found the *thing* in the right place, as was expected. Feeling relieved, I set the cushion right as before and threw myself down on it.

"You are a samurai," said the bonze. "If so, you must be awakened to the truth. Seeing, however, you cannot be awakened for so long, you may not be a samurai. You are the rubbish of a man. You are angry, are you? Ha! ha! If you are mortified, bring proof of your being awakened." And he turned his face away. How unmannerly!

I firmly determined to be awakened by the time when the table-clock, which was on the *tokonoma* of the adjoining hall,

struck the next time. When I was awakened, I meant to see the bonze and change my awakening for his head. Unless awakened, I should not be able to take his life. I must be awakened by heaven and earth ; I am a samurai.

If I could not be awakened, I would fall on my own sword. A samurai, if insulted, ought not to live : he should die a splendid death.

So thinking, I unwittingly slipped my hand under the cushion and dragged out the dagger with a cinnabar-varnished sheath. I grasped the hilt and unsheathed the sword : the cold blade all at once glittered in the dark room. Something dreadful seemed to take to flight from my hand, and the tip of the sword was blood-thirsty. I was forthwith inclined to stab myself with it ; the blood in my body seemed to flow into my right hand, for the hilt that I held became unctuous. My lips trembled.

I sheathed the dagger, and then put myself in umbilical contemplation. Choshu said, Nihilism. "What is it?" thought I. "A fig for the bonze!" I gnashed my teeth.

As I clenched my molar teeth so close, hot breath roughly came out of my nostrils. My temples throbbed with convulsive pain. I opened my eyes double as wide as usual.

I saw the *kakemono*, the *andon*, the mats, the bald head of the bonze. Even the laughing voice of him who laughed scornfully with a mouth like a crocodile's, was heard. What an unmannerly bonze ! I must cut off that kettle-like head by all means. I must be awakened. "Nihilism ! nihilism !" prayed I with my tongue. Yet the smell of the incense-sticks came to my nose. "D—— the incense-sticks !"

I suddenly struck myself on the head

severely with my fist, and gnashed my teeth. Sweat came from my armpits ; my backbone became as stiff as a stick ; the joints of my knees were suddenly painful. What though my knees might be broken ? But I had a pain in them. Nihilism never came out. When it seemed to be on the point of appearing, I felt a pain. I got angry, felt mortified, was greatly vexed ; tears trickled in abundance. I would rather dash my body against a huge rock and smash it asunder.

Yet I was patiently seated, with something unbearable in my breast. That something unbearable irritated all the muscles in my body and wanted to exhale through the pores of the skin, but all of them being shut up, it was in such a cruel plight that no exit could be found.

In the meantime my head became deranged. For a while the *andon*, Buson's picture, the mats, and the shelf were invisible ; a little later they were all in an indefinable condition, when the clock in the next chamber began to strike.

I came to my senses. I took up the sword with my right hand. Just then the clock struck the second ding-dong.

The Third Night

I DREAMED AGAIN :

I was carrying a boy of six on my back. He was my child, to be sure. Strange to tell, his eyes were blind and his head newly shaven before I knew it. I asked him when his eyes were blinded. He answered that it was long, long ago. His voice was surely that of a child, but his diction was quite that of a grown-up man ; and he was on a par with me.

On both sides of us there were green rice-fields ; the path was narrow. The forms of herons were now and then visible in the dark.

THE HISTORY OF THE
CITY OF BOSTON
FROM 1630 TO 1880
BY
JOHN H. COLEMAN
BOSTON
PUBLISHED BY THE
BOSTON PUBLIC LIBRARY
AT THE CORNER OF CORNHILL AND NASS ST.
1880

"We are in the rice fields, I suppose?" said the child on my back.

"How do you know?" asked I, turning my face a little backwards.

"Why, some herons cry, don't they?" answered the boy.

Then a heron cried twice, sure enough.

I was a little afraid of him, though he was my child. What would become of me, if I kept on carrying such a thing? I looked about to see if there was any place to throw him away in, and saw a large forest in the dark. Just as I thought that that was a good place, I heard the child say "Humph!"

"Why do you laugh?"

The child made no answer to this, but asked, "Are you tired, papa?"

"No, I am not," answered I.

"You will soon be tired," said he.

I silently walked towards the forest. The path was so irregularly bending that it was not easy for me to get out of the fields. Pretty soon we found ourselves at the fork of the path, where I stopped and reposed awhile.

"A stone must stand here," said the urchin.

As a matter of fact, there stood a stone of eight inches square and as high as my waist. On its front side I clearly saw, though it was a dark night, the words LEFT: HIGAKUBO and RIGHT: HOT-TAWARA. The letters were as red as the side of a water-lizard.

"The left is the right path," said the boy, peremptorily. I looked left and saw the aforesaid forest casting its dark shadow over our heads from the high sky. I hesitated awhile.

"Don't draw in your horns," said the child. I was obliged to walk towards the forest. Wondering how he could know so much in spite of his blindness, I

approached the forest nearer and nearer. Then the child on my back said, "A blind man experiences many inconveniences."

"So I carry you on my back."

"I am much obliged, but I am sorry people make a fool of me. Even my parent makes an ass of me."

I grew somewhat worried. I hastened towards the forest to throw him away.

"A little farther, and you will see," said the child as if in soliloquy. "It was just such a night as this."

"What!" asked I, in a sharp tone of voice.

"Why, you know, don't you?" said the child, rather scornfully. Something came across my mind, but it was not clear. It seemed to be such a night; and if I went a little farther, it seemed to me all would be understood. I determined to abandon the child before the matter came to my knowledge. I quickened my steps more.

The rain was falling; the way became darker. I was like one in delirium. The urchin on my back was like a bright mirror which reflects all my past, present and future. And he was my own child, and blind. I could not bear the thought.

"Here! here! Just at the foot of that cryptomeria."

Even in the rain the child's voice was distinctly heard. I stopped unintentionally. I found myself in the forest. The dark thing standing about one *ken* before me was, as the urchin said, a cryptomeria.

"It was at the foot of that cryptomeria, papa."

"Yes, it was," slipped out of my lips.

"It was the fifth year of Bunka, was it not?"

I thought it might have been that year.

"It was just one hundred years ago Bunka flashed into my mind suddenly.
that you slew me." As it occurred to me for the first time that

As soon as I heard these words, the I was a murderer, the child on my back
consciousness that I had killed a blind man became all at once as heavy as a stone
on such a dark night in the fifth year of *jiso*.

THE GRAVE

Kono tsuka wa,

Yanagi nakute mo ;

Aware nari !

—*Kikwan*

No drooping willow's here,

Beside this tomb—

And yet how sad the sight !



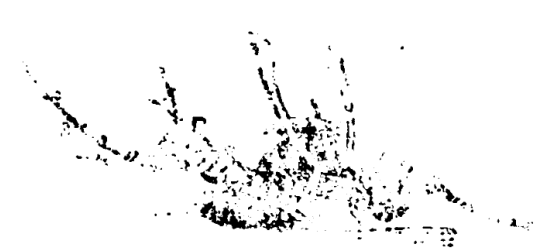
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DR. FOSDICK ON WAR

From The Japan Times & Mail

ONE of the most powerful sermons ever delivered by Dr. Harry Emerson Fosdick, of New York City, now in Tokyo, is entitled "Shall We End War?" Excerpts from the sermon are as follows:

First of all, there is nothing glorious about war any more. We used to think there was. When we were children, with tasselled paper caps and tin guns, marching to a beaten drum, we incarnated in our boyish pride the ancient fallacy that there is something glorious about war.

Is it not amazing that the most damnable things in human life are so habitually dressed in the alluring paraphernalia of parade and gorgeous clothes and stirring song?

What is intoxication by strong drink? Any man with eyes to face the facts knows it to be a beastly thing with a trail of poverty, heart-break and death after it, so that men ought to hate it with a bitter hatred. Yet when men sing their drinking songs intoxication is radiantly clothed with gaiety and mirth, with clink of glasses and the surge of song, until the very souls of the elect might be deceived.

So war, which is a skeleton, has covered itself with a gorgeous robe. One of the first men in history to tell the truth about war was Vereschagin, the Russian painter. He fought in the Crimean war and then he painted the battlefields of the Crimea as they really were, with all the glory stripped away, with nothing but the horror and the rottenness and the cruelty left—war, stark-naked and infernal.

The old Czar's government tried to keep him from exhibiting his pictures in Russia. They knew that men would not forever cry for war and glory in it if they knew the truth about it. . . .

One of our young men came back from France and, like many others, would not talk. One day his father took him apart and rebuked him for the silence.

"Just one thing I will tell you," he answered. One night I was on patrol in No Man's Land and suddenly I came face to face with a German boy about my own age. It was a question of his life or mine.

We fought like wild beasts. When I came back that night I was covered from head to foot with the blood and brains of that young German boy.

"We had nothing personally against each other. He did not want to kill me any more than I wanted to kill him. That is war. I did my duty in it, but for God's sake do not ask me to talk about it. I want to forget it."

My friends, that is war—the quintessence of it at the central point of its self-revelation. There is nothing glorious about it any more. . . .

There is no limit to the methods of killing in war any more. We used to think there was. We used to think that we could make a duel of war, controlled by regulations that would tone down war's worst barbarities, so that the whole business could be carried on with a flourish of chivalry, decently and in order; and we dared to think that something like this had been actually accomplished by the Hague peace conventions.

Now we know that, when war gets under way, all rules are like the seven green withes with which they bound the arms of Samson and which he so easily snapped.

There are no limits to the cost of war any more. There used to be. War used to be comparatively inexpensive. The

knights used to go out, furnishing their own equipment and maintaining their own expense. Even the wars in which the United States have engaged have been economic Lilliputians compared with this last conflict.

Our own Revolutionary war cost only \$170,000,000. A whole war, lasting eight years, only \$170,000,000—what a bargain! Those were the good old days when you could get a real war cheap. But when this last war drew to its conclusion it was costing not in indirect losses, but in direct expenses \$240,000,000 every day—\$10,000,000 an hour!

Was there ever a nation in the world that was in so good a position as we (the United States) are in to take the lead? Nobody is going to suppose, if we do it, that we are afraid. Afraid of what? After our record in the late war, with our unchallenged primacy in strategic position and wealth and men, afraid of what? No one is going to suppose that we could not keep the pace. Everyone knows that we could keep the pace as long as anyone else could keep it.

If the United States goes to Great Britain and France and Japan and says: "Gentlemen, let us stop this ruinous madness that in the end will bring down our civilization about our ears like the pleasure hall of the Philistines when Samson broke its pillars, let us sit down at a table and make plans for the disarmament of the world," everyone knows that there would be only one reason for our doing it: that the best in the United States had conquered the worst.

For the sake of the liberal, forward-looking people in the other nations who, against handicaps that we with difficulty can imagine, are fighting their militaristic cliques and do not want war, let us take the lead!

For the sake of that Christ whose sacrifice on behalf of all the world we shall commemorate this afternoon and whom for so long a time we have called "Lord, Lord," without doing the things that He said, let our country move out, at the front, toward that day when men shall "not learn war any more!"

SPRING RAIN

Hana ni tomatta

Hokori wo sotto,

Arau hodo fure

Haru-no-ame.

Fall, vernal showers, fall,

Fall just enough to wash the dust

Off the cherry-flowers fair!



JAPANESE ADMINISTRATION IN KOREA TODAY

By RICHARD PONSONBY FANE

[Mr. Richard Ponsonby Fane recently contributed the following article to *The Japan Advertiser* on the impressions received during a visit to Korea during the past summer. His opinions differ from those that have been stated by other observers, especially by missionaries who have lived in Korea for a long time. The author, however, as a British colonial official with an experience of many years and in various countries, is qualified to form an opinion on colonial administration, and his views deserve to be known.]

HAVING served in a considerable number of British colonies and visited the greater part of the others, I was naturally interested, during my recent visit to Chosen, in studying the Japanese system at work there especially in view of the very adverse criticism that is current. One short visit is, of course, quite inadequate to master the intricacies of government and I propose merely to offer my general impressions.

At the outset I would state that I do not consider it a perfect administration but I have yet to meet with one that can be put in this category. Quite recently I remarked in conversation that I considered the British Government of Hong-kong an eminently successful example of colonial administration. My friend agreed but added that it was, however, quite unjust, and on reflection I was obliged to admit that he was quite right.

The first essential in colonial administration would appear to me to be the making and keeping of all classes of the population contented, and in order to do this it is necessary to have an intelligent

anticipation of their just desires and not be forced to make wholesale concessions as has been the case recently in India and to a certain extent in Chosen also. Great Britain is generally regarded as the most successful European country in colonial administration and has the reputation of treating the native peoples under its dominion with kindness and consideration, yet after careful reflection I have come to the conclusion that I would certainly prefer to be a Korean under Japanese rule, than an Indian under Great Britain or a Zulu or Kafir under the Union Government of South Africa. In view of much that has been said and written about the high-handed methods and cruelty of the Japanese in Chosen this may seem surprising and I propose to attempt to explain what led me to this conclusion.

First and foremost comes the question of "amour propre," not perhaps particularly important in the case of the South African native but of the very first importance with people like the Indian and Korean with their sensitive natures

and centuries of high civilization in the past. Now in Chosen, the Chosen Government tries as far as possible to recognise the absolute equality of its Japanese and Korean subjects. Since the reorganization of the Government under the present Governor General, His Excellency Admiral Baron Saito, all distinctions in law between a Japanese and a Korean have been abolished and there is no longer one law for the Korean and another for the Japanese. This cannot be said either of India or South Africa or even of British Crown Colonies. Then a real attempt is made towards social equality and it must be distinctly borne in mind that the Korean of the present day is decidedly inferior in civilization to the Indian. Koreans are eligible as members of the social clubs and the higher classes mix in society. Anyone who knows India at all knows the very strong feelings that the average Anglo-Indian has on this point.

Moreover Koreans can hold the highest offices and several of them are provincial governors and have Japanese working under them. The public baths are, in most places, open to both peoples though in some it has been found necessary to provide a bath where Japanese only are admitted. Undoubtedly one of the greatest problems with which the Government is confronted is that of education. Ten years or so ago at the time of the annexation it was only with the greatest difficulty that Korean parents could be induced to send their children to the Government schools; now there is such a demand that the Government quite unable to build and staff schools fast enough. At present there are separate schools for Japanese and Koreans in the primary and middle grades

—considerations of language render this imperative for the time being—but in the higher grades students already attend the same establishments and I was assured that it was the ultimate aim of the Government to establish a common system. Even now if circumstances of location render it desirable no difficulty is made about the admission of a Korean child to a Japanese school. Imagine such a state of things in South Africa. Practically every white pupil would be instantly withdrawn. It is necessary, too, to emphasise the point that the Korean of the middle and lower classes, until educated, is more unclean in his person and generally unsavoury than the South African or Indian, and though racially the Japanese and Korean do not differ fundamentally, their general outlook on life and habits and customs are as dissimilar as those of the English and Indian.

My visit being during the vacations I was unfortunately unable to see any of the schools at work. Though the air of superiority and condescension so apparent in the "sahib" in India is far less noticeable in Chosen, I thought I detected traces of it and an opportunity might be taken, possibly it is, during the hour of morals of impressing on the Japanese children the supreme importance of regarding and treating the Korean in every way as an equal. I notice that instructions issued to the troops in garrison are emphatic on this point. Complaints have been made that the Government are more solicitous of providing schools for Japanese than Koreans. I do not think these complaints can be justified, though the Japanese is rated far higher for school expenses than the Korean. At present there is, I believe, one Government primary school for

Koreans for every three villages. In South Africa I very much doubt whether there is one for every 300.

That Chosen has been greatly developed and has benefited immensely from Japanese administration is generally admitted even by the most hostile critics, and I shall not therefore touch on this point beyond saying that as far as I could see what they had achieved in a comparatively short time is fully equal to anything accomplished elsewhere by other nations. I noted with great pleasure and gratitude the excellent work that is being done in the preservation and upkeep of interesting old buildings and monuments and the patient and careful archaeological and historical research which is being carried on.

If these facts are true—and I am prepared to stand by them—where is the fly in the honey and why does one hear so many stories of brutality, etc.? First of all, the Japanese administration is very much in the limelight and the slightest error which would escape notice in British or other dependencies is at once noised abroad and generally gets magnified in the process. Secondly, most of the reports emanate from Americans whose republican ideas are strongly antagonistic to bureaucratic government. There can, however, be no smoke without fire. There must be some foundation for the stories that are circulated. Undoubtedly there is, some of them are true in their entirety; others grossly exaggerated, for the Korean is no mean liar especially when narrating his grievances. Alas, however, these stories could easily be matched in the colonies of other countries. Whether with or without cause—I have not the necessary *taa* to judge—the Government is very

suspicious and prone to believe any rumour of disloyalty or rebellion among the Koreans and in the past the police were able to take action independent of the executive Government. In criticizing the colonial policy of Japan, however, it is necessary to bear in mind her policy at home, and that the powers of the police in Japan proper are considerably greater than they are in most European countries or in the United States. The average Japanese puts up with and thinks nothing of police interference that would be considered intolerable by an Englishman.

The police force in Chosen, now happily brought directly under the control of the Executive, is a very big one and is recruited, especially in the lower ranks, very largely among the Koreans. That some of these men at times adopt a bullying and hectoring attitude is probably beyond question, and in times of excitement excessive and brutal punishments, floggings, etc., were, and possibly still are, resorted to. Torture, too, recognized under the old Korean régime was, if not authorised by the executive, employed by the police. Violent attacks have been levelled at Japan for the brutal method adopted and the many floggings inflicted in putting down the independence movement two years ago. That two wrongs do not make a right I fully admit, but British critics, at any rate, would do well to enquire into the methods employed and flogging inflicted during and after say the Zululand disturbance in 1906 before they venture to criticise Japanese methods. Flogging has now been abolished in Chosen. Has it in South Africa? I know that the use of the “cat” was an everyday occurrence when I was in Natal in 1907–1910

and the "cat" is a far more brutal weapon than the Japanese "jo."

From what hardships, then, may the law-abiding Korean be said to suffer? He suffers from the bullying of the lower element of the Japanese population who flooded uncontrolled into the country in the early protectorate days and it is doubtful whether he receives sufficient protection from the courts. These courts are conducted in Japanese and the Korean generally has to have the services of an interpreter, and the low class Japanese is sometimes able to obtain a verdict on a point of law against real justice, for the courts are slaves of red tape. I state, merely as gossip, for I had no opportunity of substantiating the truth of it for myself, that while in cases of Korean and Korean justice is administered, miscarriages occur from time to time when the case is one between a Korean and a Japanese. The Government would, I think, do well to encourage in every way in its power the acquisition of the Korean language among its Japanese officials, indeed it might even insist on it as a necessary qualification for promotion.

The Korean suffers, too, from the suspicious attitude of the Government already alluded to and is liable to sudden inquisitorial proceedings which, owing to cases in the past in which the police have abused their power, he fears excessively, but his lot is an infinitely happier one than the peasant class, at any rate, has ever known before and his life and property are far safer. The Government of Chosen has been and often is accused of being anti-Christian. This is not the case. Indeed, judged from a non-Christian point of view their attitude is, I think, a very liberal one. Absolute freedom

exists to propagate any faith and Christian bodies have much to be thankful for in the way of grants of good building sites, etc. How, then, does it come about that these accusations are made? It is because some of the missions, notably the Presbyterian and Methodist missions, do not succeed in inculcating in their converts that churches and mission schools must not be used as places for political propaganda. When several members of the so-called provisional government of the independence movement were found to be pastors of these missions and it was proved beyond doubt that churches and schools were used as their meeting places it is not surprising that the Government are inclined to look askance at Christian converts and suspect them of revolutionary tendencies. These two missions are under American supervision and though the missionaries may be acquitted of actively aiding and abetting rebellion their sympathies are naturally inclined to so-called "freedom" and democracy.

The Korean convert imbibes these "pernicious fallacies" and ignores the instructions of St. Peter who bid his flock "Submit yourself to every ordinance of man for the Lord's sake, whether it be to the king as supreme or unto governors as unto them that are sent by him for the punishment of evildoers and for the praise of them that do well." I was assured, however, by the head of the "Ecclesia Anglicana" — Seikokwai — who rigidly prohibits any politics among his followers, that he met with no opposition from the Government, and he told me that his Roman Catholic colleagues who adopt the same line had the same experience. It is therefore in my opinion abundantly clear that the Chosen Government is not

THE HISTORY OF THE
CITY OF BOSTON
FROM THE FIRST SETTLEMENT
TO THE PRESENT TIME
IN TWO VOLUMES
BY NATHANIEL BENTLEY
OF THE BARRISTER AT LAW
IN GREAT BRITAIN
LONDON: PRINTED BY J. JOHNSON, ST. PAULS CHURCH-YARD, 1733.
IN TWO VOLUMES.
THE FIRST VOLUME.
CONTAINING THE HISTORY FROM THE FIRST SETTLEMENT
TO THE YEAR 1630.
THE SECOND VOLUME.
CONTAINING THE HISTORY FROM THE YEAR 1630
TO THE PRESENT TIME.
BOSTON: PRINTED BY J. JOHNSON, ST. PAULS CHURCH-YARD, 1733.

the first of these is the fact that the system is not a simple one, but a complex one, in which the various parts are interrelated and interdependent. The second is that the system is not a static one, but a dynamic one, in which the parts are constantly changing and evolving. The third is that the system is not a closed one, but an open one, in which the parts are constantly interacting with the environment. The fourth is that the system is not a linear one, but a non-linear one, in which the parts are constantly interacting with each other in a non-linear fashion. The fifth is that the system is not a deterministic one, but a probabilistic one, in which the parts are constantly interacting with each other in a probabilistic fashion. The sixth is that the system is not a simple one, but a complex one, in which the various parts are interrelated and interdependent. The seventh is that the system is not a static one, but a dynamic one, in which the parts are constantly changing and evolving. The eighth is that the system is not a closed one, but an open one, in which the parts are constantly interacting with the environment. The ninth is that the system is not a linear one, but a non-linear one, in which the parts are constantly interacting with each other in a non-linear fashion. The tenth is that the system is not a deterministic one, but a probabilistic one, in which the parts are constantly interacting with each other in a probabilistic fashion.

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anti-Christian. It is, I think, highly doubtful whether any European country or the U.S.A. would suffer Eastern missionaries to propagate their faith within its borders if the results were as unfortunate as they have been in some cases in Chosen. Japan is faced with an exceptionally difficult task in trying to bring the peninsula into an integral and loyal part of her Empire, a task rendered more

difficult by the fact that for centuries the Korean has been accustomed to regard his Japanese neighbor with feelings of mingled hatred and contempt. They have, in the writer's opinion, achieved much and deserve rather the applause and encouragement than the censure of the world in general. The sooner that it is realized that Chosen is entirely unfitted for independence the better.

THE DUTY OF FOREIGN MISSIONARIES IN KOREA

By MAJOR-GENERAL WILLIAM CROZIER

From The Japan Advertiser

DEAR Dr. Gale: Ever since our interesting interview in Seoul I have been intending to write you in regard to the subject of our talk, the relations between Korea and Japan, but I deferred writing through a sense of unfamiliarity with the Far East, and a consequent hesitation to attach enough value to hastily formed opinions to justify placing them before a man of your long experience where mine had been so short especially as, although I do not know that I have reached any conclusions directly contrary to your own, I do differ from the body of Christian missionaries in Seoul in regard to a rather important stand which they have taken upon one point concerning their pastoral charges. After eight months' further stay in the Orient, however, and the opportunity to test certain views in discussion with men of longer experience, I feel that I may be excused for attempting a word of comfort and encouragement for the Korean people and of appreciation and admiration for the missionaries

who are devoting their lives to their service, coupled with advice, tendered in all modesty, upon the one point on which I find myself at variance with the stand which the missionaries have taken.

In a memorandum, in which I understand that practically all the members of the missionary body in Seoul joined, in response to a suggestion of the government of Korea that the missionaries should try to inculcate with their teaching cheerful acceptance upon the part of Koreans of inclusion in the Japanese Empire, it was stated that the missionaries could not accept the suggestion, for the reason that they felt they must be strictly neutral, and while absolutely refraining from advising or encouraging the Koreans in their efforts at securing the independence of their country, they should say nothing discouraging of these efforts, in order that they might remain in close and friendly standing for the continuance of their work, in case the efforts should succeed. Although I know that the missionaries want nothing

so much as to do and say the right thing to the Koreans, as evidenced by the many instances of helpful advice and fine work which came under my observation, I cannot think that their stand in this instance was in the best interests of the Korean people.

"I am led to this opinion by the conviction that no such misfortune could happen to the Koreans as an early return of the independence of their country; for I do not see any reason for doubting that independence would bring back the conditions which prevailed before Japan took the country over. I do not see that, thus far, there has come to the Korean people any power to free themselves, by their own efforts, from the dreadful oppression and tyranny from which they suffered under their own rulers, nor to prevent the misery of those conditions from returning if the hand of Japan, which has to a great extent eliminated them, should be lifted. It is worth while to make a short survey of those conditions as they are pictured to us by well known writers of Korean history.

In "The Mastery of the Far East," by Arthur Judson Brown we find on pages 23-35 the following statement in regard to conditions as they existed as late as 1901:

"The life of the individual Korean was spent under constant official espionage. Unless he was a noble, he must have a tablet bearing his name and residence so that he could be identified at any time. If he was accused of crime, and he was so accused on the slightest pretext, he was brought before the magistrate who was both judge and jury, and usually lazy, corrupt and cruel. If the culprit did not confess that

he had committed the crime alleged, he was subjected to torture. Every court had an appalling array of paraphernalia for this purpose—clubs, paddles, stocks, chains, ropes and manacles. The unhappy prisoner was sometimes beaten until his back was torn to ribbons, or perhaps he was hung up by the arms, or was rolled about with his hands fastened to his knees. Breaking the shin-bones with clubs was a common mode of torture.

"Under such a government the common people suffered grievously. They had no rights which their rulers felt bound to respect. The taxes would have been heavy enough if they had been honestly collected, but dishonesty more than doubled them. Corrupt and unscrupulous officials extorted as much as possible from the helpless masses.

"As this system of graft ran down a long line of officials of varying ranks until it reached the taxpayer, the plight of that unfortunate individual may be imagined. He was lucky if he had enough left for his family to eat.

"Any man suspected of having property was liable to be thrown into a filthy prison on some trumped-up charge, and held and perhaps tortured until he disgorged to the magistrate. The privilege of collecting taxes was sold to the highest bidder or given to dissipated favorites who divided the spoil. The courts gave no redress for the plunderer himself was usually both judge and jury. A man had no incentive to toil when he knew that the fruits of endeavor would be taken from him by lynx-eyed officials. So he cultivated only the rice and beans that he required for food, and devoted the remainder of his time to smoking.

"Wherever we went we heard of sub-

the first of these was the discovery of gold in California in 1848. This discovery led to a great influx of people to California, and the state became a great center of population. The second was the discovery of gold in Colorado in 1859. This discovery led to a great influx of people to Colorado, and the state became a great center of population. The third was the discovery of gold in Nevada in 1859. This discovery led to a great influx of people to Nevada, and the state became a great center of population. The fourth was the discovery of gold in Idaho in 1860. This discovery led to a great influx of people to Idaho, and the state became a great center of population. The fifth was the discovery of gold in Montana in 1862. This discovery led to a great influx of people to Montana, and the state became a great center of population. The sixth was the discovery of gold in Wyoming in 1869. This discovery led to a great influx of people to Wyoming, and the state became a great center of population. The seventh was the discovery of gold in Utah in 1871. This discovery led to a great influx of people to Utah, and the state became a great center of population. The eighth was the discovery of gold in Arizona in 1876. This discovery led to a great influx of people to Arizona, and the state became a great center of population. The ninth was the discovery of gold in New Mexico in 1878. This discovery led to a great influx of people to New Mexico, and the state became a great center of population. The tenth was the discovery of gold in Texas in 1880. This discovery led to a great influx of people to Texas, and the state became a great center of population.

The discovery of gold in California in 1848 was the first of a series of discoveries that led to the great influx of people to the western states. The discovery of gold in Colorado in 1859 was the second, and the discovery of gold in Nevada in 1859 was the third. The discovery of gold in Idaho in 1860 was the fourth, and the discovery of gold in Montana in 1862 was the fifth. The discovery of gold in Wyoming in 1869 was the sixth, and the discovery of gold in Utah in 1871 was the seventh. The discovery of gold in Arizona in 1876 was the eighth, and the discovery of gold in New Mexico in 1878 was the ninth. The discovery of gold in Texas in 1880 was the tenth. These discoveries led to a great influx of people to the western states, and the states became great centers of population. The discovery of gold in California in 1848 was the first of a series of discoveries that led to the great influx of people to the western states. The discovery of gold in Colorado in 1859 was the second, and the discovery of gold in Nevada in 1859 was the third. The discovery of gold in Idaho in 1860 was the fourth, and the discovery of gold in Montana in 1862 was the fifth. The discovery of gold in Wyoming in 1869 was the sixth, and the discovery of gold in Utah in 1871 was the seventh. The discovery of gold in Arizona in 1876 was the eighth, and the discovery of gold in New Mexico in 1878 was the ninth. The discovery of gold in Texas in 1880 was the tenth. These discoveries led to a great influx of people to the western states, and the states became great centers of population.

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The twelfth was the discovery of gold in Kansas in 1890. This discovery led to a great influx of people to Kansas, and the state became one of the most populous in the Union. The thirteenth was the discovery of gold in Nebraska in 1891. This discovery led to a great influx of people to Nebraska, and the state became one of the most populous in the Union. The fourteenth was the discovery of gold in Iowa in 1892. This discovery led to a great influx of people to Iowa, and the state became one of the most populous in the Union. The fifteenth was the discovery of gold in Missouri in 1893. This discovery led to a great influx of people to Missouri, and the state became one of the most populous in the Union. The sixteenth was the discovery of gold in Arkansas in 1894. This discovery led to a great influx of people to Arkansas, and the state became one of the most populous in the Union. The seventeenth was the discovery of gold in Louisiana in 1895. This discovery led to a great influx of people to Louisiana, and the state became one of the most populous in the Union. The eighteenth was the discovery of gold in Mississippi in 1896. This discovery led to a great influx of people to Mississippi, and the state became one of the most populous in the Union. The nineteenth was the discovery of gold in Alabama in 1897. This discovery led to a great influx of people to Alabama, and the state became one of the most populous in the Union. The twentieth was the discovery of gold in Georgia in 1898. This discovery led to a great influx of people to Georgia, and the state became one of the most populous in the Union. The twenty-first was the discovery of gold in Florida in 1899. This discovery led to a great influx of people to Florida, and the state became one of the most populous in the Union. The twenty-second was the discovery of gold in South Carolina in 1900. This discovery led to a great influx of people to South Carolina, and the state became one of the most populous in the Union. The twenty-third was the discovery of gold in North Carolina in 1901. This discovery led to a great influx of people to North Carolina, and the state became one of the most populous in the Union. The twenty-fourth was the discovery of gold in Virginia in 1902. This discovery led to a great influx of people to Virginia, and the state became one of the most populous in the Union. The twenty-fifth was the discovery of gold in West Virginia in 1903. This discovery led to a great influx of people to West Virginia, and the state became one of the most populous in the Union. The twenty-sixth was the discovery of gold in Maryland in 1904. This discovery led to a great influx of people to Maryland, and the state became one of the most populous in the Union. The twenty-seventh was the discovery of gold in Delaware in 1905. This discovery led to a great influx of people to Delaware, and the state became one of the most populous in the Union. The twenty-eighth was the discovery of gold in Pennsylvania in 1906. This discovery led to a great influx of people to Pennsylvania, and the state became one of the most populous in the Union. The twenty-ninth was the discovery of gold in New Jersey in 1907. This discovery led to a great influx of people to New Jersey, and the state became one of the most populous in the Union. The thirtieth was the discovery of gold in New York in 1908. This discovery led to a great influx of people to New York, and the state became one of the most populous in the Union. The thirty-first was the discovery of gold in Connecticut in 1909. This discovery led to a great influx of people to Connecticut, and the state became one of the most populous in the Union. The thirty-second was the discovery of gold in Rhode Island in 1910. This discovery led to a great influx of people to Rhode Island, and the state became one of the most populous in the Union. The thirty-third was the discovery of gold in Massachusetts in 1911. This discovery led to a great influx of people to Massachusetts, and the state became one of the most populous in the Union. The thirty-fourth was the discovery of gold in Vermont in 1912. This discovery led to a great influx of people to Vermont, and the state became one of the most populous in the Union. The thirty-fifth was the discovery of gold in New Hampshire in 1913. This discovery led to a great influx of people to New Hampshire, and the state became one of the most populous in the Union. The thirty-sixth was the discovery of gold in Maine in 1914. This discovery led to a great influx of people to Maine, and the state became one of the most populous in the Union. The thirty-seventh was the discovery of gold in New Brunswick in 1915. This discovery led to a great influx of people to New Brunswick, and the state became one of the most populous in the Union. The thirty-eighth was the discovery of gold in Nova Scotia in 1916. This discovery led to a great influx of people to Nova Scotia, and the state became one of the most populous in the Union. The thirty-ninth was the discovery of gold in Prince Edward Island in 1917. This discovery led to a great influx of people to Prince Edward Island, and the state became one of the most populous in the Union. The fortieth was the discovery of gold in Newfoundland in 1918. This discovery led to a great influx of people to Newfoundland, and the state became one of the most populous in the Union. The forty-first was the discovery of gold in the United Kingdom in 1919. This discovery led to a great influx of people to the United Kingdom, and the state became one of the most populous in the Union. The forty-second was the discovery of gold in France in 1920. This discovery led to a great influx of people to France, and the state became one of the most populous in the Union. The forty-third was the discovery of gold in Germany in 1921. This discovery led to a great influx of people to Germany, and the state became one of the most populous in the Union. The forty-fourth was the discovery of gold in Italy in 1922. This discovery led to a great influx of people to Italy, and the state became one of the most populous in the Union. The forty-fifth was the discovery of gold in Spain in 1923. This discovery led to a great influx of people to Spain, and the state became one of the most populous in the Union. The forty-sixth was the discovery of gold in Portugal in 1924. This discovery led to a great influx of people to Portugal, and the state became one of the most populous in the Union. The forty-seventh was the discovery of gold in Greece in 1925. This discovery led to a great influx of people to Greece, and the state became one of the most populous in the Union. The forty-eighth was the discovery of gold in Turkey in 1926. This discovery led to a great influx of people to Turkey, and the state became one of the most populous in the Union. The forty-ninth was the discovery of gold in Russia in 1927. This discovery led to a great influx of people to Russia, and the state became one of the most populous in the Union. The fiftieth was the discovery of gold in China in 1928. This discovery led to a great influx of people to China, and the state became one of the most populous in the Union. The fifty-first was the discovery of gold in Japan in 1929. This discovery led to a great influx of people to Japan, and the state became one of the most populous in the Union. The fifty-second was the discovery of gold in Korea in 1930. This discovery led to a great influx of people to Korea, and the state became one of the most populous in the Union. The fifty-third was the discovery of gold in India in 1931. This discovery led to a great influx of people to India, and the state became one of the most populous in the Union. The fifty-fourth was the discovery of gold in Pakistan in 1932. This discovery led to a great influx of people to Pakistan, and the state became one of the most populous in the Union. The fifty-fifth was the discovery of gold in Bangladesh in 1933. This discovery led to a great influx of people to Bangladesh, and the state became one of the most populous in the Union. The fifty-sixth was the discovery of gold in Sri Lanka in 1934. This discovery led to a great influx of people to Sri Lanka, and the state became one of the most populous in the Union. The fifty-seventh was the discovery of gold in Ceylon in 1935. This discovery led to a great influx of people to Ceylon, and the state became one of the most populous in the Union. The fifty-eighth was the discovery of gold in Malaya in 1936. This discovery led to a great influx of people to Malaya, and the state became one of the most populous in the Union. The fifty-ninth was the discovery of gold in the Philippines in 1937. This discovery led to a great influx of people to the Philippines, and the state became one of the most populous in the Union. The sixtieth was the discovery of gold in the United States in 1938. This discovery led to a great influx of people to the United States, and the state became one of the most populous in the Union.

stantially the same conditions—a rapacious and dissolute governing class, and a shabby, improvident people who lived from hand to mouth and hardly dared call their souls their own. The prevailing wretchedness was so great that one wondered how long human nature could endure it.”

These statements are corroborated by other writers, notably by Joseph H. Longford in “The Story of Korea” published in 1911, who says on p. 40:

“All offices were used unscrupulously for the spoliation of the people and the enrichment of the holders. The King, the people said, ‘saw nothing, knew nothing, could do nothing.’ The limit of taxation or extortion was only that of the people to pay. With a country blessed by nature with a bountiful soil and abundant rainfall, a splendid climate, and undoubted sources of great mineral wealth, entirely exempt from all the great disasters of flood and earthquake that are the terror of Japan, the peasants, who constituted nine-tenths of the common people, though gifted with great physical strength and powers of endurance, with moral and intellectual qualities that were not inferior to those of their industrious Chinese neighbors, with physical courage that made them as fearless of death or pain as the bravest of the Japanese, had no incentive to industry when all the products of their labor were ruthlessly appropriated by the nobles and officials and only the barest pittance left to the producers. Hunger was always present with them, famine frequently, and cholera followed in the track of famine to complete the work which it had begun. All these circumstances combined to render the peasants the most hopeless, helpless, apathetic,

broken-spirited people on earth; compared with whom the Irish Roman Catholics, in the worst days of Orange domination and landlord absenteeism, or the Russian serf might almost be called free, prosperous and happy.

“Such were the conditions of the Korean people throughout the 17th and 18th centuries, and those conditions continued with but little modification till the beginning of the Japanese protectorate in 1905. The rapacity and tyranny of the nobles were too ingrained by long usage, the people too convinced that their only lot in life was to act as hewers of wood and drawers of water to their masters, to admit of either being reformed, even by contact with the outer world, unless reform was forced upon them as medicine is forced on a sick and refractory child.”

Of course it can always be charged that such statements are not made in an impartial spirit, but are inspired by friendliness for Japan; but they accord so perfectly with the testimony of writers well known as friends of Korea, and in full sympathy with that country and its people, as to leave no doubt of their substantial accuracy; as witness the following from Hulbert’s “The Passing of Korea,” written in the last part of the 19th century:

“If a man of the upper class has anything against a man of the lower class, he simply writes out the accusation on a piece of paper and sends it to the Police Bureau. If it is a slight offense that has been committed, he may ask the authorities simply to keep the man in jail for three or four days, administering a good sound beating once a day. In three cases out of four this will be done without further investigation, but if the

gentleman is at all fair-minded he will appear in the course of a day or two and explain how it all came about. The culprit may be allowed to tell his side of the story or not, according as the police official in charge may think best." (P. 57).

"Not to know at what moment you may be called upon to answer a trumped-up charge at the hands of a man who has the ear of the judge, and who, in spite of your protests and evidence that is *prima facie*, mulcts you of half your property, and this without the possibility of appeal or redress of any kind,—this, I say, is enough to make life hardly worth living." (P. 58).

"Within a week of the present moment a little case has occurred just beyond my door. I had a vacant house, the better part of which I loaned to a poor gentleman from the country and the poorer part to a common laborer. The gentleman orders the laborer to act as his servant without wages, because he is living in the same compound. The gentleman writes to the prefect of police that he has been insulted, and the police seizes the laborer and carries him away. I hear about the matter the next day and hurry to the police office and secure the man's release, but not in time to save him from a beating which cripples him for a week and makes it impossible for him to earn his bread." (P. 58-9).

The last is given as typical by one writing as a special friend of Korea. I know that as far back as before the war between China and Japan a few Koreans of the upper class had imbibed some liberal ideas, and were solicitous as to the advancement of their country in the ways of civilization; but they were very few in number, and they were so persecuted at

home and even driven into exile, that they were able to effect no progress.

No one with the welfare of the Koreans at heart could look otherwise than with horror and dread upon the danger of the return of the conditions above described; but the reality of the danger in case of the return of Korean independence must be apparent when we consider that the only power of the body of the people to secure themselves against it would lie in their ability to act together as a coherent, understanding, mutually conscious association of individuals all over the country, using the power of their numbers in combination to control their officials and thus compel a government in their own interest.

Their former utter helplessness to do anything of the kind can be removed only by such primary education of the people as to enable them to communicate with one another, beyond speaking distance, to have their intelligence reached by informative propaganda, and thus to bind them together in the strength which associations have but individuals lack. The degree of education necessary is that which goes with a reading public, accustomed to newspapers and periodicals; which is yet far from attainment by the Korean populace.

Contrasted with the state of affairs from which the Koreans were so unable to emerge through any efforts of their own, we should contemplate some of the things which Japanese rule has done for them in a single decade. Railways and highways have been constructed, extended and improved, so as to greatly facilitate marketing conditions and effect an amelioration in the life of practically every inhabitant of the country; an

Agricultural Bureau and experimental stations have been established, tending to improve the production of farms and thus to better the lot of the greatly predominant peasant population; a Bureau of Forestry has been set up, and a large expanse of denuded hillside has been reforested; great reforms have been introduced in the character of the prisons, and extension of the reforms is in process; the necessity for improvements in the methods of dispensing justice has been recognized and to a great extent acted upon; although legitimate taxes have been increased, illegitimate extortion has been practically done away with, and the taxes are honestly expended for public purposes. None of the proceeds of taxation find their way into the Imperial Treasury of Japan, and not only are they all expended for the benefit of Korea but the Imperial Treasury bears all the expense of the maintenance of the military garrisons in Korea and contributes a large sum for Korean purposes, which last year amounted to ¥10,000,000 and is in the budget for this year at ¥15,000,000.

Now let us look at some of the results of these improvements. The production of copper in 1917 was 4,979,000 pounds, over 1,000 times that of 1913; the production of lead rose from a negligible amount five years before to 1,562,000 pounds in 1917; in 1909 the production of cotton was 29,000,000 pounds, in 1917 it was 93,000,000 pounds, some 360% increase; in the same interval that of hemp increased from 8,500,000 pounds to 24,700,000 pounds (about 200%); the production of salt was 1,328,000 pounds in 1911, and 118,000,000 pounds in 1918! The average increase in the number of domestic ani-

mals—cattle, horses, pigs, goats and sheep—in 1917 over that of 1910 was about 75%. The industrial change has been as striking as that in mining and agriculture. The number of factories increased from 252 in 1911, with a capital of ¥10,600,000 to 1,358 in 1917, with a capital of ¥39,000,000, and the value of the product was about ¥99,000,000 in 1917, an increase of about 400% over that of 1911. I know that there were some instances of small increase, or even of falling off, but these were entirely exceptional and for special reasons; and the character of the increases is such as to demonstrate a great forward leap in the prosperity of the people.

It is stated that these benefits are all material, and that they are far from compensating for the moral injury done to the Koreans in imposing upon them an alien rule, and the infliction of a tyranny which, while irksome from one's own kind is intolerable from foreigners. Realizing the conditions in old Korea which are described by the writers, I cannot attach much importance to this threadbare contention, which I do not believe to be spontaneous upon the part of the Korean people but judge to be made either by those who would themselves expect to do the governing if Japan were not, or as a result of their teaching. I am unable to comprehend a preference for being tortured to death domestically over the endurance of harshness, and perhaps cruelty, in much less degree, from strangers. Moreover, the material prosperity differs from that which came temporarily to Mexico under Diaz, and which vanished later in a scourge of revolutionary disorder, in that it is accompanied by a genuine effort to uplift the people and to induct

them gradually into an intelligent participation in the government of their own country; in which the election last autumn of municipal and provincial councils shows that at least a beginning has been made.

And this brings me to the greatest boon of all which the Japanese rule is conferring upon the Korean people, that of education, which will ultimately endow the people with the power to defend themselves against all government tyranny, oppression, and bare-faced exploitation. The privilege of primary education is being placed before a large and increasing number of Korean children, and it will not only constitute a defense of the people against retrogression to their former state of misery through misrule, but it will ultimately insure to the Koreans proper consideration from any government under which the country may fall, whether animated with the present benevolent intentions of the Japanese Government or not; for no government could disregard the united sentiment of 20,000,000 compact and homogeneous people inhabiting a geographically contained area like Korea. In effect the Japanese are endowing the Korean masses with the means of self-defense. The complaint sometimes heard that the Japanese authorities confine the educational opportunities to primary teaching for Koreans, reserving the higher facilities for Japanese, shows on its face that the complainants are thinking of their own class and not of the mass of the people. Nevertheless the government is devoting what funds can be spared to higher education, as are the missions.

I am not unaware, nor am I unmindful, of the charges that some of the Japanese methods have been harsh and

cruel, and that the threatened uprising of the spring of 1919, in particular, was put down with ruthless severity; also that cruel ways of conducting investigations and of extracting evidence, sometimes involving torture, are employed in dealing with suspects of disloyalty to the present government. I have read the accounts of the burning of churches suspected of being meeting places of malcontents, of innocent persons perishing in the flames, and of executions without trial and with no sufficient evidence of guilt. I am not going to deny these charges, for I am not well enough acquainted with the facts, and I know that some of them are advanced with strong backing. I deplore the acts alleged as much as any one can, both as unjustifiable and as being unnecessary and ill-advised in the state of helplessness of the unarmed Koreans to exhibit any dangerous strength of insurrection; but it is important to remember that they relate to one offense only, that of disloyalty, while inhuman treatment was handed out to the Koreans, under their own rulers, for all kinds of offenses, often trivial, or for no offense at all. Also, we all know how difficult it is to control subordinate officials and functionaries of the law in direct contact with the people, and to instil into them the impulse to execute their duties with the spirit of consideration which may animate the higher government. How many of us northern men in the United States would like to be judged by the conduct of many officials towards the southerners in the reconstruction days following the American Civil War? In addition, it is only fair to bear in mind that Oriental races have not the same ideas in regard to the infliction of physical pain that we have, and that Japan has been practising

Occidental methods only about a half century, which is a short time in which to expect their spirit to penetrate a whole people. I think no one will deny that the present Government General of Korea is making a sincere and successful effort to ameliorate the relations between officials and the Korean people, and to soften the rigors which have been complained of.

I am not touching upon the ethics of Japan's acquisition of Korea, for I know that as to that incident the same kind of discussion is possible as might be had in regard to the existing title to almost any part of the earth's surface by its present government, and I realize that the Japanese program for Korea is not the same as that of the United States for the Philippine Islands, but Japan has announced the intention of ultimately treating the Koreans in exactly the same way as her other subjects, with absolute equality and no distinction whatsoever between Koreans and Japanese. While I find no fault with criticism levelled against the short-comings of Japanese methods, which indeed their own press and public indulge in freely, I do not consider it an advantage to the Koreans for whose benefit the missionaries are devoting so much skillful and well directed effort, and to whom they consider their first duty to lie, for the missionary body to follow a negative course in regard to the independence movement; and indeed I must think it a positive disservice to that people to refrain from taking advantage of any occasion to discourage the idea of in-

dependence and to counsel them to profit by the opportunities for improvement and national advancement which are being offered them, leaving the question of independence out of their minds, as a matter for the future, when their descendants will be able to make an intelligent comparison between the advantages of inclusion in the powerful Japanese Empire, and independence in the midst of much stronger states than their own.

It is not pleasant to read reports of savage acts of repression executed by overwhelming force against weak and misguided people, especially when they are made with such authority as to weight down the task of the convinced friends of Japan in standing up for her, but even if the reports are believed they ought not to blind us to the enormous balance on the credit side of the ledger, and, above all, they ought not to make us tolerate a remedy which would be so incomparably worse than the disease that the transition of the fat from the frying pan into the fire utterly fails as a comparison.

I am addressing this letter to you because of my appreciation of the information which I have had from your writings, and in the hope that the views here expressed may meet with some approval from your experienced judgment and your devoted interest in the Korean people; but as the matter is of public interest and has received a great deal of public attention I am making the letter an open one.



JAPANESE RULE IN KOREA PAST AND PRESENT

A REPLY TO GENERAL CROZIER AND MR. R. PONSONBY FANE

By THE REV. ALBERTUS PIETERS

AS the recent articles of Gen. Crozier and Mr. Richard Ponsonby Fane have, in a sense, re-opened the discussion of Japan's administration in Korea and of the duty of American missionaries with regard thereto, I hope that The Advertiser will allow me a few words in reply.

The chief points made in Gen. Crozier's letter to Dr. Gale are that the Japanese administration in Korea, whatever its faults, is better than the Korean government that preceded it, is better than any government which the Koreans could set up for themselves, and that therefore it is the duty of American missionaries in that country to abandon their negative attitude for one in favor of the Japanese government.

Mr. Fane also thinks that the missionaries should teach their converts submission to the Japanese authorities, but he bases it upon the teaching of the Bible, which commands all Christian people to be obedient to the civil rulers.

I agree with the first two points made by Gen. Crozier. In the present state of the world the Japanese government in Korea is the only possible government, and it is better, in my opinion, for the Koreans to resign themselves to this fact and to make the best of it than for them to waste their efforts in futile "independence" movements. So far as I know the opinions of missionaries in Korea, this is also the prevailing view among them.

It does not follow from this, however, that the missionaries can accept the advice of Gen. Crozier and Mr. Fane and exert their influence on the side of the government. Mr. Fane's appeal to the Scriptures is untenable. The passages to which he refers contemplate the action of the individual in a settled state of society, with reference to the ordinary provisions for maintaining law and order. In this respect the authorities in Korea have no cause to complain of the Christian community. Such instructions cannot be held to apply to all cases, such as invasion by an enemy and control of territory by him, or political movements intended to overthrow an unjust or usurping government. If the missionaries in Korea were to teach their converts that organized resistance to government is always and under all circumstances sinful, their own history would rise up to testify against them. Many of the missionaries are Presbyterians, spiritually and historically the descendants of the stern Calvinists that successfully revolted under William of Orange, John Knox, and Oliver Cromwell. Most of those who are not Calvinists are Americans, and Americans would scorn to say that revolution is necessarily wicked. The Koreans have had wrongs that make the grievances enumerated in the Declaration of Independence look small by comparison.

Moreover, the principles of Protestantism forbid their doing what Mr. Fane

the first of these is the fact that the system is not a simple one, but a complex one, in which the various parts are interrelated and interdependent. The second is that the system is not a static one, but a dynamic one, in which the parts are constantly changing and evolving. The third is that the system is not a closed one, but an open one, in which the parts are constantly interacting with the environment. The fourth is that the system is not a linear one, but a non-linear one, in which the parts are constantly interacting with each other in a non-linear fashion. The fifth is that the system is not a deterministic one, but a probabilistic one, in which the parts are constantly interacting with each other in a probabilistic fashion. The sixth is that the system is not a simple one, but a complex one, in which the various parts are interrelated and interdependent. The seventh is that the system is not a static one, but a dynamic one, in which the parts are constantly changing and evolving. The eighth is that the system is not a closed one, but an open one, in which the parts are constantly interacting with the environment. The ninth is that the system is not a linear one, but a non-linear one, in which the parts are constantly interacting with each other in a non-linear fashion. The tenth is that the system is not a deterministic one, but a probabilistic one, in which the parts are constantly interacting with each other in a probabilistic fashion.

says the head of the "Ecclesia Anglicana" did, "who rigidly prohibits any politics among his followers." He says the Roman Catholic missionaries do the same. From the principles of Romanism this is quite reasonable, for that church teaches that the priests have the right to issue such orders, and it has been a constant practice of that organization to interfere in politics, sometimes on the one side and sometimes on the other, whenever it was judged profitable for the church so to do. This power over its adherents makes the Roman Catholic church sometimes a valuable ally to a government having a problem on its hands. It is quite possible that the Japanese authorities in Korea have come to an understanding with the Roman Catholics. If so, they are playing a dangerous game, for no one ever received the political assistance of the Roman Catholic Church without paying a heavy price for it in the end. This same capacity and inclination to interfere in politics makes the church to-day an ally and to-morrow a formidable enemy, as the British government discovered when it found itself unable to enforce the conscription law in Ireland because the priests forbade it.

Protestants cannot walk that road, and will not. The right of private judgment in political relations is as sacred to them as the right of private interpretation of the Scriptures. Protestant clergymen will not attempt to exercise any such power, and if they did, Protestant laymen would not submit to it. There are over one hundred thousand adult Protestants in Japan, and they are all, directly or indirectly, the result of missionary work, but if we missionaries presumed to tell them what to do in their political relations,

they would soon tell us where to get off—to use an expressive Americanism.

But if American missionaries in Korea can not issue orders, might they not give advice? Perhaps they might, and no doubt many of them do, in private, urge their Korean friends to keep out of the "independence" government; but to do that as a body, or in any official or semi-official way, is out of the question. It would be contrary to the instructions under which they work, for practically all mission boards have rules which the missionaries have promised to observe, forbidding any political activity. These rules are to be obeyed not only in the letter but also in the spirit. Moreover, for the missionaries publicly to urge their converts to abandon all patriotic efforts would at once place them in an unfavorable light, as unsympathetic with the just grievances of their people, and as taking sides with their oppressors. More than a decade of brutal and stupid misgovernment has left the nerves of the Koreans on edge, and it would probably go far to ruining the missionaries' prospects of usefulness in their religious work if they adopted Gen. Crozier's well-meant advice.

The articles of General Crozier show that he has full information on the Korean question, and is not inclined to condone the evil things that have been done there in recent years.

What Mr. Fane says in the beginning of his article concerning present conditions is very likely true. We all very gladly recognize that Baron Saito is a sincere and able administrator, who is doing his best to cleanse the Augean stables and to improve the lot of the Koreans. We are thankful for what he has done and wish him all success, even though what happened in Manchuria last

winter makes optimism difficult. It is when Mr. Fane begins to discuss the history of a few years back, and attempts to discredit the "stories of brutality," that he shows himself either unacquainted with the facts, or unable to pass a fair judgment upon them or both.

He begins by saying that "most of the reports emanate from Americans, whose republican ideas are strongly antagonistic to bureaucratic government." This is not true. Dr. Dunlop, who was associated with me in reporting the "Conspiracy Case" some years ago, Dr. Schofield, who arraigned the authorities so terribly in 1918, Mr. McKenzie, who wrote "Korea's Fight for Freedom," the reporter for *The Manchester Guardian*, Capt. Graves, author of "The Renaissance of Korea," and the missionaries who last year reported the massacres in Manchuria, are all British. I do not know where to find a similar list of Americans who have exposed the cruelties of the Japanese in Korea. Indeed, I should find it difficult to name a single American missionary resident in Korea who has either through criticism in the press or through reports of atrocities, come prominently before the English-reading public. Can Mr. Fane name them?

As for journalists, while the proprietor of *The Japan Advertiser* is an American, it so happens that both the present editor and Mr. Hargrove, who edited the paper at the time of the first serious complaints, are British, as is also, of course, Mr. Robert Young, of *The Japan Chronicle*. It is, as a matter of fact, prevailingly British and not American testimony and criticism that have reached the English-reading public.

Mr. Fane proceeds to insinuate that there has been gross exaggeration, "for the Korean is no mean liar." Such an assertion is cheap fun, but shows that he doesn't know what he is talking about, for the statements made many times in *The Japan Chronicle* and *The Japan Advertiser*, as well as those issued by the Federation of Churches in America, are by no means based upon unsifted Korean rumors. For the most part they are supported by court records, by the testimony of British and American eye-witnesses, by the admissions of Gen. Hasegawa and other Japanese officials, etc., etc. Where Korean evidence has been made use of it has been carefully sifted and tested by men who know more about the truthfulness or mendacity of the Koreans in a week than Mr. Fane knows in a year. I challenge Mr. Fane to make good his insinuation that there has been exaggeration by producing a single charge made by responsible parties that has not been substantiated. So far from the reports that have reached the outside world being exaggerated, it is safe to say that not one-tenth of the abomination wrought by the Japanese police and military in Korea have been made public, for the people who know the most about it have had best reasons for keeping quiet.

Another gratuitous insinuation is that the brutalities complained of are due to irresponsible action by the lower ranks of policemen, sometimes Koreans. He says: "The police force is recruited, especially in the lowest ranks, very largely among the Koreans. That some of these men, etc., etc." The fact is, on the contrary, that the cruelties brought home to the Japanese police in Korea were committed largely in the capital,

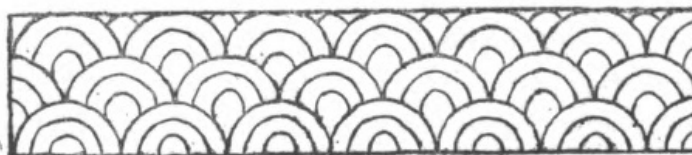
by the Japanese, under direct control of Gen. Akashi and his successors.

Mr. Fane tries to excuse the floggings by pointing out that flogging is inflicted in South Africa. Here he misses the point altogether. It is not flogging as such that is complained of. For all I can see, corporal punishment may have as legitimate a place in the state as in the family or in the school. What Dr. Schofield exposed was that the men were flogged so severely that the flesh was beaten to a pulp, and that they were then left without medical attention until gangrene set in. He reports one case which came under his own observation, in which, though the patient lived, the entire fleshy part of the leg was gone.

Does Mr. Fane mean to say that such things as this are done by the British in Natal? It is incredible.

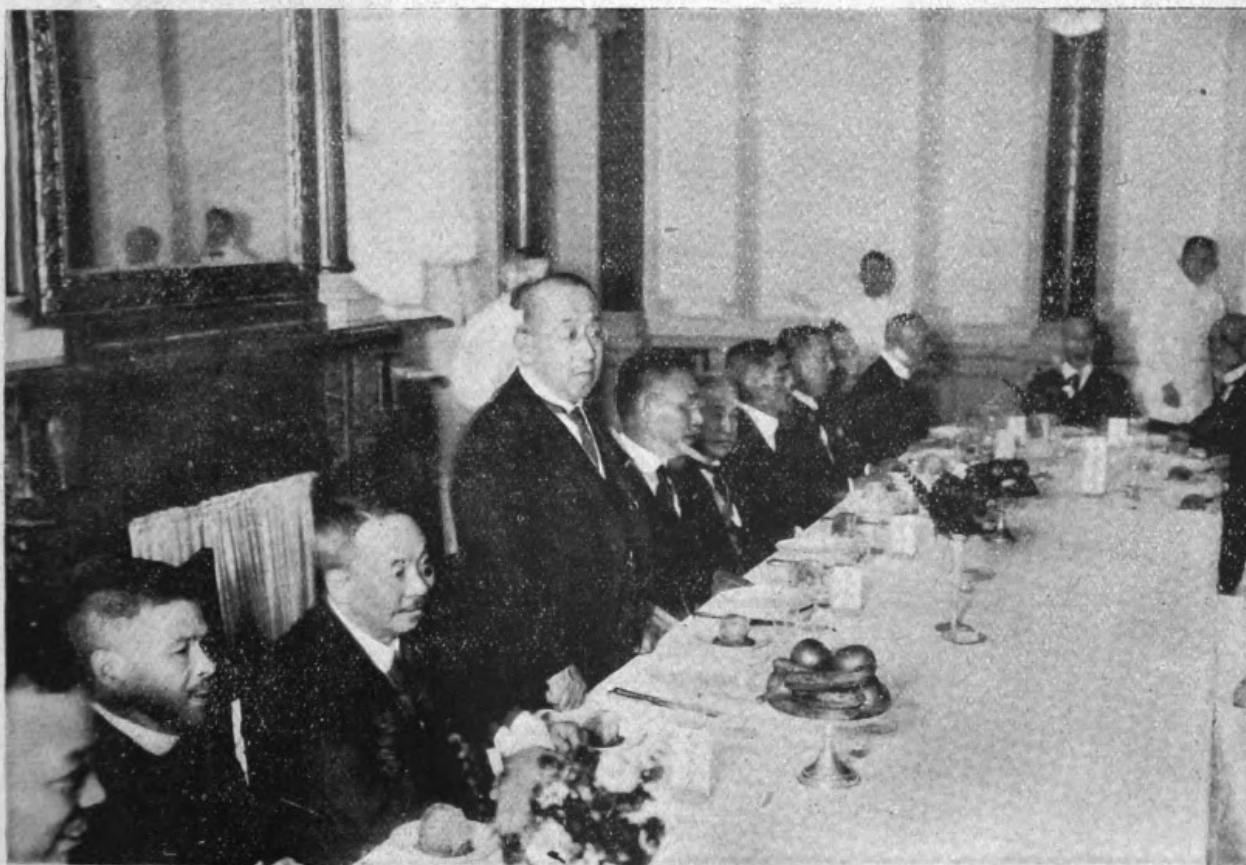
Mr. Fane's article is full of false parallels, which show at once that his is a case of special pleading. He speaks of the measures taken by the Japanese in Korea against the "independence" movement, and compares them with what the British did in South Africa after the rising of 1906. But the latter was a serious armed rebellion, which the military had to put down, while the former was a peaceful demonstration by a population that had been wholly disarmed. Where is the parallel? So, too, he praises the

Japanese for being willing to have Koreans in their schools and clubs, as compared with the attitude of the British in India and South Africa. I hold no brief for the defense of the British, but I can see plainly that the color line makes trouble everywhere, and that there is no color line between the Japanese and the Koreans. The Koreans are racially, and in point of civilization, nearer to the Japanese than any other people on the face of the earth. Their languages are so alike that they must have had a common origin. Until Korea was devastated by the armies of Hideyoshi, the Koreans were superior to the Japanese in civilization, and taught them many of the arts as well as the literature of continental Asia. The social and moral conceptions of the two peoples have the same basis in Confucian ethics. To draw a parallel, therefore, between the relations between whites and blacks on the one hand and those between the Japanese and Koreans on the other hand, is to be both offensive and foolish. There is no more reason why the Japanese should object to the attendance of Korean children at the same school as their own than there would be for Englishmen to take such an attitude towards the Hollanders or the French.....[The citation of "atrocities" which follows is for various reasons omitted here.]

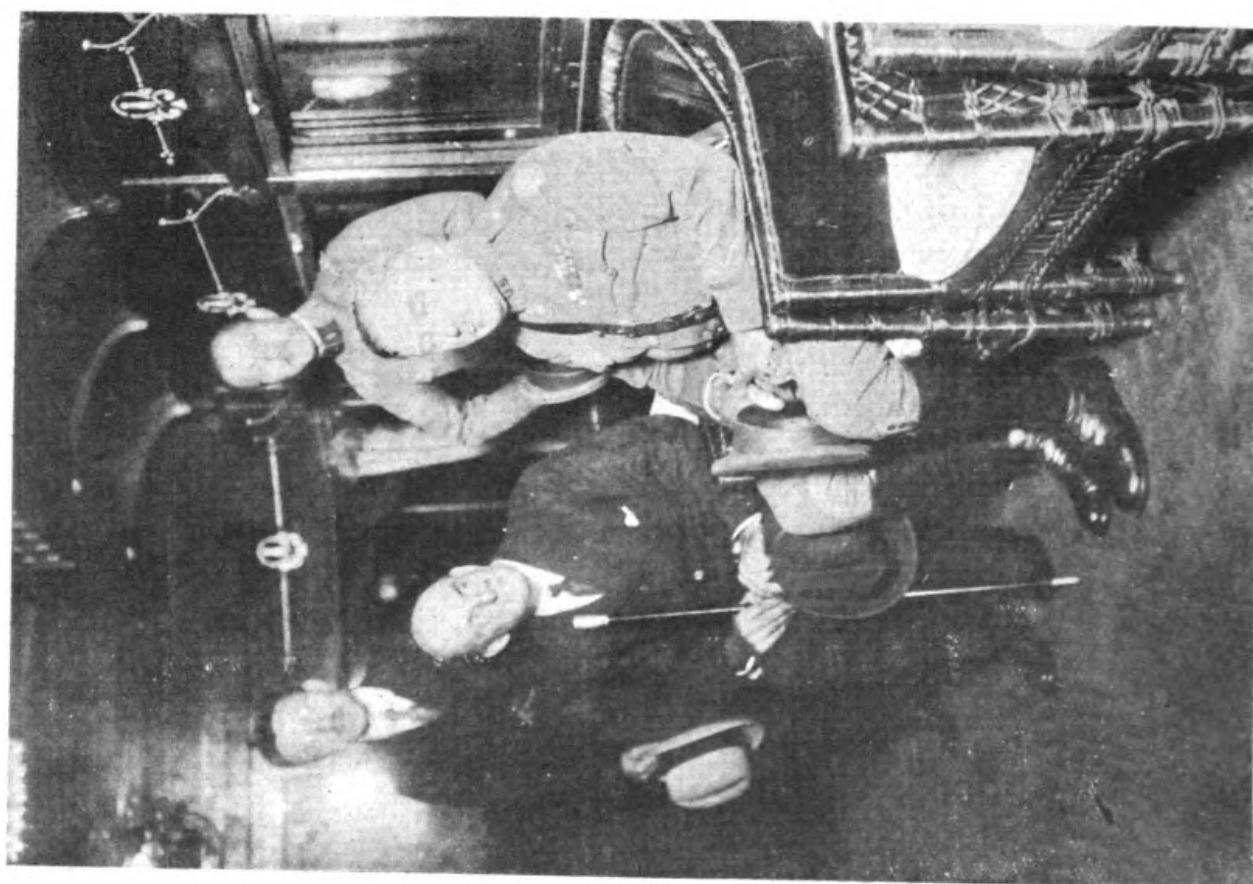




THE AMERICAN AMBASSADOR AND PARTY



PRINCE TOKUGAWA AT THE AMERICA-JAPAN SOCIETY BANQUET



MAJOR-GENERAL WOOD, GOVERNOR OF THE PHILIPPINES,
ARRIVING IN TOKYO



JAPAN'S "GRAND OLD LADY" MRS. KAJIKO VAJIMA
LEAVING FOR WASHINGTON

FROM THE JAPANESE PRESS

Japan's Shantung Terms The following statement was issued by the Gaimusho :—

The Japanese Minister at Peking submitted on the seventh instant the following general plan as the basis of the settlement of the Shantung question, and inviting thereto a serious and sincere consideration, once more requested the Chinese Government to enter into negotiations in this matter along the lines indicated in that plan and to appoint as soon as possible commissioners with a view to arranging detailed plans for carrying into effect the terms of settlement that may be agreed upon.

(1) The leasehold of Kiaochau and the rights originally granted to Germany with regard to the fifty kilometre zone around the Kiaochau Bay shall be restored to China.

(2) The Japanese Government will abandon plans for the establishment of a Japanese Exclusive Settlement or of an International Settlement in Tsingtao : provided that China engages to open of its own accord the entire leased territory of Kiaochau as a port of trade and to permit the nationals of all foreign countries freely to reside and to carry on commerce, industry, agriculture or any other lawful pursuits within such territory, and that she further undertakes to respect the vested rights of all foreigners.

China shall likewise carry out forthwith the opening of suitable cities and towns within the Province of Shantung for the residence and trade of the nationals of all foreign countries.

Regulations for the opening of places under the foregoing clauses shall be determined by the Chinese Government

upon consultation with the Powers interested.

(3) The Kiaochau-Tsinanfu Railway and all mines appurtenant thereto shall be worked as joint Sino-Japanese enterprises.

(4) Japan will renounce all preferential rights with regard to foreign assistance in persons, capital and material, stipulated in the Sino-German Treaty of March 6, 1898.

(5) Rights relating to the extension of the Kiaochau-Tsinanfu Railway and options for the construction of the Yientai-Weinsien Railway will be thrown open for the common activity of the international financial consortium in China.

(6) The status of the Custom House at Tsingtao as forming an integral part of the general customs system of China shall be made clearer than under the German régime.

(7) Public property used for administrative purposes within the leased territory of Kiaochau will, in general, be transferred to China, it being understood that the maintenance and operation of public works and establishments shall be previously arranged between the Japanese and Chinese Governments.

(8) With a view to arranging detailed plans for carrying into effect the terms of settlement above indicated and for the purpose of adjusting other matters not embodied therein the Japanese and Chinese Governments shall appoint their respective commissioners as soon as possible.

(9) The Japanese Government have on more than one occasion declared willingness to proceed to the recall of Japanese troops now stationed along the Kiaochau-Tsinanfu Railway upon organ-

THE HISTORY OF THE
CITY OF BOSTON
FROM 1630 TO 1880
BY
JOHN H. COOPER
VOLUME I
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isation by China of a police force to assume protection of the Railway. As soon as the Chinese Government shall have organised such a police force and notified the Japanese Government to that effect, Japanese troops will be ordered to hand over to the Chinese police the charge of the railway protection and thereupon immediately to withdraw.

It is however to be understood that the question of the organisation of a special police guarding the Shantung Railway shall be reserved for future consideration between Japan and China.—*The Far East.*

Editorial, Japan Advertiser

First impressions of the latest Japanese offer regarding Shantung are that it is a fair and reasonable proposal. The basis of this impression is the consideration, which seems apparent on the face of the terms, that if China accepts them she will be in a better position than she was under the Germans. She has not got everything she asked for, but it must be remembered that "everything" was not taken from China; some of it was taken from Germany, by Japan. Japan retains the German rights in the railway and the mining concessions. But nothing else is kept. Tsingtao, which was a German city, becomes a free port under the Chinese Government. There is to be no Japanese or any other foreign settlement. The preferential commercial rights which Germany obtained secretly under the lease agreement of 1898 from China are cancelled. The two projected railway lines, which were to have been Chinese-owned but German built and German managed, are turned over to the Consortium. All Japanese troops are to go as soon as China is ready to replace them with Chinese guards. There is an acknowledgment that the Customs at Tsingtao are an integral part of the Chinese Maritime Customs, and the former German stipulation that the chief should always be a German disappears along with its corollary that when control of the port passed to Japan, the chief should be a Japanese. Having regard to the state of things in China it is not easy to argue that Japan is under any obligations to do more.

The offer dispels most of the fears which the Chinese and their foreign friends expressed, and we can see no substantial reason why China should not accept it and make the most of it. There is not the slightest room for believing that it will be improved. The ideal state of things to which the Chinese naturally look forward, when they shall own and run all their railroads, their customs, and everything else, cannot come about until China has prepared herself for it. When that day comes nothing can prevent it.

The Shantung question has been the subject of so many statements and so many charges that readers are to be forgiven if they hardly know how to take this latest proposal. A comparison with some former criticisms of Japan's policy is as good a method as any other of seeing the offer objectively. The American Journal of International Law (October, 1919) contained an exhaustive article by Charles Burke Elliott in criticism of Japan's policy. Mr. Elliott held strong opinions on the question—and on Japan's whole policy—and did not affect to conceal them. In the course of his article he quoted a statement of the conditions on which Japan would return Shantung made by Mr. Matsuoka, then of the Japanese Foreign Office, to the following effect:

(1) Japan is to restore Kiaochow to China.

(2) In returning Kiaochow, Japan, in the interest of all nations, asks only one thing, namely, that the territory be opened to international trade. It is only as a natural corollary of this proposed measure that Japan also desires to establish an international, not a Japanese, settlement, in the city of Tsingtao.

(3) Japan will withdraw all her troops, not only from the railway zone but also from Tsingtao.

(4) The Shantung Railway will be operated not by Japan but by a Sino-Japanese joint corporation in which both Japanese and Chinese capital will be represented. China will participate in the management of this railway.

(5) Japan will withdraw her police forces from along the railway and will

entrust the Chinese authorities with the policing of that region.

Comparison will the official terms now published show that the offer adumbrated by Mr. Matsuoka has been considerably improved on, notably by the proposal to make Tsingtao a free Chinese city and by Japan's relinquishment of Germany's preferential rights throughout the whole province of Shantung. Now, the comment of Mr. Elliott on the proposals outlined by Mr. Matsuoka is "if the Japanese would enter into a formal engagement along these lines, all substantial objections to the ratification of the treaty would be removed."

Another severe critic of Japan's policy is Dr. John C. Ferguson, adviser to the Chinese Government. He wrote a statement on the Shantung question for the League for the Preservation of American Independence. (The idea that American independence was in jeopardy will be a new thought to readers in this remote part, and the connection between that independence and Shantung is not clear.) But Dr. Ferguson's statement is clear. He charges Japan with intending to "reserve to herself part of the territory (Kiaochow) for her exclusive jurisdiction, and further to take possession of all German property in Shantung province." The first part of Dr. Ferguson's charge falls in face of the new Japanese proposals. As for German property, Japan proposes to retain the railway which Germany built and controlled, and which was, as Overlach has pointed out, "the only road in China over which China has not definitely reserved the right to assume control at some future time." Japan bases her claim to the railway on the sacrifices she made in expelling the Germans from Shantung. Without Japan, they would not have been expelled. Without Germany, the railway would not have existed. Without foreign capital—which necessarily means, in China's case, foreign management and auditing—there would be almost no railroads in China. If that German property had fallen into the hands of any country but Japan, would there have been the same outcry if the country which took it from

the Germans proposed to recoup itself by retaining Germany's capital rights in it? Is it quite fair—leaving practical politics aside—to raise a clamour against Japan because she has taken the opportunity to gain rights of a similar nature to the rights held by many other foreign countries in China? It is true that the position is different; Japan is near and the Germans were distant. The Chinese have declared that they did not fear German occupancy in Shantung because Germany was too far away to convert that occupancy into a military menace. The geographical facts, and the vital importance of the Shantung railway in Peking's communications with the rest of China, form arguments for special conditions regarding Japanese control of the line, but Japan can hardly be asked because of her geographical position, to forfeit advantages of a kind which many other countries enjoy to the mutual advantage of themselves and China.

Now that nothing remains of the "rape of Shantung" except the Japanese succession to Germany's capital rights in the Shantung railway and in certain mining concessions, the way is clear for a settlement which, if not ideal, is reasonable and which restores to China a portion of her lost sovereignty in an important part of her territory. Some reports from Peking suggest that the terms will be refused. It is doubtful how far the present Peking Government can be said to have the authority to refuse or accept anything on behalf of China, but it is safe to predict that if they decline to consider terms which represent a great advance on anything that has been offered before, and which in Mr. Elliott's words "remove all substantial objections to the treaty," their delegates will fail to find in Washington the sympathy which they evoked in Paris.

That Japanese industries are on the up grade is shown by the report of the Japan Hypothec Bank. The number of all industrial companies in Japan at the end of June was 9,605 with an aggregate capitalization of ¥8,469,000,000

of which ¥4,486,000,000 was paid-up, showing an increase of ¥1,952,000,000 over the corresponding period of last year. Details follow :

Industries	Nominal Capital June, 1921	Paid-up Capital June, 1921
Dyeing	¥ 1,511,000	¥773,000,000
Chemical	1,315,000,000	667,000,000
Machine	1,045,000,000	542,000,000
Foodstuff	896,000,000	442,000,000
Various Industries...	410,000,000	169,000,000
Electric	1,077,000,000	581,000,000
Gas	127,000,000	91,000,000
Petroleum	113,000,000	67,000,000
Metallurgical	1,426,000,000	856,000,000
Railway	547,000,000	297,000,000
Total	8,469,000,000	4,486,000,000

**Condition of Women
Workers in Tokyo
Factories**

Preliminary report of the investigations carried out by the Social Service Bureau of the

City Office of Tokyo since last February on conditions of living of women workers in Tokyo has been published by Miss Katsuko Hayashi, one of the officials of the bureau. According to the report, the total of women workers in Tokyo amounts to 65,114 against the total of men who are numbered at more than 143,000. The scarcity of women working in plants, factories and other industrial concerns in Tokyo is ascribed to the fact that the metropolis of Japan has few factories engaged in cotton or silk spinning and textile industries. The official investigation just completed by the City Office was made of 52,000 women workers in plants. The preliminary report says that 51 per cent of these women are living in the urban districts of Tokyo, while the rest have their homes in rural districts in the suburbs. Honjo ranks first in the population of factory-girls and Shiba, Asakusa, and Azabu come next in order. Among other rural districts around the city, Kitatoshima with its center in Minamisenji is most densely populated by women workers, while Kameido in Minamikatsushika and Shinagawa in Ebara rank second.

The number of dyeing factories in Tokyo far surpasses that of other plants, the total of plants being returned at about 32,000.

The conditions of labor of those women hands in factories are declared de-

plorable. For example, see the following list of wages: the monthly wages of a woman worker in textile and dyeing factories in Tokyo varied from ¥70 to ¥5, the average income being ¥25.16; that of chemical factories is from ¥35 to ¥11 and the average, ¥22.61; that of miscellaneous factories, ¥50 to ¥14 and the average, ¥30.50; that of machinery factories, ¥70 to ¥11 and the average, ¥28.49; that of food and drinks factories, ¥46 to ¥20 and the average, ¥24.42; that of Government-owned factories, ¥45 to ¥19 and the average, ¥30.68; and the average highest income of a woman worker in Tokyo is ¥31.5 and the lowest, ¥17.5. As to the working hours, these women are working for seven to 13 hours a day at present when the drastic curtailment of business is enforced. There are 173 plants where women workers must work for 10 hours and 25 where a nine hour day is adopted, while those where the 11 hour day is adopted amount to 27. The factories with the 12 hour day total 26.

It is only at nine factories out of 316 that special measures are taken for the conditions of health of these women workers. The age of these women workers ranges from 15 to 25 years. There are 571 girls who are 15 to 20 years old while those of 20 to 25 years of age total 530. Most of these workers offered their services to the factories in order to earn money to supplement their domestic expenses. This class of workers amounts to 80 per cent of the total, while 20 per cent of the women workers in Tokyo is working in order to earn their marriage expenses.

Out of 1,900 women, 111 are illiterate, while 708 finished the elementary course of primary education and 149 completed the whole course of compulsory education. Twenty-five were found to be graduates of girls' high schools. According to Miss Hayashi, the city official, quoted in the Chugai Shogyo, the factory-girls who are living in the dormitories established by the proprietors, are crowded into narrow rooms, the dimension occupied by one worker being no more than a mat and half.

Few factories allow the women to

dry their futon in the sun during daytime, but as to a certain factory in Oji, a glance at their bedrooms is enough to cause dismay for there about 40 suits of futons are said to be always extended over about 20 mats on which the girls by shift have to sleep wakefully interrupted by the bustling of men and noise of machines. "The expenses of their food," says she, "varies from 17 sen to 60 sen a day. The average expense of daily meals amounting to 32 sen is far below the standard rate of 58 sen published by the Government during 1919.—*Japan Advertiser*.

Ambassador Warren Received by Crown Prince

Mr. Charles Beecher Warren, the new American Ambassador to Japan, went to the Imperial Palace and presented his credentials to the Throne.

The new Ambassador drove to the palace in a decorated carriage specially sent by the Imperial household. He was attended by Mr. N. Matsudaira, master of ceremonies of the Imperial household, and escorted by lancers according to custom.

Mr. Charles Edward Bell, councillor, and 17 other members of the embassy staff, followed the Ambassador in seven carriages also sent by the Imperial household.

The Ambassador and other officials of the embassy were received at the entrance of the palace by Count Toda, grand master of ceremonies, and after a short rest in the Reception Hall were ushered to the Peony Hall where the party was presented to the Crown Prince, who received the Ambassador and members of his staff on behalf of the Emperor.

Mr. Watanabe, master of ceremonies, acted as interpreter.

The Crown Prince addressed the new Ambassador in graceful terms through the official interpreter. After presenting his credentials to the Throne through the Crown Prince the Ambassador and his party retired from the hall.

Shortly afterward the Ambassador and members of his staff accompanied by 11 ladies, wives of the embassy officials, were ushered to the Hall of Paulownia by Baron Omori, chief steward of the

Empress's household, and were presented to Her Majesty the Empress, who received the party and greeted the new ambassador through Mr. Matsudaira, who acted as interpreter.

The Ambassador and party returned to the embassy shortly after 11 a.m.

The American Ambassador's was the longest procession of diplomats to the Imperial Palace ever witnessed here.

Following the audience of the American Ambassador at the Imperial palace, M. Stanislas Patek, new Polish Minister in Tokyo, and M. Bassompierre, new Belgian Ambassador in Tokyo, rode to the Imperial palace and were presented to the Empress and the Crown Prince. The Polish Minister presented his credentials to the Throne through the Crown Prince. The Belgian Ambassador, who had presented his credentials to the Throne through the Crown Prince several days ago, was received in audience by the Empress at the Hall of Paulownia, Mrs. and Miss Bassompierre also being received.—*Japan Times and Mail*.

Make Prison Unpopular

Dr. Yamaoka, Chief of the Bureau of prisons, in the Department of Justice, has a remarkable scheme for introducing reforms into the present prison system of Japan.

According to Dr. Yamaoka, the Japanese prison system is behind the times, because the prisoners are compelled to wear dirty brickish red uniforms, and because they are kept behind brick walls away from the rest of the world.

Dr. Yamaoka believes that the present method of permitting life prisoners to sit and read all day should be radically altered. Prisoners serving a term of years are now forced to work from 6 to 7 hours a day at some useful occupation. Dr. Yamaoka believes that this is too little, they should be worked from 12 to 13 hours a day, and then they won't think prison such a fine place. And if criminals serving life sentences were forbidden to read, they would not think that prison was only a place in which they will have unlimited opportunity to improve their minds. Dr. Yamaoka goes on to say.

"These life prisoners ought to be exiled

from Japan. There ought to be a prison settlement in Karafuto (Saghalien) where they could be sent in perpetual exile.

"And we ought to strengthen the relations between the Japanese factories and the prisons, so that the prisoners could be made to work more efficiently and make some profit for the Prison Bureau."

There are about 1,000 prisoners, who according to Dr. Yamaoka's scheme of reform, ought to be banished to the wilds of Saghalien.

Foreign Trade Necessities The official trade returns for the first half of this year show a marked decrease, both in exports and imports, almost all articles recording considerable decrease as compared with the same period of last year. The decrease in imports may be partly attributed to the financial inactivity and industrial depression still lingering in this country.

The inactivity of the trade with America and China is especially remarkable on the side of exports. The extreme inactivity of export trade may be recovered and squared in the second half of the year, when the foreign trade of this Empire results in a gain of exports over imports as a rule. But whether or not this general rule will apply to the present year cannot be prophesied and accordingly the future of the external trade interests forbids any optimism.

What calls for the attention of the Government and Nation as a matter of imperative necessity in this connection are the measures to be taken for improving the depressed trade situation of the present and promoting the export trade of the Empire by artificial means, and in this connection we greatly regret that the Government authorities and business men are quite indifferent and negligent.

Whereas there are many available measures for encouraging and advancing the export trade of this Empire, they are practically doing nothing, utterly insensible to the requirement of the moment and the pessimistic foreign trade outlook. Among other things, a measure of imperative necessity for remedying the present depressed trade situation is the establishment of a system of long term

advances, freight rate on principal exports, the organization of unions or associations among traders and manufacturers for taking up guarantee for their liabilities, the immediate reopening of foreign branches and agencies of those Japanese concerns and merchants closed during the war, the stoppage of useless and injurious competition among traders dealing in the same line and the accommodation of treasury funds at low interest on important exports, which are sure to go a long way in facilitating the increase of export trade.—*Nichi Nichi*.

The Leprosy Problem in Japan It is reported that the Home Office authorities are about to take up in a serious way the question of the government's duty towards the lepers of this country, and to devise ways by which the lot of these unfortunates may be mitigated, at least. This will be a long step forward and, if the matter be pushed intelligently, it will remove one of the worst blots on Japan's present day record as a modern and progressive state.

It has been proven as conclusively as anything can be proven in the science of the prevention of disease that strict segregation will eliminate leprosy from a land. The disease was once quite prevalent in Scandinavia and Northern Germany, where after many years of segregation of the afflicted, it has finally been stamped out. In Japan's nearest neighbour on the east, the Territory of Hawaii, the number of known lepers has been reduced from three thousand twenty years ago to around seven hundred at the present time, solely, until very recently, through segregation. In China and other Asian mainland sections, with the exception of India, there has been no attempt at segregation, with the result that leprosy is continuing unchecked.

During the past ten years great strides have been made in the search for a cure for the disease which had been regarded as incurable from long before the time of Christ. In Germany, after long and patient research, the bacillus of leprosy was identified. In Manila, a bacteriologist, after years of experiment and test, suc-

ceeded in segregating the bacilli and propagating them in cultures, thus arriving at the first step in the preparation of a possible serum. In India countless experiments were made in the search for a specific, and here, and in Hawaii, very marked success was attained in a number of ways, resulting in what is now claimed to be a cure. Exhaustive tests of this cure are being carried on in the Philippines, India, Hawaii, and in the United States proper.

In all the places where there has been success, either in the way of seeking a cure or in the way of elimination through segregation, success has come only after the recognition by both government and people that leprosy is a disease that carries with it no taint of disgrace. Lepers, instead of being those from whom people shrank in disgust, became the object of the greatest care and kindness, with the various segregation centers and leprosaria as far removed from being "pest houses" as was possible by the liberal use of money, spent in kindness and with the greatest sympathy for the afflicted ones.

Even then these centers were shunned by many of the lepers until there was held out to them the possibility of a cure, when the segregation homes became not places of certain death but centers of the greatest hope. Where it was once necessary to force lepers to enter the centers after hunting them down like condemned criminals, they now come voluntarily, seeking for relief and a restoration to their relatives and friends as clean men and women.

When Japan actually begins on a proper system of segregation, it must be with the pledge of the government to the people that the specifics and treatments being demonstrated elsewhere will be used here; that segregation will mean entering a hospital, where no disgrace attaches itself, and where a cure is possible. Such segregation must be compulsory, of course, and lepers must not be permitted to wander at will throughout the land, each a source of possible danger to others.

To do this properly will cost money, but after Japan has signed the armament

limitation agreement with the other Powers, there will be money available to save life and prevent suffering out of what will be saved by not preparing those other things now designed to bring death and misery.—Ed. in *Japan Times & Mail*.

Japan has a most thank-
Japan's Task in less task in Siberia, as well
Siberia as one cordially disliked
by the Japanese people as a whole. But, in the same way as the Entente Powers assisted in the creation of the independent states along the eastern border of Russia and poured money into these and into Hungaria and Poland for the creation and strengthening of the "sanitary zone" against Bolshevism, so Japan must have some zone of protection against the frenzied insanity that has seized the Russian people, a frenzy that time is now moderating and an insanity that is gradually growing less pronounced as the hunger-cure proceeds.

It is wholly unfair that Japan should be saddled with all the blame for whatever happens in the particular corner of Russian territory in which the other Powers have left her standing alone. If one-half the various reports from Russia are to be credited, there is little happening in and around the Maritime Province that is not being duplicated more or less in every other part of Russia, and not even the least sensible anti-Japanese faultfinder would blame Japan for the riots in Moscow, the uprisings in the Ukraine and the various counter-revolutions that one hears about all the way from Lake Baikal to the Finnish line.

It is decidedly unjust that in Japan itself there are publications that accept the word of any amateur observer and sightseer at one hundred per cent and calmly contradict, on the strength of such superficial statements, the formal and supported assurances of the Japanese Government.

There is nothing which Japan desires of Russia that the United States and Great Britain does not desire, namely that Russia should reorganize herself and make it possible for normal trade relations to be resumed, with a cessation of the effort to spread the Bolshevik-rabies

throughout the world. There is nothing which Japan is doing today in the Priamur which the United States is not doing in San Domingo and Hayti, and which a short time ago so many Americans desired that she should do in Mexico. The British today are intervening in Asia Minor on a more aggressive scale than Japan is intervening between the Russian factions, with no greater authority and no better reason.

The British Government has made formal inquiries of the British representatives in Vladivostok concerning the charges of Japanese plotting behind the Merkulov coup, and, inasmuch as it was promised that the Commons would be informed were there truth in the allegation and nothing has been said, it ought to be fairly well established that the charges are false, even if there be those in Japan unwilling to accept the word of the Japanese Government in the matter.

Japan has an expensive and thankless task on her hands in seeing that in at least one corner of Russia there is law and order and in making sure that the westernmost door of Russia is not being used as a mouth through which the Bolshevik poison can be spewed into the Pacific for the contamination of other lands. In what she has to do, for others as well as for herself, she should have sympathy and, where criticism be found necessary, it should be constructive, not merely abusive and insulting.—*Japan Times and Mail*.

League Resolutions Resolutions on opium, labor, disarmament, Shantung and Yap have been passed by the Japan League of Nations Association after prolonged conferences. The resolutions follow :

Opium Question : This question claims serious attention not only from the standpoint of humanity but also from an international point of view. The difficulty requires not only international co-operation for its solution, but necessitates positive steps being taken by the Japanese Empire, which is destined to suffer most seriously from the malcontrol of opium in Kwantung Province ;

"Labor Question : The Government should be encouraged to enact labor

laws based on the agreements passed by the Washington Labor Conference with due regard to the spirit of international co-operation underlying those agreements ;

"Armament Restriction : The principle of armament restriction is well embodied in the League of Nations, and its realization requires the conclusion of an Anglo-American-Japanese entente through the exchange of opinions among these three Powers ;

"Shantung : The Shantung Question is of grave importance, not only as a question bearing on the Sino-Japanese relations, but as one directly affecting the Japanese position in the world. The Government should be encouraged to aim at its solution without regard to the past difficulties :

"Yap Trouble : While well aware of some room for further negotiations on the cable question, the Japan League of Nations Association considers that the Japanese mandate over Yap Island must be regarded as a decision that neither requires nor justifies any alteration at this moment."

Joint Control for C.E.R. Mr. Stevens, American railway representative of the Allied Commission on the Chinese Eastern Railway, left for Harbin June 29th, travelling via the Antung-Mukden line.

In the course of an interview, he said that the C.E.R. cannot be effectively managed except by international control and he added that the American Government is of the same opinion. It is entirely due to the international control enforced, he said, that the railway has been able to realize satisfactory business results, for China and Russia alone cannot realize satisfactory results, still less can they redeem the loan of ¥30,000,000 outstanding.

In this connection, it is reported that Japan will accept ¥20,000,000 worth of loans for the railway. She may welcome the loan for she is prompted by a desire to extend the South Manchurian Railway.

From an international point of view, however, the question cannot be decided without due deliberation. As regards the reported loan of ¥10,000,000 to the

Railway, said to have been granted by the United States, Mr. Stevens said that America is not now in a position to accept it owing to the prevalent financial conditions.

Tuchun Chang Tso-lin of Mukden is said to be a staunch opponent of the proposal to internationalize the railway, but it is thought that the Tuchun may be actuated by different motives in his refusal.—*Japan Advertiser*.

**Tokugawa's Ap-
pointment is
Welcomed**

The appointment of Prince Tokugawa is regarded by well informed British and Americans as a great success for the Japanese Government, paralleling the appointment by President Harding of Senator Elihu Root. This opinion is shared by some prominent American journalists, who unanimously point out the great popularity and credit of the Prince and say that, though he has no diplomatic experience, his popularity and influence will sufficiently compensate for this lack and enable him to win success in his mission.

Interviewed by the Asahi representative, Prince Tokugawa has made the following statement:

"I was approached by the Premier some time ago to accept the leadership of the Delegation to the Washington conference. This surprised me as much as it embarrassed me, and naturally I reserved my final answer.

"I then sought advice from my relatives and friends who agreed that for the sake of the Empire it would be advisable for me to rise to the occasion, and do my bit of service for the State. Accordingly I finally decided to accept the position.

"The grave responsibility upon my shoulders forbids my giving public expression to the circumstances bearing on my appointment beyond what I have said. I can safely assure the people, however, that I am determined to do my best in the cause of the Empire. Some people seem to suspect the true motives of the Premier in approaching me with the offer. For my part, I believe that the Premier acted with all good faith and sincerity.

"As to the propriety of my appointment for this important task public

opinion may be divided. I am well aware of my shortcomings, and I am ready to listen with gratitude to whatever adverse criticism the public may advance against me, in the hope of learning lessons that I ought to learn."

The appointment of Prince Tokugawa as Delegate to Washington deserves an enthusiastic welcome, says Mr. Ooka, of the Seiyukai. With his unblemished character and well developed intellectual faculties the Prince is expected to be the best Government Delegate to such a conference as the one to be held at Washington, that the Japanese can ever hope to nominate. He is a born diplomat and his appointment will meet with the hearty approval of his foreign friends.

Can the Japanese be 'Americanized'? This report of a Japanese attempt toward Americanization, in the interior of Japan, may throw some light on the much-agitated question.

TOKYO, JAPAN, February 7, 1921.

DEAR ATLANTIC MONTHLY,—

The following letter from a former pupil, who is now wife in the kind of Christian home and house any young American couple would be proud to have, is given as written. How delightful is the sense of humor, the give and take between husband and wife! Is not this the 'acid test' of the American spirit?

Yours truly, A. G. L.

January, 27.

MY DEAR MISS L——,—

I'm answering lots of letters and cards now I got at new years time. I could not write because I was sick in bed, now I am going to write you a few lines in English for a change as I have been thinking to write you any way. I was very thoughtless that I took medicine which did not agree with me. I took it because a friend of us told me that is good. I should have spoken about it to my husband; and then doctor told us that medicine poisoned me. I never had such a hard time—my thought and mouth all swollen up, could not drink or eat or anything and had such high fever that everybody was scared. My husband said that was punishment from God

1. The first part of the document discusses the importance of maintaining accurate records of all transactions and activities. It emphasizes that proper record-keeping is essential for transparency and accountability, particularly in financial matters. The text suggests that organizations should implement robust systems to track every aspect of their operations, from procurement to sales, to ensure that all data is captured and stored securely.

2. The second part of the document addresses the challenges of data management in a rapidly changing environment. It highlights the need for flexible and scalable solutions that can adapt to new technologies and evolving business requirements. The author argues that organizations must invest in training and development to ensure that their staff are equipped with the skills necessary to manage complex data sets effectively.

3. The third part of the document focuses on the importance of data security and privacy. It discusses the various risks associated with data breaches and the potential consequences for an organization's reputation and financial stability. The text provides a comprehensive overview of best practices for data protection, including the use of encryption, access controls, and regular security audits.

4. The fourth part of the document explores the role of data in decision-making and strategic planning. It argues that data-driven insights are crucial for identifying trends, opportunities, and risks, and for making informed decisions that drive organizational success. The author suggests that organizations should leverage advanced analytics and machine learning techniques to extract meaningful insights from their data.

5. The fifth part of the document discusses the importance of data governance and compliance. It outlines the key principles of data governance, such as data quality, data integrity, and data availability, and provides a framework for implementing effective governance policies. The text also addresses the regulatory requirements that organizations must adhere to, such as the General Data Protection Regulation (GDPR) and the California Consumer Privacy Act (CCPA).

6. The sixth part of the document focuses on the importance of data collaboration and sharing. It argues that data is a valuable asset that should be shared across the organization to foster innovation and improve performance. The text provides a framework for establishing data-sharing policies and procedures that ensure data is shared securely and responsibly.

7. The seventh part of the document discusses the importance of data archiving and backup. It emphasizes that organizations must have a reliable system in place to ensure that their data is backed up regularly and stored securely for long-term retention. The text provides a comprehensive overview of best practices for data archiving and backup, including the use of cloud storage and disaster recovery plans.

8. The eighth part of the document focuses on the importance of data monitoring and reporting. It argues that organizations must have a system in place to monitor their data usage and performance, and to generate reports that provide insights into their data management practices. The text provides a framework for establishing data monitoring and reporting policies and procedures.

9. The ninth part of the document discusses the importance of data ethics and responsible data use. It outlines the key principles of data ethics, such as transparency, accountability, and respect for privacy, and provides a framework for implementing effective data ethics policies. The text also addresses the ethical challenges that organizations may face when using data, such as the potential for bias and discrimination.

10. The tenth part of the document provides a conclusion and a call to action. It summarizes the key points of the document and emphasizes the importance of data management for organizational success. The author encourages organizations to take a proactive approach to data management and to invest in the resources necessary to ensure that their data is managed effectively and securely.

because I did not agree to M——'s new year's plan.

That is this: (1) M—— wants to change this house intirely into foreign house so he can walk in with dirty shoes.

2. He wants me to wear foreign dress intirely and children too.

3. He wants to change our language into English.

4. He wants to live more convient ways in every thing than now, he mentioned so many small things.

I abjected every one of them. Japanese house is convient for Japanese and specially our house is. I am more than thankful we have every thing we want comparing other Japanese house. This is made for two sides—Japanese and foreign, we can intertain Japanese guests or foreign guests and very convient for children. I am quite satisfied as it is. I don't like the custome to walk in with dirty shoes, you know country people don't know any better. If we allow them to come in with their own shoes, I have to clean our carpet every time people left and I don't know how much trouble that is.

And then about my changing dress and children it is better for children even though it is trouble to get material as we can not buy in T——and I have to teach our country tailor how to make children's dress beside I have to make over half dozen times in one dress. You can not make your dress in T——that is settled. If we get a tailor from Kyoto or some place it is twice much expensive than you get a man in your own town. Since I have plenty of kimonos it is too extravagant to wear foreign dress. I like it just for sporting and I have some for it. You know a monkey is a monkey, and can't be looked nicer since she is borned as a monkey. I am fortunately or unfortunately Japanese but I am satisfied being Japanese and try not to show a goat as a sheep, if I can help it. Ha! ha! Of course I know we have to change Japanese kimonos but I suggest we must change inside part than outside

part, I mean underwear part. And the language too. He wants me to speak in English to him and to children. I did not abject this as bad as others but you know I am not good in English and takes 3 times much of time and I canot not say half what I want to tell. You know I I am such a poor head, I can not satisfy my husband. He said 'try and do it whether you can or not.' He made me do it. I say this way when I have to speak to him. Dear, um, um . . . he says, What is it? and rest of that, I tell him in Japanese. English does not come out easily from my mouth. I report you our new year's quarrel. I think no body writes you like that, but I tell you the truth it is better to tell such things to her trusted friend, perhaps she can tell better openions or suggest some new things, ne!

One of our twin girls is walking like a big girl the other was late 15 minutes when she was borne but she is later than 2 months. She still like a little animal but she is pushing chairs along. They like to pile up blocks and 3 children are good play mates. Big boy Taro tries to help his sisters, but I have to watch them carefully. Yesterday I noticed he was feeding them sweet cakes which they still can not eat. They like to sing. I wish you would hear them sing in chorus. Every one of them sings different tone, and different meaning. Every morning they get up at 6 o'clock and they all go to the next room where papa sleeps and they all get into papa's bed and they sing or clim on him or pushing all sorts games they can do. Papa does not welcome these industrious visitors. But he can not do anything with them. Poor papa! he is like a tamed lion to his 3 babies.

Say! I am writing almost too long. I did not think it was so long as I started in the beginning. Please excuse me. May be I took your precious time for such letter as this foolish writing. 'Gomen nasai.' This is all for to-day.

With love and trust as ever,

HARU.

Atlantic Monthly.

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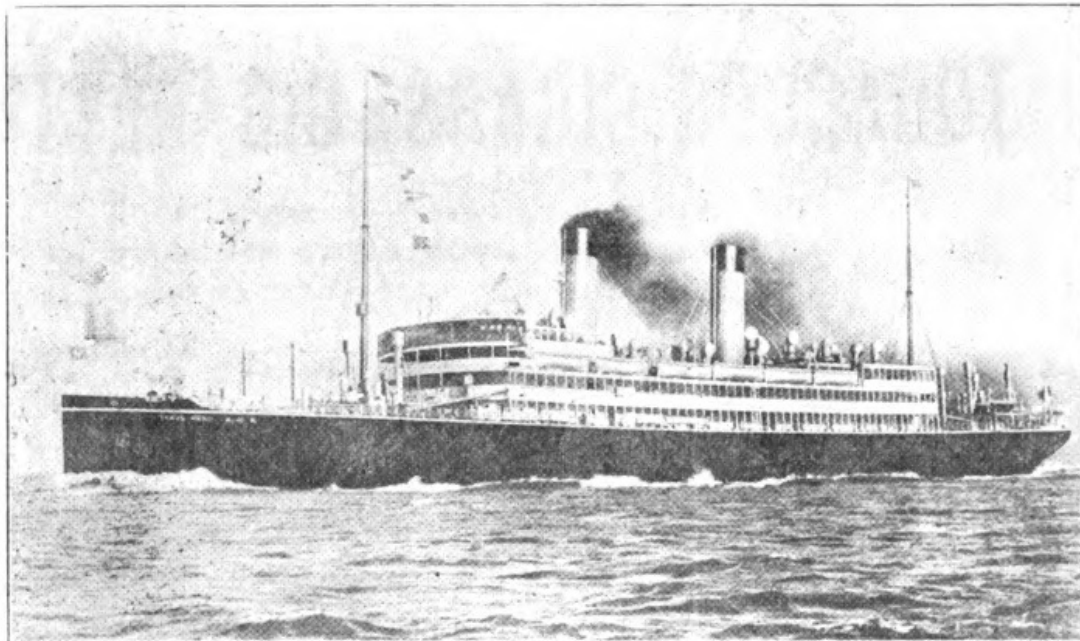


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FROM THE FIRST SETTLEMENT
TO THE YEAR 1700.
THE SECOND VOLUME.
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N 24

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NUMBER SIX

BIBLIOGRAPHY OF THE “NOH” DANCE

(The Sequel of the Fourth Dance)

By MARK KING

XII

August—“Atsumori” is a drama of Taira-no-Atsumori, who was the third son of Taira-no-Tsunemori. He was killed by Kumagaye-no-Jiro Naozane at Ichi-no-Tani in Settsu Province on February 7, 1184—when he was only sixteen years old. Nawozane was the foremost warrior in Musashi Province, but he retired from military life to enter the priesthood in the Temple of Kurodani in Kyoto City, owing to his grief at the violent death of Atsumori, who fell in battle by Naozane's hand, his remorse having been caused by the fact that his own son Kojiro was the same age as Atsumori. He at last took the sacerdotal name of “Renshō.” It is said that Na-ozane once went to the battle-field of Ichi-no-tani to have a mass read for the repose of Atsumori's soul, and while there heard the melodious sounds of a flute coming from a hill near-by. He met a group of young mowers who were on their way home with the mown grass, and asked them who was the flute-player on the hill—the boys answered that it was the mower-boys' flute called the “green leaf reed.” One of the boys remained behind, and told the priest that he himself was one of Atsumori's family, and then disappeared. Shortly afterwards, the spirit of Atsumori revealed itself to the priest “Renshō,” and related to him the following story:—“The palmy days of the Taira (or Heiké) clan continued for a period of about 20 years; Atsumori was playing a flute named “Sayeda” in the castle all night long on February 6, 1184, the eve of the last day left to the Taira family. After the defeat of his clan he rode into the sea to escape from his enemies and within easy distance of Taira-no-Tomomori's boat, when he was challenged to fight by Kumagaye-no-Jiro Naozane; he therefore turned his horse back and fought in single combat with Naozane with the sad result that he lost his life. After he had told the priest his whole story, he expressed his gratitude to him for having read masses every morning and evening for the repose of his soul. This was written by Séami.(Int. No 22.)

August—“Hibari-yama” is a dramatized version of the story of the life of a young lady named Chūjō hime. She was a beautiful girl and was the

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daughter of Fujiwara Toyonari who was Yokohagi-no-Udaijin during the Emperor Shōmu's reign (724-748). She had lost her mother when she was only 3 years old, and her father had married again, his second wife being the daughter of Tachibana-no-Morofusa, Sadaijin. Chūjō-hime was continually plunged in deep grief because of her vivid memories of her own darling mother, and she regularly recited, every morning and evening, verses from a Buddhist sacred book for the repose of her dear mother's soul. When she was thirteen years old, she fell a victim to the slanderous tongue of her stepmother, and was cast away in the recesses of Mt. Hībari in Yamato Province. Fortunately, however, she was rescued by her wet-nurse, Jijū, and they lived in a hovel high up on the slopes of Mt. Hībari. For two years, Chūjō-Hime was brought up entirely in the kind and faithful charge of her nurse who regularly gathered the many varieties of beautiful flowers which blossom in the different seasons on Mount Hībari and sold them to the passers-by in the village at the foot of the mountain. In a certain month in spring after two years had rolled by since Toyonari lost his daughter, he went hunting on Mt. Hībari, and meeting a flower vendor in the village, he was importuned by her to buy some flowers and was told her sad story. It suddenly dawned on him that she was his daughter's nurse Jijū, and he begged her to let him see his daughter; she agreed and showed Toyonari the way to the hovel on the mountain side where he met his daughter again. He thereupon took her back to his home with great joy. She was at that time fifteen years of age. (Tradition has it that Chūjō-hime absolutely refused to accede to her father's wish that she should go back to her home, owing to her fear of incurring her stepmother's displeasure, and that she at last took monastic vows in the Temple of Taima in Yamato Province in order to cut loose from the ties of earth, her conventual name being "Zenshin-ni" or "Hō-Nyo." During the fourteen years of her stay in the temple, she committed to memory and made copies of 1,000 Buddhist sacred books, and wove the mandala with the fibres of the lotus. She died a peaceful death at the age of 29 years.) This was written by Séa.(Ext. No 5.)

August—"Hōjō-Gawa" is a drama concerning the annual Shinto festival called "Hōjō-ye." It was observed in August (15th of September in the solar calendar) every year at the Yawata Shrine, which was known in history as "Iwashimizu-Hachiman-gu," and was situated at the summit of Mt. Otoko in Yamashiro Province. On this date many live fishes were set free in the river named Hōjō Gawa which ran down the slopes of Mt. Otoko after passing through the grounds of the Shrine. The Shrine was dedicated to the Empress Ōjin (201-310), Jingu-Kōgō (or Okinagatarashi-Hime, the Empress Chūai), and Tama-ori-hime, and was founded in the year 859 during the Emperor Seiwa's reign (859-876); Takeshiuchi no Sukune, otherwise called Takeuji-no-Kami, was enshrined among the gods in this Shrine. One year a Shinto priest of Kashima in Hitachi Province who went to pay homage

at this Shrine, reached there in August at the time of the festival, "Hōjō-ye," which as stated above took place during that month, and was inspired by the God Takeuji-no-Kami, who related to him that there were four god-dances according to the seasons, in the olden times, as follows:—Kishun-Raku (or the Music of Delight) in Spring, Kenpai-Raku (or the Music of having a Drink) in Summer, Shūfū-Raku (or the Music of the Autumnal Breeze) in Autumn, and Hokutei-Raku (or the Music of the Northern Garden) in Winter. This was written by Séa.(Spl. No 3.)

August—"Ikari-Kazuki" is a drama concerning the bitter end of Taira-no-Tomomori, who was the fourth son of Taira-no-Kiyomori. A monk, one of the Taira (or Heike) family, who was living in Kyoto City, went on a pilgrimage to the Bay of Dan-no-Ura in Nagato Province to pray for the repose of the souls of the Taira family's dead. This Bay was the scene of the last sea-fight between the rival clans of Taira and Minamoto (or Genji), in which the former were annihilated on March 24, 1185. When the monk arrived at the Bay of Hayatomo-no-Ura, which was well-known for its extraordinarily rapid tides, he secured passage on a boat bound for his destination in the Bay of Dan-no-Ura. A boat-man in the boat told the monk the story of the valorous deeds performed by Taira-no-Noritsune, Noto-no-Kami, at the battle of Dan-no-ura on the date mentioned above as follows:—"Taira-no-Noritsune who was the second son of Taira-no-Norimori, and the younger brother of Taira-no-Michimori, was one of the bravest warriors in the Taira family, and in the battle he wielded his halberd most intrepidly and with it he cut down the enemies who came into his boat; he fought desperately with Minamoto no-Yoshitsune, Kurō Hangwan, but he failed to kill him as the latter managed to escape to his own side. He was at last engaged in a struggle with Aki-no-Taro and Aki-no-Jiro, both brothers, in the boat, and finally holding them under his arms he sprang into the Bay with the result that they were drowned there. Afterwards, while the monk was reading masses for the brave dead of the Taira family on the beach of the Bay of Dan-no-ura, the apparitions of Taira-no-Tomomori, Shin-Chūnagon, and the widow Tokiko, Nii-no-ama, appeared to him and they told the monk the story of the catastrophe of the battle as follows:—"The widow Tokiko who was the wife of Taira-no-Kiyomori and was called "Nii-no-Ama," with the boy Emperor, Antoku, only eight years old, clasped in her arms was drowned in the sea in the Bay of Dan-no-ura. After Taira-no-Tomomori had had a hard fight cutting down his enemies with a halberd, he buckled on two suits of armor, put on a double helmet, and in addition surmounted it with a heavy anchor in order to weight himself down further, and threw himself into the sea.(Spl. No 2.)

August—"Kogō" is a drama based on the story of the Court Lady Kogō, who was the daughter of Shigenori, Sakuramachi-Chūnagon, and a good-natured and very beautiful girl; she was also a good player on the "koto," which resembles a cithern, being a long musical instrument with thirteen strings of

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The seventh of these is the fact that the University of Michigan is a diverse institution. This means that it has a wide range of students, faculty, and staff from different backgrounds and cultures. This is in contrast to less diverse institutions, which have a more homogeneous population.

The eighth of these is the fact that the University of Michigan is a committed institution. This means that it is committed to the highest standards of academic excellence and to the service of the community. This is in contrast to less committed institutions, which may not have the same level of dedication.

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The tenth of these is the fact that the University of Michigan is a successful institution. This means that it has achieved a high level of success in its various endeavors. This is in contrast to less successful institutions, which may not have the same level of achievement.

silk, mounted on ivory bridges. She was a Court Lady of the Emperor Takakura (1169-1180), and she stood higher in the Emperor's favour than the Empress Tokuko, who was a daughter of Taira-no-Kiyomori. The Emperor's special fancy for Kogō having come under Kiyomori's notice, he felt very much annoyed and declared openly that he would kill Kogō; thereupon Kogō was terror-stricken and barely escaped from the Palace with her life to Saga in Yamashiro Province. Sometime afterwards, on August 15th, while the Emperor was gazing at the bright moon, he felt an irresistible yearning to see Kogō again, and asked Minamoto-no-Nakakuni, Danjō-Taihitsu, to go in search of her abode and convey the Imperial message to her; but Kogō's abode was quite unknown, the only clue to her address being that she was living in a house with a half folding door at Saga-no. Nakakuni was a good flute-player and had often played in concert with Kogō's koto in the presence of the Emperor; and so he could easily recognize Kogō's particular touch in playing on the koto. He rode on the Emperor's white horse around Saga-No in the southern part of Kyoto and at last heard the sounds of a koto at Kameyama—the music being the plaintive strains called "Sō-fu-ren" which means the "Joy of Yearning after one's Husband." Nakakuni called at the house and met Kogō there unexpectedly; he thereupon handed over the Imperial message and obtained an answer from her, upon which he felt much pleased to have accomplished the Emperor's command, and cracking his whip, set out for the Palace immediately although it was in the dead of night. The Emperor was very much gratified with her letter, and his love for her increased. (History records that Kogō was taken to the Palace again on the night following the departure of Minamoto-no-Nakakuni from Kameyama, but when Taira-no-Kiyomori learned that Kogō was in the Palace again, she was taken to Seikan-Ji Temple, Uta-no-Nakayama, at the eastern end of Kyoto, accompanied by Minamoto-no-Suyesada by Taira-no-Kiyomori's instructions, and was forced there to take the vows of a nun—at that time she was a very beautiful woman of 23 years of age. Some years afterwards, she went to live at Ōhara to enjoy the remnant of her life. On January 14, 1181, the Emperor Takakura-Tennō died—his age then being 21 years. He was buried in the grounds of Seikan-Ji Temple, Uta-no-Nakayama, in accordance with his last wish, as his heart still yearned towards Kogō.) This was written by Zenchiku.

(Ext. No 4.)

August—"Mii-Dera" is a drama concerning a woman who lived at Kiyomi-ga-Seki, Suruga Province, who lost her reason because her child named "Sen-Mitsu" was enticed away by a slave-dealer. She paid a visit to the Temple of Kiyomizu in Kyoto in search of the missing child and offered a fervent prayer to Avalokitêsvara, the Goddess of Mercy, to be permitted to meet her child again. Thereafter, she had a wonderful dream while she fell asleep in the Temple, which dream was interpreted by a man.

at the gate of the Temple, as follows:—The meaning of the vision is: "If you would like to see your lost child again, you should go to the Temple of Mii-temple in Omi Province." Late at night on August 15th, she arrived at the Temple of Mii (also called Onjō-Ji, first founded in 686 in memory of the Emperor Kōbun), half-maddened by her thoughts, and met there many monks and young Buddhist disciples who had organized a party in order to enjoy the moonlight and make merry dancing in the grounds of the temple. Just at the time when she entered the grounds, a man of the Temple was striking a big bell to inform people that the hour was 4 o'clock a.m., and she attempted to strike it herself in the excess of her mirth, but the monk refused her permission with a supercilious air. Thereupon she implored him to accede to her entreaty to allow her to strike the bell for her lost child, and explained to him that "the bell was presented by the Empress of the Dragon Palace to Tawara-Tōta Hidesato in return for his meritorious achievement in killing a centipede on Mt. Mikami with his arrows, and that Hidesato had brought it to the Temple of Mii-Dera from the Dragon Palace"; she then beautifully performed the dance called the "Dance of the Bell." While one of the disciples was looking at her dancing, he was reminded of his mother, and asked her her native place. Upon ascertaining that this was Kiyomi-ga-Seki in Suruga Province, the same as his, he cried out "She is my mother." Thereupon the woman was overjoyed to meet her lost child again, and expressed her sense of gratitude to the Goddess of Mercy who had brought them together again through the aid of the bell of the Mii Temple. Afterwards, they went back to their home, and rose to wealth and honor during their lifetime. This was written by Séa.....(Int. No 3.)

August—"Sanemori" is a tragic drama concerning Saitō Sanemori's valiant fighting in the battle of Shinohara in Kaga Province on June 1, 1183. He was an old warrior and lived at Nagai in Musashi Province, although he was born in the Province of Echizen; and he took part with the Taira (or Heike) army. On his way to make war upon Kiso-no-Yoshinaka at Kokubu in the Province of Echigo from his abode in Musashi Province, he visited Taira-no-Munemori, Naidaijin, in Kyoto to say "Good-bye," and begged him to give him his flowing robe and some arrows in order that he might return loaded with honors to his native place; Munemori granted his entreaties and gave him a flowing robe of gold brocade upon a red ground together with eighteen arrows with heads of flint. Sanemori literally shed tears of gratitude because of Munemori's particular kindness and he armed himself at all points with armor ornamented with light-green threads over which he wore the flowing robe of gold brocade and a quiver with the eighteen arrows which were bestowed on him by Munemori; he then started thus gallantly equipped on the expedition to the northern part of the country. Unfortunately the Taira army was terribly defeated by its enemies in the battle of "Nariai" in Kaga Province on June 1, 1183. The

remnants of the defeated party then retreated to Shinowara in the same Province, but they were also defeated by the same enemies in the battle of Shinowara; in this combat, Sanemori stood alone against the enemies in an endeavor to fight with Kiso-no-Yoshinaka, but he was compelled to fight with the others, and was at last killed by Tezuka-no-Taro Mitsumori, who was a follower of Kiso-no-Yoshinaka—his age being 73 years. After the battle Mitsumori took Sanemori's head into the presence of Kiso Yoshinaka, but they could not ascertain the dead-man's identity, although they held an inquest amongst the attendants, because despite the fact that the head looked very old his hair was all black. Thereupon, Higuchi Kanemitsu washed the head with water in a pond nearby, the result of which was that the black hair of the side-locks and the beard changed at once into white, and it was then easily ascertained that the dead man was Saitō Sanemori who had always dyed his white hair black and carried himself like a younger warrior in order to ward off the disdain of his young comrades. Some time later Sanemori's spirit revealed itself to a certain holy priest who was on a special pilgrimage to read masses for the repose of the dead by the pond of Shinowara in Kaga Province, and he related to the priest the whole story of his bitter end in the battle, after which he was enabled to rest in peace by the holy priest reading masses for the repose of his soul. This was written by Séami.(Int. No 4.)

August—"Semimaru" is a tragic drama about the Prince Semimaru, who was the fourth son of the Emperor Daigo (898-930). He was born blind, and was brought up personally in the Palace and trained up to be a good player on the "biwa," which is the Japanese mandolin—the esoteric pieces of music for the "biwa" composed by him were "Ryū-Sen" or the "Running Spring" and "Taku-Boku" or "Picking a Tree." When he had attained maturity, he was brought to Mt. Ōsaka in Ōmi Province accompanied by Fujiwara Kiyotsura, a vassal of the Emperor, and was there disguised as a poor "biwa" player to escape notice. To accomplish this his head was shaven clean, his rich clothing was taken off and a straw coat substituted and he was given a sedge-hat, after which he was mercilessly left alone in a straw-thatched cottage on the mountain. This was done by the thoughtful Emperor to give comfort and blessing to his blind son's coming generation. The Prince Semimaru understood that the world was but transient and lived there playing the "biwa" to himself every day to comfort his grieving mind. His elder sister, called the "Princess Sakagami," was continually feeling uneasy about her hair which stood erect and she at last became mad. One bright night, she escaped from the Imperial Palace to Mt. Ōsaka and strolled about in the beautiful light of the moon. She suddenly heard the melodious and sweet sounds of a "biwa" in a cottage, and she was so enraptured with the lovely, familiar sounds of the "biwa" that she stood outside the door to listen. Her blind brother had an instinctive feeling that someone was standing outside listen-

ing to his playing, and he called out:—"There is some one at the door. Is it Hakuga-no-Sanmi, who formerly called on me so often?" "Hakuga-no-Sanmi" was the popular name for Minamoto Hiromasa, the grandson of the Emperor Daigo. Hiromasa was a good player on the "biwa" and had listened to Semimaru's playing at his door every night for three years in order to study his esoteric compositions of "Ryu-Sen" and "Taku-Boku." The Princess "Sakanouye" having recognized her brother "Semimaru" by his voice, introduced herself and they embraced each other, and he told her of his circumstances in accents broken by sobs. Their parting was piteous indeed. He made her promise to call on him often, and it was with a sense of deep sorrow that she bade farewell. He stood in tears at the door until her voice came to his ears only faintly from the distance. (History gives no positive evidence to prove that "Semimaru" and "Sakanouye" were the Prince and Princess of the Emperor Daigo.) This was written by Séa.(Int. No 18.)

August—"Shichiki-Ochi" is a historical drama, of which the principal character is Minamoto Yoritomo, Hyōye-no-Suke, who was the third son of Yoshitomo. On August 22, 1180, he took up arms against Ohba-Kagechika; he was at the head of the cavalry, more than two hundred strong, composed of the brave soldiers of Izu and Sagami Provinces, and he encamped near the enemy, whose army was more than three thousand strong, with a valley in between, on Mount Ishibashi in Sagami Province. There was no contending against such odds, and he was defeated at last by the foe in the battle which ensued. As he was then in danger of capture he made up his mind to escape to the safe distance of Awa and Kazusa Provinces which would place him beyond the reach of his adversaries. When he was embarking at the headland of Maizuru in Sagami Province, seven faithful warriors followed him to share his fortunes; their names were as follows:—Tashiro-Kanja Nobutsuna, Shinkai-no-Jiro Tadauji, Tsuchiya-no-Saburo Muneto, Tosabō Shōshun, Dohi-no-Jiro Sanehira, Dohi-no-Yatarō Tōhira and Okazaki-no-Shiro Yoshizane. Yoritomo felt very anxious about the unlucky number of eight persons in the boat in which he was sailing for the improvement of his fortunes, and ordered Dohi-no-Jiro Sanehira to take one of them out of the boat; as a result of which Dohi-no-Yatarō Tōhira, the son of Sanehira, disembarked, after long consideration. Thereupon, all seven, Yoritomo and his six followers, sailed away for Awa Province, leaving Tōhira on the beach in great fear of an attack of his enemies. The next day, their boat was dropped astern by Wada Yoshimori who had followed Yoritomo to join his band and had delivered Tōhira from danger on the beach at the headland of Maizuru; Tōhira thereupon met his father unexpectedly on the sea. Thereupon, Sanehira danced with great delight at having once more fallen in with his son.(Ext. No 13.)

August—"Shun-Yei" is a drama concerning Mashiwo Shunyei-Marū, who was a young boy and was captured by his enemies while his elder brother

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Mashiwo-no-Taro Tanenawo in Musashi Province was trying to draw out an arrow from his left shoulder during the battle of Uji on May of the year 1180. After the Shunyei-Maru was captured, he was sent to governor Takahashi, Gon-no-Kami, in Mishima, Izu Province. Takahashi in keeping watch over the prisoners became fond of Shunyei-Maru and treated him kindly, showing great hospitality to him, for the reason that the boy's face bore a resemblance to his little son who was killed in the battle of Uji. Unfortunately however Takahashi had a mandate in his hand, which was issued by Kamakura Shōgun, to kill Shun-Yei and the other prisoners. Tanenawo, the elder brother of Shun-Yei, desired to leave the world at the very instant when Shunyei-Maru was killed, and he therefore called on his younger brother in the governor's house at Mishima with a view to joining the prisoners. Thereupon the brothers met each other, but Shunyei-Maru asked his brother to go back to his home and discharge his duties to their mother after his death. Tanenawo, however, would not change his mind; so the brothers desired Tanenawo's servant named Kotarō to take a letter to their mother's house and a bundle of black hair from Shun-Yei together with an amulet of Avalokitēsvara which belonged to Tanenawo, as a token of their affection for her. Shortly afterwards, Takahashi received a letter of acquittal, which was brought by an express messenger despatched by the Kamakura Shōgun, the favor in the letter being that "Seven prisoners including Shun-Yei were to be released from prison on a special pardon." Thereupon, Takahashi, the governor, was delighted with himself and drank to celebrate the felicitous occasion with Shunyei-Maru, who entered his house as his adopted son, and then Tanenawo danced in ecstasy. After this, the foster father and the two brothers started for Kamakura in the best of spirits. This was written by Séami.(Ext. No 8.)

August—"Tokusa" is a drama concerning a man who was always in grief, yearning after his child named "Matsu-Waka," who had been enticed away by a slave-dealer, and who spent all his time day after day mowing the scouring-rush on the sides of Mount Sonohara in Shinano Province. One day, a travelling monk journeyed to Fuseya at Sonohara from Kyoto accompanied by a little boy who had a great desire to meet his father, whom he had not seen for many years. Fuseya was noted for a tree which grew in the surrounding woods, a parasite and resembling in shape the summer cypress; it was commonly called the "broom." There they met accidentally the boy's father, who was mowing the scouring-rush on the mountain, but they remained apparently indifferent to his presence; he did not take any notice of his little boy, and asked them to stop over night at his house in order that he might relate to them the story of his life. The pith of the tale was as follows:—His boy had been missing from his home for a long time, so he used to detain the passers-by in the street in an endeavor to trace out the whereabouts of his lost child. The boy was very fond of singing and dancing and when he called his friends together in his room to

make merry, his father sometimes sang and danced. The thought of perhaps meeting the boy again, one day, filled the man with joy and he sang and danced in the same way as he had done before he lost his child. Thereupon, the boy gave his name "Matsu-Waka" to his father. They rejoiced at having met again, and were in high glee.' This was written by Sôa.(Int. No 22.)

August—"Torioi-Bune" is a drama based on the annual agricultural practice of scaring away the birds which were attracted by the ripe autumnal ears in the rice-fields which lay along the banks of the river at Higurashi in Satsuma Province. The farmers played on musical instruments, generally flutes, drums, hand-drums or bird-clappers, in their boats, each according to his own time, and by the resultant din they drove away the flocks of birds in the rice-fields. The birds would fly up flocked together to all appearance like flames scorching the blue sky from the lake at the upper reaches of the river, and would then settle down on the rice-fields. A man named "Higurashi" at Higurashi in Satsuma Province went up himself to Kyoto City, leaving all his family at home, to settle a lawsuit, but it was an affair of long continuance, and he therefore stayed there for ten years running. Sako-no-Jô, a servant, took care of his master's family during these ten years. He was enchanted by the beauty of his master's wife, and endeavored to force her to submit to his will, but it was a case of fruitless effort. Thereupon he resolved to have his revenge upon his master's wife and so he compelled her and her little son named "Hana-Waka," who was only ten years old, to undertake the humble service of driving away the the birds in the rice-fields by making music in a boat. The wife was very angry with her servant's conduct, and she cried in vexation because of her husband's absence, but at last agreed with a bad grace and having got into a boat accompanied by her son and the wicked servant, they went off to drive away the birds. She unceasingly bewailed her misfortunes while they were in the boat, but her lamentations were of no avail. After the lapse of ten years, Higurashi, the master, went back to his home without giving notice to his family, there having been a happy termination of his lawsuit in Kyoto City. When he arrived at his native place, a decorated boat from which came the melodious sounds of a hand-drum and bird-clapper, aroused his curiosity and he called out to the boatman to come towards him. Sako-no-Jô rowed ashore, struck by the stranger's significant action, and on going nearer to him, he was very much surprised to find that the stranger was his master. Thereupon, Higurashi demanded angrily of the servant why his wife and son had undertaken such humble service during his absence, and having arrived at the truth of the matter, he was about to kill him with his own hands. His wife and son then did their best to calm his anger, and having explained that the root of the matter was really his long absence, he at last consented to forgive his servant's wicked conduct. This was written by Kongô.(Spl. No 4.)

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the 1990s, the number of people in the United States who are 65 years of age or older has increased by 50% (U.S. Census Bureau, 1997). The number of people aged 65 and older is projected to increase to 20% of the total population by the year 2020 (U.S. Census Bureau, 1997). The number of people aged 65 and older is projected to increase to 20% of the total population by the year 2020 (U.S. Census Bureau, 1997). The number of people aged 65 and older is projected to increase to 20% of the total population by the year 2020 (U.S. Census Bureau, 1997).

August—"Ugetsu" is a drama concerning an ode composed by the priest "Saigyō," who was a great poet during the Emperor Gotoba's reign (1184-1198). He was a warrior of the patrician lineage of Fujiwara Hidesato, and his lay name was Satō Hyōye-no-Jō Norikiyo. He became convinced of the uncertainty of life by the sudden death of Sayemon-no-Jō Noriyasu, one of his family, and became a priest, taking the priestly appellation of "Saigyō" or "En-I"; he entered the priesthood at the age of 23 years, after which he lived at Saga in Yamashiro Province, and died in the year 1198. One day, he left his hermitage at Saga in Yamashiro Province to make a pilgrimage to the Shrine of Sumiyoshi-Myōjin at Sumiyoshi in Settsu Province to propitiate the god regarding his cherished desire. Night fell whilst he was wandering about Sumiyoshi, and he called at a thatched cottage nearby to ask for a night's lodging. At that time, an old man was covering the eaves in order that he might enjoy the sound of the drizzling showers in late autumn pattering on the wooden eaves, but his old wife refused to permit him to do this in order that she might enjoy the sight of the harvest-moon from her room. So, they were at discord with each other, each persisting in his or her opinion. The priest asked them what they were quarrelling about, and on learning the reason he pacified them by reciting his beloved ode. Thereupon, the old couple consented willingly to his request for them to permit him to pass a night in the cottage, and they talked together about the aesthetic properties of a "full-moon seen through the rain" until late at night. In the dead of night, the God Sumiyoshi-Myōjin revealed himself to the priest and admired the moral influence of the ode after which the god ascended to Heaven while dancing. This was written by Konparu Zenchiku.(Spl. No 5.)

MT. FUJI

Shira-kumo no

Uye mo mikuni zo,

Fuji-no-yama!

—*Choshu.*

Hail! Sacred Fujiyama! Hail!

Of thee all patriot hearts are proud,

For e'en beyond the silver cloud

Mikado's power doth prevail.

TAKASHI HARA, LATE PREMIER OF JAPAN

By F. YAMAZAKI

ON November the fourth, in this the tenth year of Taisho (1921) Mr. Takashi Hara was assassinated by a youth of nineteen years, named Konichi Nakaoka. Mr. Hara had intended to take the 7.25 evening express train from Tokyo Central Station, for Kyoto, in order to attend a large mass meeting of the Seiyukai, the political party of which he was the head. Just as he was passing through the wicket he was seized by the demented young fellow and before anyone could prevent the tragedy a dagger was thrust into his heart and he fell dead without a word. The assassin was a switchman stationed at a suburb of Tokyo. The cause of his mad act would appear to be his own political misconceptions which affected his weak mind; so far no special instigation by others seems to have been proved.

We need not here expatiate upon how great a loss the nation has suffered in Premier Hara's death. But we may mention a few of the problems most urgently demanding his judgment and finesse for their successful solution: Such are the Pacific Conference now in session at Washington, D.C., the negotiations at Dairen, Southern Manchuria, between Russia and Japan, now in a stagnant condition, and the Shantung question growing not less complicated with the passing of time; while of domestic dif-

ficulties there is the ever-perplexing high cost of living question, the preparation of the budget for the coming year and the settlement of the municipal scandal cases.

Mr. Hara was the first man to organize a non-bureaucratic cabinet in Japan, the nearest approach to a people's government so far known. He occupied many honorable offices, but he steadfastly refused a peerage and deliberately chose to remain a commoner to the very end of his life. Since organizing his cabinet in 1918, he successfully triumphed over many difficulties, and this was largely due to his own ability as well as to the consistent backing from his party which has remained in power for three years and a half.

He was a most adroit manipulator of men and affairs. He attended to government business as easily as if it had been merely party politics, and the other members of the cabinet had such absolute confidence in his skill that they seemed to be sitting with folded hands watching his proceedings. He acted somewhat like a dictator, but so wisely, that no complaints came from his own great party with its more than 280 representatives in Parliament. It was universally acknowledged that no other leader of the party could equal him in sagacity and discernment.

Of his personal qualities, we may em-

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phasize his clear judgment, his coolness in reasoning, his strong will, his persistent carrying out of resolutions when once made. As premier he was obliged to attend the Diet and receive the sharp interpellations of the opposing parties, but he never gave way to sentiment, maintaining a cool, clear head to the end, in spite of the antagonism of the opposition and their unsparing criticism of the weak points in his government.

At each critical juncture he employed his clever tactics; by banter, sophistry or other means he met his foes and parried their attacks. He thus made numerous political enemies but all respected his ability and felt that he would never betray the serious interests of the nation.

In fact it seems clear that he was one of the greatest statesman of the day, but being a conservative he remained always far removed from popular thought and popular movements. We could not easily believe that he was a man with noble ideals or that he could be moved by the new thought rapidly gaining ground among the people. Consequently, he was somewhat unpopular among educated progressives. While peerless as a statesman, pure and simple, he was still a practical man of the world with no special interest in either religion or liberal arts, and not remarkable for his lofty principles.

On the other hand he had a warm heart and an affectionate nature as far as his personal friends were concerned. He was always grateful to those who had assisted him and never forgot what he owed to old friends. But his intimates were almost entirely within his own party. Many members of the Seiyukai looked upon him as a benefactor, or even as a father. Naturally those outside the circle

of his own political party misunderstood him and in many cases cordially hated him. Indeed it is true that his policies tended too much to advance the interests of his party even if the national interests must be held in obedience for a hundred years. Thus the opposition party, as well as the nation, criticized him most severely, and it was perhaps the effect of this criticism on the weak mind of the assassin which caused his death.

After his sudden removal from this high position Viscount Korekiyo Takahashi, Minister of Finance in the Hara Cabinet, was chosen to succeed Mr. Hara. As Viscount Uchida, Minister of Foreign Affairs and temporary Premier, at once declared, Hara's death will not alter the plans for the Washington Conference. The delegates from Japan had already received instructions from the late Premier, and no change in the main policy is probable. Unless the present Cabinet is changed it is certain that there will be no alteration in this policy. And the domestic administration is to be carried on as before also. Especially is this true in drawing up the budget for the coming year, as Viscount Takahashi is expected to retain his position as Finance Minister even after he assumes the premiership. In this realm his influence is paramount.

Now what attitude does the Kenseikai assume toward the changes caused by Mr. Hara's unexpected removal? This is the leading opposition party, but as Mr. Hara lost his position by an accident and not by the vote of the citizens or the increasing power of the opposition, the Kenseikai was silent and acquiesced in the choice of a successor taken from the cabinet now in power; in other words, they believe in fair play and will make

no effort to reorganize or overthrow the Seiyukai Cabinet.

Of course before Minister Takahashi was chosen, there was some slight suggestion of activity on the part of the bureaucrats and the Satsuma clan people, but now that the present Cabinet has been requested to remain in power, all such movements have been at once arrested.

We append herewith a brief sketch of the late Premier's life: Takashi Hara was born in the suburbs of Morioka, a town in northeastern Japan, on Feb. 9, 1856. His father's name was Naoki, and his grandfather was the chief retainer of his feudal lord. His line was descended from the Nambu clan, in which it is said to have held high rank. Hence he was the scion of a *samurai* family. Though born as the second son, he was nevertheless headstrong from his youth and of a very stubborn will. This tendency grieved his mother who feared for his future, since he was a wild boy, hard to control. He was, however, a genius in learning and early studied Dutch medical science.

At the age of fourteen he was sent to Tokyo for study by the Nambu clan. He entered the privately conducted French school in Kojimachi ward. The teacher was a Catholic priest named Everard. Later he entered the College of Law of the Department of Justice (later of the Imperial University). While living in the dormitory, some trouble occurred between the students and the cooks. Though not himself interested Hara soon took an active part in settling the case, as he was naturally a controversialist and fond of a dispute. Then he succeeded in securing a personal interview with the Minister of Justice, Takato Ogi, a rare thing at that early day. After discussing the matter with

Minister Ogi, he secured a settlement in favor of the students, but this made him unpopular with some of the school officials, and he was thereafter persecuted and finally expelled from the school.

Next he became one of the editors of the *Hochi* daily. This was his first active work in life. His writing came to the notice of the late Marquis K. Inouye, one of the elder statesmen, and Mr. Hara was recommended for the post of Editor-in-Chief of the *Daito News*, just established in Osaka. Later, in 1881, through Inouye's influence, he assumed a Cabinet position. His literary talent was noted by Prince Yamagata, and he was asked to draft important documents. Then almost at a bound he was made consul at Tientsin, China, in 1881. His knowledge of French and special cleverness were here well to the fore. In 1886, at the age of 31, he became Acting Minister at Paris. In 1893 he was made chief of the Bureau of Commerce under Count Munemitsu Mutsu, then Minister of Foreign Affairs. At this very time Viscount T. Kato, now president of the Kenseikai, was chief of the Bureau of Politics. That both these great leaders were once colleagues in the Foreign Office is an interesting coincidence indeed. Here some lively scenes were enacted. Hara being a born debater, often took issue with Count Mutsu and was wont to present his resignation whenever the dispute waxed hot, until this came to be almost a joke. Count Mutsu, who esteemed his genius, would detain him saying, "Pray don't lose your temper." Sometimes he resigned twice in a week, report has it. So it was not by chance that he became one of the most seasoned debaters of the day.

Mr. Hara remained in the Office of Foreign Affairs until 1896, when he was

the same day, the day of the festival of St. Michael, he wrote to the pope, and to the cardinals, and to the bishops, and to the whole Christian world, a letter in which he declared that he was ready to lay down his life for the faith, and to defend the same with his blood. He also wrote to the pope, and to the cardinals, and to the bishops, and to the whole Christian world, a letter in which he declared that he was ready to lay down his life for the faith, and to defend the same with his blood.

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promoted to be Vice-Minister and Minister to the Korean Court. When the Cabinet was changed, he resigned and in the autumn became head of the Osaka Mainichi Newspaper Co. His ability as an editor had already been demonstrated and now he made sweeping changes. He improved the system of newsgathering and extended its field, he reduced the number of Chinese characters in use for the sake of simplifying the letterpress and he introduced the fashion of presenting the opinions of leading scholars and jurists. This is quite general now but was a startling innovation at that time. He also employed foreigners for foreign correspondence.

In 1900 the Ito Cabinet was formed and he was given the position of Minister of Communication in this. When it fell, he joined the Seiyukai organized by Prince Ito and became its chief secretary. When the Saionji Cabinet came into being, he was made Minister of the Interior and was elected a representative to the Diet from Morioka, his native town. He held this position up to the time of his death. In 1911 he entered the second Saionji Cabinet as Minister of the Interior with the added duty of supervising railways. In 1918, when the Okuma Cabinet was dissolved, the first party Cabinet (Seiyukai) was formed and as Premier Mr. Hara presided over it until his death, or for three years and a half.

As has been stated, he was somewhat cold-hearted in general, but cordial towards his intimates. Whenever he went home to Morioka, his other self was revealed. He was just the same naughty younger brother of his early years and when his elder brother, who resided still in Morioka as chief of the district, ordered

him about as in the old days, the dignified Cabinet Minister never took any affront at this treatment but responded cheerfully, as of yore, went about chatting with old friends in local dialect about old times and showed no signs of being unduly elated by his high position. When he invited old friends to dinner, he was the same unaffected comrade as of yore and evinced no sense of superiority. This manner won him great popularity in his home district.

An amusing story is told of how when he was to appear before H.L.M. the Emperor, for his installation as Prime Minister, he discovered his patent leather shoes were in need of repair. Without concerning himself over such a trifle he proceeded on his way, but his wife felt greatly mortified. This gives an idea of the frugality of his style of living.

It is said he expected an attack might be made upon him some day and gave instructions to his wife as to how to meet such an emergency. He often declined the body-guard urged upon him by officials with the words, "Death will come when fate ordains, guard against it as we may."

Once on a visit to Morioka he indicated his choice of a burial place. This was in the grounds of the Buddhist temple Daijiji, his family burying ground, and here his remains have been laid.

His will published in part after his death gave specific directions regarding his funeral:

I respectfully decline any decorations which might be conferred after my death. Let the funeral service be held at Morioka and let the ceremony be as simple as it was for my mother and brother. Merely record "Takashi Hara" on the grave post and do not place court

rank, decorations, or anything else whatever upon it.

He was a great force in the political world as he represented the commoners

and would never consent to be the representative of peers or of the military class. His demise was at the age of sixty-six years.

Extracts from The Japan Times and Mail

His Last Trip

The last journey of Premier Hara through the streets of Tokyo began, following a solemn farewell ceremony at the family residence, where the body had been lying in simple state. The coffin containing the Premier's mortal remains was taken to the headquarters of the Seiyukai, the political party which he led so conspicuously for years. The funeral cortège was viewed in silence by many thousands of mourning people,

The body of the late Premier was placed in the coffin Saturday evening in the presence of the members of his family as well as State Ministers, representatives of the Seiyukai and family friends. The ceremony was conducted with Buddhistic rites by the Chief Priest of the Zojoji Temple, Shiba.

The formal public ceremony of paying the last tribute of respect to the remains of the deceased leader was observed at the family residence, as well as at the headquarters of the Seiyukai, starting at one p.m. The function was presided over by Viscount Takahashi, Minister of Finance.

All the warships, destroyers and submarines in Yokosuka Naval Port assembled in Tokyo Bay with their flags at halfmast. When the coffin arrived at headquarters these ships fired minute guns.

When the report of Mr. Hara's death reached his home town on Friday evening, the citizens were greatly shocked and too much disturbed by the news to

retire to bed. On the fifth all entertainments were suspended and signs of mourning were displayed at every house. The repairs being carried out at Mr. Hara's villa were suspended, and preparations were immediately started for the funeral ceremonies.

A meeting of the municipal council was called and it was resolved that the Mayor and the members of the council should go to Tokyo to express their sympathy with the family of their late fellow citizen.

The will which Mr. Hara had prepared in anticipation of the fate that came to him was opened early Saturday morning.

The document touches on many subjects, public and private, some of which it is forbidden to be made public. According to the will, the funeral service is to be held in Morioka, in as plain a manner as possible. The inscription on his tombstone he wishes to be simply "Takashi Hara" to the exclusion of all mention of title and rank. It is further stated in the will, it is reported, that no offer of a peerage or decorations are to be accepted after his death. The text of his death notice itself was also attached to the will.

Speaking before the members of the Seiyukai assembled at the memorial service held yesterday in Kyoto Mr. Oku, Director General of the Party and Speaker of the Lower House, made the following statement :

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"The untimely and unfortunate death of our late President and Premier is a matter of so much regret and sorrow to whoever really has the good of the country at heart that it cannot but inspire them with a more resolute decision to unite in their efforts for the development of national welfare in which the deceased statesman spared neither time nor energy.

"Whatever was said and done by the late Premier was prompted by his sense of loyalty and responsibility to the Throne and the popular welfare. The Premier is no more, but his policy and principle will surely find its expression in the future course that Japan is bound to follow in conformity with the demands of the times."

It is reported that a plan is being formed by some members of the Diet to erect a statue of the late Premier at the Tokyo Station, near the scene of his assassination.

Simplicity Marks the Funeral

Extreme simplicity marked the final disposal of the mortal remains of the late Premier of Japan, Mr. Hara, which were laid away between the graves of his father and mother in the little cemetery of the Daijiji Temple at Morioka last evening. Just as dusk was overtaking the day, the coffin was borne from the Hara villa, the bearers and the fifty mourners walking out into streets white with freshly fallen snow. Before the simple cortège had reached the cemetery, the moon had risen, silvering the scene.

The chief abbot of the Obaku sect, the Rev. Daiyu Ryuki, led the funeral services at the temple, reciting a Buddhist prayer beside the coffin, with the assembled priests joining in the chorus of the Buddhist sutra. Madame Hara, the widow, with Mr. Makoto, the brother

of the dead Premier, and his wife, burned incense before the remains, the swirling smoke being just distinguishable in the dimly lighted temple interior.

The freshly filled grave was watched throughout the night by a number of young men from Mochimiyamura, the birthplace of Mr. Hara.

The formal funeral services will be held at the temple on Saturday, for which prominent men from all over the Empire are gathering. The Imperial Messenger, and messengers representing Her Majesty and the Crown Prince left for Morioka on Thursday evening. They will visit the Hara home, presenting flowers, food and other offerings to the bereaved family, following which the Imperial Message of condolence will be presented to Madame Hara.

At the funeral services, the Imperial Messengers will burn incense before the temple altar.

The Municipality of Tokyo will be represented at these services by Mr. Nagata, Deputy Mayor, who has been designated for the ceremony. Baron Saito, Governor-General of Korea, who is a townsman of the late premier, with Dr. Midzuno, Civil Administrator of Korea, will be among the prominent men present from outside Japan proper.

The representatives of the Imperial House who will attend the services are Viscount Matsuura, Chamberlain to the Throne; Baron Sanjo, Chamberlain to the Empress, and Count Kanroji, Chamberlain to the Crown Prince, Mr. Orita, an official in the household of Prince Asaka, will represent the Princes of the Blood, and Mr. Won, Messenger for Prince Yi of Korea, will represent the former Korean Royal House.

The Morioka city assembly has ap-

propriated five thousand yen to meet expenses in connection with the funeral services, while the city assembly will present a resolution of condolence to Madame Hara.

Last Interview Was With Noted Chinese Writer

"I am very sad at his tragic end but his was a great soul and I am happy to say that the achievements of this great soul during his lifetime will always live although Prime Minister Hara no longer breathes," said Mr. Hollington K. Tong, the distinguished Chinese journalist, in reference to the assassination of Mr. Hara.

Mr. Tong had just returned to Yokohama after a long interview with the Premier, the last he gave. He told of the interview with deep feeling and with tears in his eyes. Mr. Tong said:

"I could not believe my ears when I heard this most unpleasant news. None is more sorrowful than I am. It was exactly three hours before the hand of the assassin struck him down that the Prime Minister bade me good-bye in a most cheerful manner at his official residence.

"This was the first time that I had had the opportunity of meeting him. At the very moment of meeting I had the greatest reverence for him. Prime Minister Hara belonged to that class of liberal-minded statesmen who could inspire confidence in one the moment one's eyes rested on his face.

"The first few words he said as I was presented to him by Mr. K. Yamada, his one-time newspaper colleague and now his English secretary, were: 'When Minister Uchida a few hours ago telephoned to me saying that you were in Tokyo I immediately told him that before going to Kyoto tonight to preside over the Seiyukai mass meeting I would like to see Mr. Tong.'

"As the interview was being translated into Japanese and English by Mr. Yamada I had the opportunity of studying the features of the Prime Minister as I

am wont to do when interviewing international figures. I found him to be a man of determination, as was clearly seen in the strong jaw which showed an indomitable will. Resolution was written all over his face. He smiled but twice during the whole interview—once when I mentioned to him the rumors about the possibility of disposing of a part of Chinese territory by the Washington Conference for the benefit of Japan. Mr. Hara replied, with a smile, 'The rumor is absurd.' The second was at the time of my departure. It was a winning smile.

"I'm very sad over his tragic end, but his was a great soul and I am happy to say that the achievements of this great soul in its lifetime will always live even if Prime Minister Hara no longer breathes."

Condolences of Belgian King and Others

H. E. M. Bassompierre, the Belgian Ambassador, received today a cable from M. Jaspar, the Belgian Minister for Foreign Affairs, informing him that the murder of the Premier of Japan had aroused keen indignation in Belgium, and instructing him to express to the Japanese Government and to Mr. Hara's family the sincere condolences of His Majesty King Albert and the Belgian government.

The last official function attended by Premier Hara was on the evening prior to his assassination, when he was a guest at a dinner given at the Belgian Embassy, at which a part of the dinner conversation dealt with the matter of political assassinations. The fact that the Belgian Embassy was the home of Lord Okubo, the victim of a political assassination in 1878, probably suggested the topic, with the further fact that Viscount Miki, son of Lord Okubo, was also one of the dinner guests. Premier Hara, who was to fall a victim to an assassin's dagger within twenty-four hours, listened with

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interest to the details that were given of Count Okubo's murder.

The American Ambassador, acting on the instructions of his home Government, called at the Foreign Office Sunday to express to the Acting Premier, Count Uchida, the condolences of the President and the United States Government on the death of the late Premier.

Lord Northcliffe, proprietor of the London Times, who is now in Kyoto, has telegraphed to the Acting Premier Count Uchida, expressing his condolence at the untimely death of Mr. Hara.

A despatch to the same effect has been received from Mr. J. D. Rockefeller, who is at Nikko.

Expressions of sympathy from abroad are still being received. Yesterday Sir Charles Eliot, the British Ambassador, called at the office of the Minister of the Imperial Household, conveying to him a message of condolence received from His Majesty, King George.

Foreign Envoys Express Sorrow

Foreign diplomatic representatives in Tokyo were shocked and grieved when they learned of the assassination of Premier Hara. The Prime Minister was held in the highest esteem at all the Embassies and his untimely death will be deplored universally.

At the British Embassy it was said :

"While the death of Mr. Hara can in no way affect the diplomatic relations existing between Japan and Great Britain, his personality and his manner as a statesman were such that we cannot help but feel a great loss has been sustained in his death. He was a man of good sense and keen judgment, and very pleasant to negotiate with.

"Of course, his successor rests entirely with Japanese diplomatic and political circles, and we can only hope that the new Prime Minister will be as capable a

man and as competent a statesman as was Mr. Hara."

The death of Prime Minister Hara came as a severe shock to the French Embassy, where it was stated that the attitude of Mr. Hara was very kindly toward France.

"Mr. Hara was extremely sympathetic toward France, and with a knowledge of his ability as a statesman, the entire French nation will regret his loss from diplomatic circles.

"Mr. Hara possessed a personality which was pleasant to encounter and he considered diplomatic problems in a discerning manner and with sympathy. While his successor can influence the relations between France and Japan in no way, the personal interest of Mr. Hara in our nation will be greatly missed. We feel deeply the loss to Japan."

Mr. Charles Beecher Warren, American Ambassador to Japan, was grieved and shocked at the news of Premier Hara's assassination and expressed on behalf of himself and the American nation the loss that is felt by the people of the United States :

"I was greatly shocked to hear of the Premier's gruesome death, all the more so as I had the pleasure of speaking with him only yesterday," he said.

"Premier Hara was certainly a worthy leader of modernized Japan and the loss of such an illustrious man at this critical stage in the world's history is not only a great loss for Japan but for the whole world in general.

"America also has sustained a serious loss direct as well as indirect. His death will doubtless greatly affect the disarmament question at the coming Washington Conference.

"Premier Hara was a big statesman of progressive ideas and was probably the greatest politician that Japan has ever had since Prince Ito.

"It is most fortunate that Japan possesses talented men who are capable of successfully taking up the progressive work so ably begun by Mr. Hara."



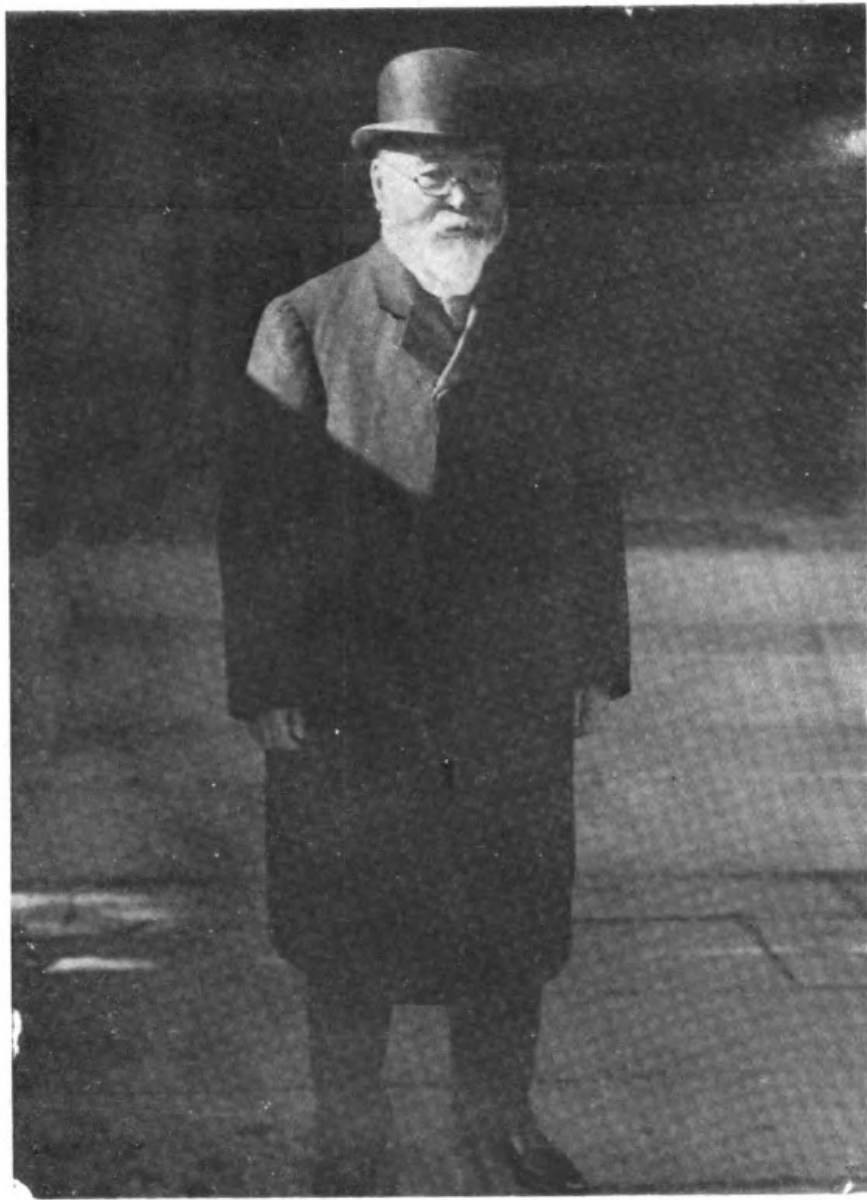
Mrs. T. Hara



Morioka Funeral Procession



Daijiji Temple, Morioka



Premier Viscount K. Takahashi



Prince Tokugawa and Admiral Kato

Assassin Tells Why He Killed Prime Minister

Konichi Nakaoka, the assassin who stabbed Premier Hara to death on Friday evening, has talked to the police officials frankly regarding his deed and the motives that inspired it. He states that he killed the Premier as a patriotic duty, because Mr. Hara had refused to resign

in response to what he, Nakaoka, believed to be the popular demand. He had realized in advance the enormity of the crime he planned to commit and had decided to kill himself on the spot, with the same weapon, after he had struck the fatal blow, but the promptness with which he was caught prevented this.

THE NEW PREMIER

From The Far East

VISCOUNT Takahashi, Minister of Finance in the Hara Cabinet and newly elected Premier, in early life had an adventurous career abroad, and during twenty years past has been intimately connected with the finance of the Empire. At the close of the Russo-Japanese war he was stationed in London, in charge of the financial operations then in progress for the liquidation of Japan's liabilities. Since that time, by regular gradation, he has mounted step by step to the highest financial office, and now as Premier will be expected to improve the present depressed trade of the country.

Viscount Takahashi's prepared statement reads as follows :—

"It is already three years since the end of the great war, yet the whole world is still in a state of unrest and no one can forecast its future development. In times like these, the President of the United States has taken the initiative in proposing the assemblage of an international conference respecting the reduction of armaments as well as Pacific and Far Eastern questions. The Japanese Government, after due consideration, have accepted the proposal with great pleasure and have already sent their delegates to Washington. Unfortunately, just when the conference was within a week of its

inauguration, the late Prime Minister, Mr. Hara, fell at the hand of an assassin and passed away, without fully translating into reality the great political plans he had in view. It was entirely beyond any expectation of mine that I should have been called by my August Sovereign to fill the post thus vacated by him. The proposal of President Harding is well understood to have been prompted by a desire for the definite establishment of a lasting peace throughout the world, and the promotion of the common weal of humanity at large, a policy which is in entire harmony with the course hitherto pursued by Japan in conjunction with the other Powers. As a member of the Hara Ministry, I had the pleasure of taking part in framing its policies, and in particular I have always supported with all sincerity the conduct of its foreign policy. It need hardly be said, therefore, that the line of action already adopted for the guidance of our delegates at Washington will in no way be modified through the change of Prime Ministers. While fully convinced that the Washington Conference will be crowned with the greatest success by virtue of the distinguished personality of the President and noble ideals entertained by the United States and the other Powers represented at the Conference, I am prepared to exert my utmost endeavours with the view to affording whatever contribution is within my power towards its success."

THE STATE OF MICHIGAN UNIVERSITY OF MICHIGAN

1911

The University of Michigan is a public institution of higher learning, established by the State of Michigan in 1817. It is the largest and one of the oldest universities in the United States. The university is located in Ann Arbor, Michigan, and is known for its academic excellence and research. It is a member of the Association of American Universities and the Ivy League. The university has a long history of producing leaders in various fields, including science, literature, and public service. It is a proud member of the Big Ten Conference and has a strong tradition of sports. The university is committed to providing a high-quality education to all students, regardless of their background or financial situation. It is a place where students can learn, grow, and make a difference in the world.

PREMIER HARA'S LAST PUBLIC INTERVIEW

From The Japan Advertiser

THE last statement for publication made by Premier Hara before his death was an interview granted Mr. B. W. Fleisher Nov. 4th. The interview was typed and sent late in the afternoon to the Premier, who approved it just before leaving for the station to take the train for Kyoto.

The interview follows :

"I not only hope for the success of the arms limitation conference, but I am optimistic as to its outcome. It is my desire that Japan's wishes be made clear ; that her delegates will be frank and open, and that misunderstandings, which have piled up, will be swept away. I understand that Mr. Louis Seibold, in articles published in the American press, has made the statement that Japan attaches no great importance to the Conference. This is quite contrary to the truth. Japan attaches the greatest importance to the Conference and is sympathetic to and desirous for its success. Japan appreciates the sincerity of America's motives and purposes. In advance of the Conference we already feel its effects. On both sides of the Pacific public opinion is welcoming constructive ideals and is less responsive to destructive criticism.

"I should have preferred to have gone to the Washington Conference as a delegate, but political conditions at home prevented it. There is the opening of the Imperial Diet which is to be held at the end of next month. Then there are many other questions, such as Shantung and Siberia, which it is my earnest desire

to have settled at the earliest possible date, if possible before the early days of the Conference."

The Premier, when asked regarding Shantung, said :

"As far as Japan is concerned it will be seen from the documents already published that Japan approached a settlement with China in the friendliest spirit, proposing terms which we believe to be fair, and which represent the furthest concession that Japan can make. According to unofficial reports China still declines to agree to our terms. I am at a loss to know why China would not grant us this consideration.

"The other day I had the opportunity of meeting a prominent Chinese in an unofficial way, and among the things talked about I asked him why China remains firm in her stand. I called attention to the fact that it is now three years since I became Premier, and I asked this Chinese if there was anything which Japan had done in this period which China objected to. He answered me that there was nothing. To this I replied, asking him why China could not make up her mind to settle outstanding questions, as we have shown our willingness to meet China more than half way."

To the question regarding Japan's attitude on Siberia, the Premier said ;

"Up to a comparatively recent date, many governments have been formed in Siberia, but none of them have been sufficiently stable or united to preserve the order or peace of the country. The Far Eastern Republic, with Chita as its

capital, is the only one which is likely to be able to maintain order and peace. We have been in conference with representatives of this government at Dairen. I am desirous of withdrawing our troops from Siberia, but we must have assurances that the government of the Far Eastern Republic will not countenance Bolshevik movements and propaganda, and that this government will assure the security of the lives and property of Japanese residents. With such views we entered the conference at Dairen, but it has made slow progress, and it has been difficult to negotiate because of the many objections of the delegates from Chita. I am still in hopes that the Dairen Conference will proceed, and that such accomplishment may come about as shortly to permit Japan to withdraw her troops."

When asked regarding the objections that Chita is making at Dairen, the Premier said:

"None of these objections are of a serious nature, such as would preclude the possibility of us coming to terms, but negotiations have been retarded because of the difficulties of railway and telegraphic communication between Dairen and Chita, and because of the change of representatives on the part of the Chita Government. We are somehow apprehensive that Chita is in communication with the Lenin Government, and we fear lest they may co-operate with the representatives of Lenin. A basis for settlement must be found, and I am satisfied that it will be found. It is my desire that these negotiations shall be concluded while the Conference at Washington is still in progress."

The interviewer then turned to the subject of the reduction of naval armaments. The Premier replied:

"This is an intricate question and one of the most difficult subjects before the Conference, for the reason that so many

elements enter into the proper solution of it. A solution can be found only through free discussion among the experts who represent the various powers. The delegates from Japan enter the Conference with the desire that they may reach a mutually satisfactory basis for a reduction of armaments and that whatever conclusion may be reached Japan shall be found ready to join in any measures for reduction consistent with her defensive security.

"Japan is no exception; all nations find it burdensome, I might say almost ruinous to go on building and building larger navies. On the eve of the opening of the Conference I do not hesitate to say that I feel it will be but a short time until the sincerity of Japan's motives will be understood. Such understanding will be brought about by the actions of Japan's delegates to Washington, for I feel that the men I have named as delegates to the arms reduction meeting must be an apparent assurance of our sincerity in themselves."

"Will Japan have only three delegates to the Conference?" Premier Hara was asked."

"At the moment," he replied, "I feel that only three delegates are enough, but if the necessity arises I may add one or two more as circumstances require."

In concluding the interview the Premier again repeated: "The Japanese people are just as anxious for the limitation of armaments as are the people of the United States or England. I feel convinced, even at this early date, that the Washington Conference is going to prove successful, in that it will mean the opening of a new era in our international relations. I am an optimist regarding the Conference shortly to be convened in the United States."

These were the last public words of the Premier as he left the interviewer at the door.

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FROM "TEN DREAMS"

By NATSUME SOSEKI*

The Fourth Night

IN the middle of the wide unfloored part of a house stood a short-legged stand, around which there were some stools. The stand had a dark glossy surface. On one corner of it there was a square *sen*, at which an old man was drinking *sake* by himself. The eatables seemed to be *nishime* or vegetable hotch-potch.

The old man looked very red on account of the liquor, and his face was so glossy that there were no wrinkles there. But he could be known to be an old man because he wore a long, white beard. Child as I was, I thought within how very old he must be. Just then the landlady, who had just returned with a pailful of water from the spout behind the house, asked him, wiping her hands with her apron, "How old are you, old man?"

"I don't remember how old I am," said the old man, swallowing a piece of *nishime* which he had stuffed into his mouth.

The woman stood, with her hands behind her narrow *obi* and looked cross-wise into his face. After quaffing the wine out of a goblet as large as a tea-cup, the old man exhaled a long breath from out his white beard.

Then the landlady asked, "Where do you live, old man?"

The old man stopped his long breath

short, and said, "In the bottom of my stomach."

"Where are you going?" asked the woman again, holding her hands behind her *obi* still.

The old man, who had been draining the large cup of *sake*, puffed out a breath as before, and said, "I am going that way."

"Straight on?" asked the woman. Then the breath he had exhaled passed through the paper sliding-door and went straight towards the river-beach from under a willow-tree.

The old man went out of doors. I followed him. A small gourd was hanging from his side, and a square box from his shoulder to his side. He wore a pair of light blue drawers and a light blue sleeveless coat. Only his *tabi* were yellow; they seemed to be of leather.

The old man went straight on as far as the willow-tree, where there were three or four children. He took a light blue towel from his waist with a smile, and made a long cord of it. Then he put it on the ground and drew a large circle round it. At last he took out a rice-jelly-man's brass pipe from the box.

"That towel will soon be a serpent," said the old man, repeatedly. "Keep looking at it."

The children looked at the cord with great attention. I gazed at it, too.

"Keep looking," said the old man,

* Translated from the complete works of Natsume Soseki.

and began to go round the circle, playing on the pipe. I kept looking at the towel only, but it was not likely to move.

The old man continued to blow the pipe, and went round the circle over and over again, as if walking on tiptoe and fearing the towel. It seemed a sight dreadful as well as amusing.

Presently the old man stopped piping, opened the box, which was hung from his shoulder, and threw the towel into it.

"Thus it will turn a serpent in the box. You shall soon see it, you shall." So saying, the old man went straight through under the willow-tree along the narrow path. Desirous to see the snake, I followed him along the lane. The old man went on, saying, "A serpent 'twill soon grow."

At last, singing,

"A serpent 'twill soon grow,
Surely it will,
For the pipe I do blow :
Surely it will,"

he came to the riverside. There was neither bridge nor boat. I thought that he would rest here and show me the snake in the box ; but he began to wade across the river. At first it was knee-deep, but by degrees it became waist-deep, and then his breast was submerged in the water. Yet the old man kept singing,

"Deeper still it grows ;
It will be night
Ere long ; the night draws near ;
It turneth straight."

and wading straight on. At last his beard, his face, his head, his hood became all invisible.

I waited alone close by the rustling reeds, expecting that on coming up on the other side, he would show me the serpent. But the old man was never seen to come up again.

The Fifth Night

I HAD SUCH A DREAM :

Long, long years ago, when it was near the age of the gods, I engaged in battle and unfortunately was defeated. I was taken prisoner and dragged out before the general of the enemy.

In those days all men were tall and wore a long beard each. They had on a leather band, from which a sword like a stick was hung, and bow seemed to be made of coarse wistaria-vine ; it was neither varnished nor polished ; it was extremely simple.

The general of the enemy, who held a bow by its center in his right hand, and with its lower end on the grass, was seated on a stand like an upset wine-jar. On looking up in his face, I found both his eyebrows were thickly connected with each other above his nose. In those days, of course, there were no razors.

Being a captive, I could not sit on a stool, but sat on the grass, with my legs crossed. I wore a pair of large straw-sandals. Sandals in those days were deep ; when a man stood up, they were knee-deep. The straws on their upper edges were left unwoven and dangling like tufts. When one walked, those tufts danced and served as a sort of ornament.

The general looked into my face by the camp-fire, and asked whether I would live or die. This was the custom in those days : every captive was questioned so for form's sake. If he answered he would live, it meant his surrender ; if he said he would die, it signified his non-submission. I simply answered I would die. Then the general threw away his bow, and partly unsheathed his sword, which he hung like a stick at his side. The camp-fire cast its flames upon it through a blast of wind. Opening my right hand like a maple leaf

[illegible][illegible][illegible][illegible]

But what is the deal? — it was a
 strange one. Yet the woman did not reach
 the door where the young man was leaning
 against the wall.

By the side of the door stood a table
 on which were placed a few things, and the
 woman took up a light, glowing lamp
 and went out. The door of the room
 opened on a landing.

"The woman is not here," said the
 man to himself.

The woman, saying "What is the deal?"
 turned the door handle and found it locked.
 She tried to open it with a key, but it would
 not turn.

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 key, but it would not turn. The woman
 tried to open the door with a key, but it
 would not turn. The woman tried to open
 the door with a key, but it would not turn.
 While the young man was standing in the
 doorway, the door of the room opened and
 a woman came out. She looked at the
 man and then at the door.

THE DEED

As the woman entered the room, she
 saw the man standing in the doorway. She
 looked at him and then at the door. The
 man looked at her and then at the door.
 The woman looked at the man and then at
 the door. The man looked at the woman
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It was the young man who had been
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and turning the palm towards the general, I raised it above my eyes. It was the signal for delay. The general clanked his ponderous sword into the sheath.

Even in those days there was human love as there is now-a-days. I said that I should like to have a sight of my love before I died. The general said that he would wait until the cock crowed at day-break. I must call the woman here by the time the cock crowed. If the cock crowed and she had not yet come, I should be killed without seeing her.

The general was seated, looking at the camp-fire, while I was waiting on the grass, with my large straw-sandals crossed. The night was gradually advancing.

Every now and then the camp-fire collapsed and crackled. Every time it collapsed, the flames surged towards the general in a state of flurry, and his eyes glittered underneath his black eyebrows. Then a man came and threw a lot of new faggots onto the fire. In a short time the fire crackled anew as if to repulse the darkness.

Now the woman drew out a white horse, which had been tethered to a *nara* tree behind her house. After stroking his mane thrice, she jumped upon his high back. He had neither saddle nor stirrups. The woman kicked the large side of the horse with her long white leg; the horse ran at full speed. More faggots being added to the fire, the distant sky was feebly seen. The horse came running through the darkness towards this light, and breathing two flames of fiery breath out of his nostrils. And still the woman kept kicking his side with her slender leg; the horse was running so swiftly that the sound of his hoofs was heard in the air. The hair of the rider

fluttered in the dark as if it were a streamer. Yet the woman did not reach the place where the camp-fire was burning in time.

By the side of the dark road a cock was all at once heard to crow, when the woman drew the rein tight, throwing her body backward. The horse's front hoofs struck on a hard rock.

The cock again crowed, "Cock-a-doodle-doo!"

The woman, crying "Ah!" slackened the rein—the horse bent his knees. Both horse and rider fell forward. Below the rock there was a deep abyss.

The prints of the hoofs remained on the rock. The one who imitated a cock's crowing was a wicked woman. While the prints of the hoofs remain carved on the rock, that wicked woman is my enemy.

The Sixth Night

As it was rumored that Unkei was engraving a statue of Nio at the gate of the Gokokuji, I went there one day when taking a walk. There were a crowd of people, who had been talking at random of it.

Before the gate and at five or six *ken* from it, there was a large pine-tree, whose branches partly concealed the tiles of the gate and whose top was towering in the air. The greenness of the leaves nicely contrasted with the cinnabar-varnish of the gate. Moreover, the tree occupied a good position. Its trunk stretched slantwise so that it did not obstruct the view of the gate; and the higher it became, the wider it stretched its branches. The scene seemed to represent the Kamakura period.

But the spectators were all people of the Meiji period; among the rest there were many jinrikisha-men. As they were

waiting for a fare and were tired they were chatting and looking at the statue.

"How large it is!" said one man.

"It must be more difficult than to make a human being," said a second.

Then a third said, "A statue of Nio! Is he still carved? I thought all images of Nio were old."

"He seems very strong," said a fourth. "I say, it is said Nio was the strongest man in the whole world. He was stronger than Yamatodake-no-Mikoto." This man, whose skirts were tucked up and whose head was bare, seemed very ignorant.

Without paying any attention to the spectators' criticisms, Unkei kept on using his chisel and hammer. He never turned his face to any one. He was on a height and engraving one part of Nio's face.

Unkei had a sort of *eboshi* on his head, and his large sleeves were tied up on his back: his appearance was so old-fashioned. He was not in harmony with the lookers-on around him. I wondered that Unkei was alive at this day, and was looking at his work in wonder.

But, as for Unkei, he was earnestly carving, without noticing our wonderment and gossip. A young man, who had been looking up at this attitude, turned to me and said with admiration, "That's Unkei. He sets us at nought. His attitude suggests that the great men in the world are only Nio and himself. Bravo!"

I was interested in these words. I looked at the young man, when he said, "Look how he uses his chisel and hammer. It reaches perfection."

Unkei had just carved a thick eyebrow one *sun* high. As soon as he turned the blade of his chisel endwise, he hammered it aslant. When some thick chips flew

with the sound of the chisel, the side of the flat nose rose up at once. The method of using the chisel was so simple and bold. It seemed to me that he had not the least doubt about his art.

"He uses his chisel with such nonchalance, and yet makes such an eyebrow and a nose as he desires," said I rather to myself. I was so much struck with his art.

"That eyebrow and nose are not made by means of a chisel," said the young man. "They were buried in the wood, and are carved out by means of a chisel and a hammer, just as a stone is dug out of the earth. So he makes no mistake."

At these words it occurred to me that such might be the art of engraving. And I thought that if it was true any one could do it. As the desire of engraving a Nio irresistibly possessed me, I ceased to be an on-looker and returned home.

I took a chisel and an iron hammer from the tool box, and went to the back of my house. In the late storm an oak had fallen down. For the purpose of making faggots of it, I had got the sawyer to saw it into pieces. There were many handy ones piled up.

I chose one of the largest pieces and began to carve it with all my heart. But unluckily no Nio was found. I took another piece, but unfortunately could not find any. In a third there was no Nio. I carved every piece of the remaining faggots, but none contained Nio. At last I perceived that Nio was not buried in any of the wood of the Meiji years; and at the same time I knew why Unkei had been living until to-day.

The Seventh Night

I WAS IN A LARGE SHIP.

This ship was constantly sailing on

every day and night, puffing out black smoke. The noise was tremendous. But I did not know whither the steamer was bound. The sun rose, like a red-hot tong, from the bottom of the sea. It came just above the high mast ; and after hanging there awhile, it soon outran the large ship and at last sank down below the waves with a hissing sound. Every time this sound was heard, the blue waves in the distance effervesced with the hue of sappan-wood. Then the ship ran after them with a dreadful noise, but never overtook them.

Once I asked a sailor if the ship was going westward. He looked at me with a dubious look awhile, and said, "Why?"

"Because she seems to run after the setting sun."

The sailor laughed loudly, and went off. Then some sailors were singing the following song in a chorus:

"The sun is going to the west ;
And is his journey's end the east ?

Is it true ?

The sun comes up out of the east ;
And is his dwelling-place the west ?

Is it true ?

All of us are upon the waves ;

Flow the helms on the wat'ry graves !"

I went to the prow, where I saw a number of sailors hauling in the thick ropes.

I felt misgivings. It was not certain when I could go ashore, and I knew not where I was going. It was only certain that the ship was sailing through the waves, puffing out black smoke. The waves were awfully wide and looked boundlessly blue. Sometimes they turned purple, but white foam was always visible around the ship. I felt great misgivings. I would rather drown myself than live in such a ship as this.

There were plenty of passengers, besides. They were mostly foreigners, but their looks were of many kinds. When the sky was cloudy and the ship pitched, a woman would weep bitterly, leaning on the railing. The handkerchief with which she wiped her tears looked white-coloured, but she wore a calico garment. When I saw her, I found that I was not the only one that was sad.

One night, when I was looking at the stars from the deck|by myself, a foreigner came up to me and asked if I knew astronomy. I was thinking that I would rather die ; it was not necessary for me to know astronomy. So I made no answer. Then the stranger told me about the seven stars at the top of Taurus, and said that all the stars and seas were created by God. Lastly he asked me if I believed in God. I said not a word, but looked up into the sky.

Once, when I entered the saloon, a young woman in flashy attire, with her back towards me, was playing on the piano. By her side a tall, handsome gentleman was standing, singing a song. His mouth was very large. The two persons seemed not to care about anybody but themselves. It seemed to me that they had both forgotten they were on board ship.

I grew sadder. At last I decided to die. One night, when there was no one round me, I mustered up my courage and jumped into the sea. But—at the moment that my feet were detached from the deck, life became dear to me. I wished I had remained on board, but it was too late. I could not but go on into the sea. As the ship was high, my legs did not touch the water very soon. But having nothing to grasp at, I came nearer and nearer the water. However I might

shrink, the distance between me and the water became shorter and shorter. The water seemed dark-coloured.

Meanwhile the ship passed away, puffing out black smoke. Though I did

not know where the ship was sailing, I thought it better to have stayed on board. With immense regret and fright within me, I was falling slowly toward the dark waves.

WOMEN SPEAK FOR PEACE

From The Far East

FIVE thousand new women attended the third annual conference of women held in Osaka in November, 1921, under the auspices of the Osaka Asahi. The delegates, 163 in number from all parts of Japan, and including one from China and another from Chosen as well as an American representing the Saturday Morning Club of Osaka, sat for two days and discussed problems dealing with the Home, Society, Education, and other reforms. The society is known as the Kansai Rengo Fujin Taikai (The Great Union Conference of Women of Western Japan).

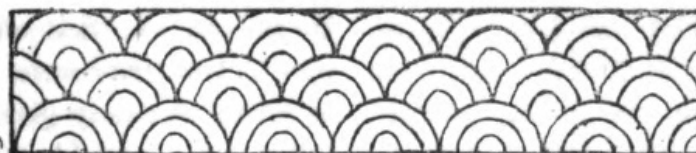
The two leading subjects before the conference were World Peace and Improvement in Educational Advantages for the Youth of Japan. It was decided to send a message to the Washington Conference conveying the desire of the conference for peace, and a telegram was forwarded as follows :

"We Japanese women delegates representing an assemblage of 5,000

women will do our utmost to attain peace."

Another message was sent to the Minister of Education expressing the desire of the mothers of Japan for better educational facilities. There was a lively discussion of the difficulties at present encountered in sending children to school as the educational institutions were either limited or crowded and the women went on record as expressing the wish that the large sums spent on arms could better be utilized for national education.

A young woman from Chosen made a stirring appeal for more sympathy from Japan for the girls of her country. She is devoting herself in an attempt to improve the conditions of factory girls, and although she talked through an interpreter, she moved her hearers to tears by her emotional appeal. Mrs. Gauntlett, a Japanese lady of oratorical powers, carried the meeting away in a brilliant address on peace from a woman's point of view.



THE RED CROSS SOCIETY OF JAPAN

EXTRACT FROM A CHICAGO NEWSPAPER, JULY 13, 1921, SENT BY
DR. JACOBKIEWICZ

KIND MEDICAL CARE RECEIVED BY POLISH ORPHANS IN JAPAN

JUST as they were about to leave Japan for America, in the latter part of April and first part of May, the Polish orphans under the care of the Red Cross Society of Japan were detained by an epidemic of typhoid fever. About 32 out of 45 children just ready to start on their long journey were sent to the hospital, as well as 5 others who had contracted whooping cough. In addition isolation wards for suspects were established in the Fukudenkwai asylum. By an examination of serum, 16 of these were pronounced free from typhoid germs and were [speedily retired and allowed to study and play freely with the other children. Of the 32 typhoid patients in hospital 70 per cent. were light cases and soon cured, but six proved more serious. The best of medical care was given. Six physicians were in attendance, or one to each five or six patients. In addition noted specialists supervised the treatment, viz, Doctors Yoshimoto and Soga, bacteriologists, and Dr. Namba, expert pediatricist. Devoted and competent nurses also lent their services, and two ladies from outside attended daily to assist in caring for the young patients. The superior care given the children is a

cause for the greatest thankfulness and admiration on our part. We have no words to express our emotions.

The date of departure was thus advanced five or six weeks, and during this time both physicians and nurses were unremitting in kindness and attention. Forty of the sick children received gifts of flowers from their nurses. At the bedside of little Miss Niewiscaya, an especially afflicted child, a globe of goldfish was placed to afford comfort and amusement. The pictures and books received cannot be enumerated here, but these were evidences of the sincere love and sympathy which all who were caring for the children felt. Hence the atmosphere was most homelike and sweet. The faces of children strained unnaturally by their frightful experiences in Siberia became more normal, the tears on their sad faces were dried, and they learned to feel confidence and affection whereas only fear and dread had lived with them before. We Polish people can never forget how they were welcomed and cared for so far away from their own country. Such generosity is characteristic of the Japanese people. In their affection both kindness and sincerity were included. Truly as Japan was early given the appellation "Paradise of Children," by Europe, so

we realize how truly she deserves the name, as during these weeks at the Fukudenkwai we never heard anyone use angry or abusive words in speaking to the children. After their awful experiences in Siberia, to the children it was indeed like being translated to heaven to come to such kind friends as they found in Japan.

We may here mention that Dr. Namba had general supervision of the hospital during the typhoid epidemic, Dr. Kobayashi supervised sanitation and treatment, Dr. Takenouchi daily visited the segregated patients, with a group of nurses to assist, and Commissioner Okakura, known as an earnest friend and helper, was in charge of the interpretation work.

A cordial letter of appreciation addressed to the President of our Red Cross Society from Mr. Simon, Vice-Minister in the Ministry of Labor and Social Relief of Poland follows :

The Department of Labor and Social Relief Work of the Republic of Poland, having learned in detail how the Red Cross Society of Japan rendered relief toward our orphan children, hereby beg to convey our most enthusiastic thanks to the members of your society.

By your chivalrous aid our Polish children were brought from Siberia and obtained from the members of the Red Cross Society of Japan relief which greatly contributed to mitigate their unfortunate fate.

We recognize that the humane sentiment of the Japanese nation and her national sympathy toward Poland were clearly proven by these acts of kindness.

The memory of the noble deeds rendered by the Red Cross Society of Japan to our people is profoundly impressed upon our minds and it has cemented a strong friendship between our nation and yours.

THE THIRTY-FIFTH ANNIVERSARY

At the time when the autumnal season had considerably advanced, the thirty-fifth anniversary of the founding of the Japan Red Cross Hospital with its glorious history was successfully celebrated in the institution, beginning at 2 p.m., on October 27th. All the corridors connected with the respective wards were decorated according to the taste of the nurses, as with the "Yoro waterfall," artificial nightingales and flowers, wreathed picture frames, etc. in honor of the distinguished guests. As to the Auditorium, several large tents were pitched in the playground behind the hospital building, each pillar was decorated with green leaves and white and red bunting, while rest booths and imitation shops were provided here and there.

When the appointed time arrived, T.I.H. Prince and Princess Kanin, H.I.H. Princess Higashi Fushimi, Princess Fushimi Junior, and Princess Nashimoto graciously accorded us their presence, while the whole audience stood up to express their appreciation and warm welcome—and all sung the national hymn together, and then Dr. Sato, the President of the Institution, gave the opening address. The Honorary President Prince Kanin was pleased to read his gracious message as follows :

We are gratified to attend the celebration of the thirty-fifth anniversary of the founding of this Institution which since its opening has steadily acquired suitable equipment and has well accomplished its main aim, as we may see from its present prosperity. Indeed, it deserves this signal honor! May all of you, officials and employees, carefully consider the tendency of the world at large, and exert your utmost efforts to improve this work.

Dr. Sato, the president of the Institu-

the first of these was the fact that the Church was no longer the sole source of spiritual life. The rise of the universities and the growth of the secular clergy had created a new source of spiritual life, and the people were beginning to look to these new sources for their spiritual needs. The second factor was the rise of the humanist movement, which emphasized the study of the classical languages and the history of the Church. This movement had led to a new appreciation of the Church's history and a new understanding of its role in society. The third factor was the rise of the printing press, which had made it possible for the Church's teachings to be spread more widely than ever before.

The fourth factor was the rise of the secular clergy, who were no longer bound by the same rules as the monks and nuns. This had led to a new understanding of the Church's role in society and a new appreciation of the Church's history. The fifth factor was the rise of the universities, which had created a new source of spiritual life. The sixth factor was the growth of the secular clergy, who were no longer bound by the same rules as the monks and nuns. This had led to a new understanding of the Church's role in society and a new appreciation of the Church's history. The seventh factor was the rise of the printing press, which had made it possible for the Church's teachings to be spread more widely than ever before. The eighth factor was the rise of the humanist movement, which emphasized the study of the classical languages and the history of the Church. This movement had led to a new appreciation of the Church's history and a new understanding of its role in society. The ninth factor was the rise of the universities and the growth of the secular clergy, which had created a new source of spiritual life. The tenth factor was the rise of the printing press, which had made it possible for the Church's teachings to be spread more widely than ever before.

The eleventh factor was the rise of the humanist movement, which emphasized the study of the classical languages and the history of the Church. This movement had led to a new appreciation of the Church's history and a new understanding of its role in society. The twelfth factor was the rise of the universities and the growth of the secular clergy, which had created a new source of spiritual life. The thirteenth factor was the rise of the printing press, which had made it possible for the Church's teachings to be spread more widely than ever before. The fourteenth factor was the rise of the humanist movement, which emphasized the study of the classical languages and the history of the Church. This movement had led to a new appreciation of the Church's history and a new understanding of its role in society. The fifteenth factor was the rise of the universities and the growth of the secular clergy, which had created a new source of spiritual life. The sixteenth factor was the rise of the printing press, which had made it possible for the Church's teachings to be spread more widely than ever before.

The seventeenth factor was the rise of the humanist movement, which emphasized the study of the classical languages and the history of the Church. This movement had led to a new appreciation of the Church's history and a new understanding of its role in society. The eighteenth factor was the rise of the universities and the growth of the secular clergy, which had created a new source of spiritual life. The nineteenth factor was the rise of the printing press, which had made it possible for the Church's teachings to be spread more widely than ever before. The twentieth factor was the rise of the humanist movement, which emphasized the study of the classical languages and the history of the Church. This movement had led to a new appreciation of the Church's history and a new understanding of its role in society. The twenty-first factor was the rise of the universities and the growth of the secular clergy, which had created a new source of spiritual life. The twenty-second factor was the rise of the printing press, which had made it possible for the Church's teachings to be spread more widely than ever before.

tion, then advanced to receive the foregoing—a written document and offered his response. There followed a congratulatory word from President Hirayama and congratulations from General Yamanashi, Minister of War, and ex-President Viscount Ishiguro. Next Dr. Sato awarded certificates of appreciation for their long service to Dr. Yoshimoto, as representative of the male officials, and to Miss Hagiwara, matron nurse, as representative of the female members. After this, all the audience sang with one accord the song of the Red Cross Society and Dr. Sato pronounced the closing words.

Then the Imperial Princes and Princesses graciously retired and afterwards all were invited to see the imitation shops and to enjoy various pleasures while basking in the bright setting sun.

Among the guests we noted Marquis Matsukata, a former president, Viscount Ishiguro, Viscount Makino, Minister of the Imperial Household, Mr. Tokonami, Minister of the Interior, General Yamana-shi, Minister of War, and Baron Mitsui. All the notables together official as well as private were over 700 persons.

THE LATE COUNT SANO AND THE RED CROSS SOCIETY OF JAPAN

The late Count Tsunetami Sano first organized the Red Cross Society of Japan in 1877. He was then 56 years old. At the outset, the members of the society numbered only 38, but through the efforts of the Count and his fellow workers these increased to 800,000 members in 1902. In October of the same year, the celebration of the twenty-fifth anniversary of the founding of the same Institution was celebrated. In a short time Count Sano became ill and finally died in December of the same year at the

age of 81. This year (1921) just rounds out the twentieth anniversary since his death. The late Count Sano was born in December, 1808. If he were still alive he would be welcoming his centenary anniversary at about this time.

His heir, Count T. Sano, having taken this opportunity to perpetuate the sweet remembrance of his father who exhausted his utmost energy in his later years for the development of the Red Cross Society of Japan, donated ¥5,000,000 toward the foundation fund of the society and also ¥5,000,000 toward the relief fund. This is indeed a praiseworthy action.

EXCHANGE OF RELIEF CORPS IN EASTERN SIBERIA

A Special Relief Corps of our Red Cross Society has been engaged in sanitary service for the Japanese army in Eastern Siberia since November of last year. The greater part of them remained in Vladivostok while the rest remained in Nikolsk but since one year has passed away, three physicians, one clerk, two head-nurses, and twenty nurses have been newly summoned to organize a special 'corps and this will leave on the 25th instant from Tokyo for Vladivostok in order to take the place of the former corps.

TIDINGS FROM SIBERIA

Our contingent in Siberia reported figures for hospital work in September as follows:

Number of patients treated: Old 699, new 1,539, total 2,238, number of days' sickness 27,369, number of cured 1,144, emergency cases 638, number of patients at the end of the month 456.

Monthly Report: Old patients 24, new 24, total 48, number of days' sickness 739, recovered and retired 21, died 1, retired 2, remaining 24.

Classified by nationality:

	Out-patients	In-patients
Japanese	69	15
Koreans	16	6
Chinese	19	1
Russians	352	2

Record for work of the Third Nurse's Contingent located at the Vladivostok Military Hospital:

Old patients 45, new 60, total 105, number of days' sickness 1,175, cured and retired 31, died 1, transferred 36, remaining 37.

Record for the Red Cross Work at the Nikol'sk Military Hospital: Old 4, new 5, total 9, number of days' sickness 139, recovered 4, died 1, transferred 2, and 2 remained at the end of the month.

TIDINGS FROM SAGHALIEN

Our contingent in Alexandrovsk, Saghalien, reported figures for hospital and relief work in September as follows: Number of patients treated: Old 117, new 377, total 494. Number of days' sickness 3,308, recovered 196, deaths 4, transferred 9, emergency cases 201, remaining 84.

Of the total number 494, foreigners constituted 51; besides, those treated in the Woman's Hospital were 1,003.

The out-patients are mainly inhabitants of Alexandrovsk, but some came from neighboring villages while some were from Voaklisensk, 75 miles away from Alexandrovsk.

On September 27th, a phonograph and a number of records were received donated by the president of the Volunteer Woman's Society of the Red Cross, also some consolation gifts from the Miyaki branch of the Volunteer Woman's Society and also from the Miyaki branch of the Woman's Patriotic Society on September 30th.

The temperature in Alexandrovsk during September, according to the Selcius thermometer was as follows:

	Highest	Lowest	Average
First part... ..	20.8	12.5	17.1
Second part	17.3	7.5	13.4
Third part	12.4	4.	8.7
Monthly average	16.8	8.	13.

According to the investigation by the Gendarme corps, the number of houses and of population in the first part of the same month were as follows:

	Houses	Population
Japanese ...	551	2,855 (female 990),
Koreans ...	46	313 (" 75),
Chinese ...	36	219 (" 8),
Russians ...	246	1,286 (" 646),
Physicians ...	{ Japanese 6 Koreans 1 Russians 5	

REPORT FROM EASTERN SIBERIA

Our Relief Corps in Eastern Siberia reported figures for hospital work in October as follows:

Number of patients treated: Old 456, new 1,044, total 1,500. Number of days' sickness 20,851, recovered 693, emergency cases 362, remaining 445.

No. in-patients treated: Old 24, new 13, total 37. No. days' sickness 389, recovered and retired 28, deaths 1, remaining 8.

Classified by nationality.

	Out-patients	In-patients
Japanese	41	4
Koreans	25	3
Russians	355	1

VLADIVOSTOK MILITARY HOSPITAL

No. patients: Old 37, new 32, total 69.

No. days' sickness...	...	...	...	972
" cured and retired	...	...	...	22
" deaths ...	...	...	...	3
" transferred	...	...	...	24
" retired ...	...	...	...	1
" remaining	...	...	...	19

NIKOL'SK MILITARY HOSPITAL

No. patients: Old 2, new 13, total 15.

The first of these is the fact that the United States is a young nation. It is only about 150 years old, and its history is therefore a history of rapid growth and change. The second is the fact that the United States is a large nation. It covers a vast area of land, and its population is growing rapidly. The third is the fact that the United States is a diverse nation. It is made up of many different peoples, races, and religions, and this diversity has led to a rich and varied culture. The fourth is the fact that the United States is a powerful nation. It has a strong economy, a powerful military, and a significant influence on the world stage. The fifth is the fact that the United States is a democratic nation. It is a country where the people have the right to elect their representatives, and where the government is accountable to the people. The sixth is the fact that the United States is a free nation. It is a country where the people have the right to freedom of speech, of religion, and of movement. The seventh is the fact that the United States is a peaceful nation. It has a long history of peace, and it is committed to maintaining peace in the world. The eighth is the fact that the United States is a just nation. It is a country where the law is supreme, and where the rights of all people are protected. The ninth is the fact that the United States is a hopeful nation. It is a country where the future is bright, and where the people are optimistic about the future. The tenth is the fact that the United States is a proud nation. It is a country where the people are proud of their heritage, and where they are proud to be Americans.

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No. days' sickness...	168
„ cured and retired	2
„ deaths	1
„ transferred	4
„ remaining	8

REPORT OF SPECIAL RELIEF CORPS,

SAGHALIEN, NOVEMBER 16, 1921

During October, patients treated in the dispensary at Alexandrovsk were as follows: Old 84, new 245, total 329. No. days' sickness 2,401. Cured 134, Deaths 3, Transferred 2, Emergency 112, Remaining 78. Out of the general total 329, foreigners were 21, besides those treated in the woman's hospital 908, of whom foreigners were 60.

The above figures compared with those of the previous month, show a decrease of 907 in the number of days' sickness. The reason is because with the change in seasons, from the middle of the previous

month, the Japanese and Koreans largely returned home.

On October 19th, clothing for the entire Relief Corps, for protection against cold weather, was borrowed from the military hospital.

On October 31st, the Emperor's birthday was celebrated by the entire Corps.

The temperature during October in Alexandrovsk was as follows:

	Highest	Lowest	Average
1st part	13.9	1.3	10.3
2nd part	8.2	1.3	5.2
3rd part	6.3	2.1*	2.3
Monthly average	9.4	1.5	5.9

* below zero

Clear, fair weather...	...	5 days
Clear	„	17 „
Cloudy	„	9 „
Stormy	„	19 „
Snow	„	3 „
Hail	„	3 „

THE GALE

Kogarashi no

Hate wa ari keri

Umi-no-oto.

—Gensui

The gale, carrying all before it, has spent its rage at last, and now the roar of the seas alone is heard on the silent air.

EIGHT VIEWS OF NARA

KASUGA SHRINE

Isa-no-kami furuki miyako no
 Hototogisu koye bakari koso
 Mukashi nari kere.
 —*Sojo.*

In Yamato's ancient Capital
 The cuckoo's note alone
 Sounds as of old.

NIGATSUDO

Mizutoriya
 Komori no so no
 Kutsu no oto.
 —*Basho.*

In this quiet place of devotion—
 Hark! the sound of water drawing,
 And the clatter of wooden shoes.

TODAIJI BELL TOWER

Hasshu wo
 Hitotsu ni Nara no
 Ochiba kana!

Kegon, once the chief of eight sects—
 Now dead leaves are lying
 In front of the bell tower.

NAN-YEN-DO TEMPLE

Myojo ya,
 Onoe ni kaeru
 Shika-no-koye.
 —*Kyokasui.*

ANIMAL TO BE IN THE

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SHRIMP DAY CATALOG

1950

Shrimp day is a time when
the shrimp are in season
and the weather is just
what you need.

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and the weather is just
what you need.

THE JAPAN MAGAZINE

The shining of the evening star,
 The plaintive cry of the deer
 Returning to their mountain tops—
 Autumn has come indeed!

Amano hara furisake mireba
 Kasuga naru
 Mikasa-no-yama ni
 Ideshi tsuki kamo.
 —*Nakamaro Abe.*

Gazing upon the full moon
 In a lonely foreign land
 Recalls Kasuga's plain
 And Mikasa's lovely mount.

TODAIJI TEMPLE

Nara nanaye
 Shichido garan
 Yayezakura.
 —*Basho.*

Nara! famous for its seven
 Buddhist temples,
 And its double cherry blossoms.

SARUSAWA POND

Kiku-no-kaya
 Nara niwa furuki
 Hotoke-tachi.
 —*Ba ho.*

DAIBUTSUDEN

Nagaki hi ya
 Daibutsuden no
 Fushin goye.
 —*R'yu.*

During the long hot days of summer,
 Nought but the sound of the hammer is heard,
 Repairing the Temple of Buddha.



1. Kasuga Shrine 2. Nara Daibutsu 3. Todaiji Bell Tower 4. Nan-yen-do



Nigatsudo, Nara



Sarusawa Pond



Mt. Mikasa, Nara

NARA JOTTINGS

THE antiquity of this Ancient Capital, the wealth of historic relics, the noble park of cryptomeria trees, and the gentle deer which wander about at will and eat from the visitor's hand have been dwelt upon so often by tourists and travelers in their letters and articles, that a lovely picture is at once called up in one's mind whenever the word "Nara" is spoken. Naturally perhaps the more practical and obvious features have been overlooked, and there may be many quite as ignorant of these common facts as the Jotter was before he visited Nara and began to note and jot.

For instance, let us propose a few questions which some may be glad to have answered, such as: Where are the Shrines and the Great Buddha? How extensive is the park? Where is the foreign hotel and what is its charge per day? How near the station are the principal sights? Where are the Normal Schools? What are the *meibutsu*, or special productions of Nara which visitors purchase for gifts and souvenirs? And what appearance does the main street present?

First, then, a long street runs up gently from the station to the park and chief points of interest. It is lined with hotels, small curio, cake, and wine shops, etc. These shops sell "sacred deer" as toys. They come singly and in fours, on wheels, in fawn color and shrine vermilion, and in iron and bronze as water-squirters for Japanese ink boxes, etc. Towels are

sold, with the deer in blue on a white ground. There are also bamboo walking sticks, and boxes of rice cakes and pickles put up for souvenirs, but the most noticeable of all the "selyng sale" things, as one dairyman advertises his milk, are the gourd-shaped bottles of plum wine. Formerly wine was drunk from real vegetable gourds, but as these became scarce the shape was imitated in more substantial materials. This yellow wine is, it seems, a Nara production, so if one hints at the need of temperance teaching in the place, one's suggestions may be received less enthusiastically than they are offered, and as wine and geisha so often go together, we may more easily understand why so many geisha post-cards are also on sale. Round cakes threaded on a string are sold for ten cents a bunch to feed to the deer in the park, and rusks also for the carp in Sarusawa Pond, or "Monkey Marsh," a square sheet of clear water surrounded by graceful willows. This is at the head of the street, while at one side on a very slightly eminence is the foreign hotel, built in imitation of Nara architecture—white plaster for the upper outside and wall, and beautiful natural wood inside and out finished in harmony with the ancient mode. The rates are from ¥7.50 up and motor cars meet the trains. Japanese inns charge from 3 to 8 yen, for dinner, bed, and breakfast.

As to the park, this begins at the head of the street and extends irregularly for

REPORT OF LEAD

[illegible][illegible][illegible]

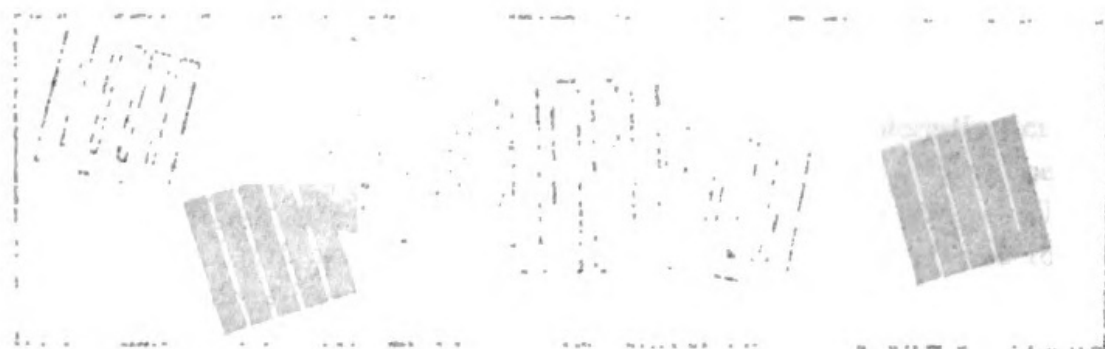
There is a very large number of people who are interested in the study of the history of the United States, and who are also interested in the study of the history of the world. This is a very large number of people, and it is a very large number of people who are interested in the study of the history of the United States, and who are also interested in the study of the history of the world.

I have not yet in my life seen
 a more beautiful scene than this
 and the only one I have seen
 in the whole of the world.
 I have not yet in my life seen
 a more beautiful scene than this
 and the only one I have seen
 in the whole of the world.

The following is a list of the names of the persons who have been appointed to the various positions in the Department of the Interior, for the year ending June 30, 1891:

[illegible]

The first of these is the fact that the
 Government has been unable to secure
 the necessary funds to carry out its
 policy of non-interference. This is
 due to the fact that the Government
 has been unable to secure the necessary
 funds to carry out its policy of non-
 interference. This is due to the fact
 that the Government has been unable
 to secure the necessary funds to carry
 out its policy of non-interference.

[illegible]

miles, in one direction including Mikasayama. At first it is merely a quiet city park, but farther out it becomes a wild-wood, filled with cryptomerias. The deer roam everywhere at will and are very tame, but the bucks look a trifle pugnacious and occasionally two of them interlock antlers in amicable altercation. A quaint sign on the lovely quiet road leading to Kasuga shrine reads: "Everybody should be careful not to play with sacred deer in fear of danger." The antlers sell for from five to nine yen as curios and many souvenirs are made of the horn. From the head of the main street, in a quiet part of the park is the Imperial museum—a most beautifully arranged and classified collection of antiques.

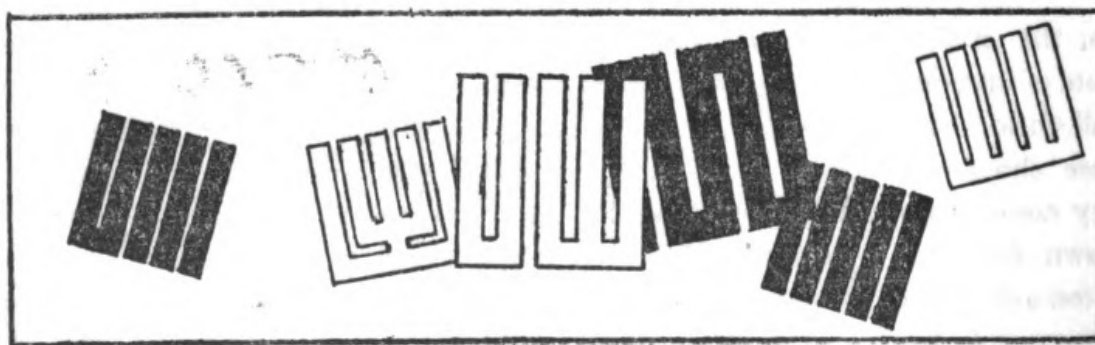
One should spend two half days here when feeling fresh and entirely carefree. How anyone can "do" Nara in the few hours often snatched from a visit to Kyoto or Kobe, is quite beyond the Jotter's comprehension. Three complete days is a better allotment of time, especially if one intends to visit the art repositories of Yamada and Horiuchi, and more if one hopes to see the cherry blossoms of Mt. Yoshino.

After becoming wearied of antiques in the beautiful Hakubutsukwan at Nara, the visitor may refresh himself at the home-like coffee room and souvenir shop next

door. Here he may purchase reproductions of the Museum treasures (8 x 12 in.) for ten sen apiece, with descriptions in Japanese and English, and examine the artistic postcards and photographs while enjoying American coffee and Nara sponge cake, or *casutera*. At another tea room in the park a curious kind of French bread is sold. It is called *ko-ko pan* and is made in long rolls with shreds of ham skillfully interwoven—a novel form of ham sandwich.

Beyond the Museum, to the left, are the long buildings of the two Normal Schools, the Higher Commercial School and the Girls' High School. In the opposite direction, at some distance from the Museum, is the great hall where the enormous but ugly "negroid" image of the Great Buddha is to be seen. It is larger than the one at Kamakura, but how inferior in nobility of conception!

Far beyond, along a lovely crushed-stone roadway, among tall cryptomeria trees, under which Japanese umbrellas are most effectively displayed on a misty day, are the vermilion-hued buildings of the Kasuga shrine. In this vicinity there is a products museum, a crane garden, a monkey house and other interesting sights; many horn souvenirs are to be found here, also, and tiny images of Daruma.



AUTUMN THOUGHTS

(Translated from the Japanese of Tokoku Kitamura)

I

SAD is autumn, but it is also agreeable. Spring may enrapture the vulgar, but autumn is unsurpassed in refining man. Blossoms intoxicate—the moon purifies. Between these two things there is naturally a difference of taste. The vulgar cannot help sinking their five senses in pleasure; but I prefer, in the season when trees become bare, to contemplate nature calmly.

II

Hope too often deceives us. In the midsummer of this year I passed two days at Kamakura, and thought I should be able to go back in the fall and taste the sadness of autumn. Contrary to my expectation, however, I am now so busy as to be obliged to pass this good season in Tokyo. But Kamakura is not the only place where we may enjoy autumn. Everywhere we go, we shall find the poetical season. Thus it is we may circumvent deceitful autumn.

III

Even my dwelling-house is not entirely bereft of autumnal sounds and scenes. I hear some bulbuls singing shrilly on high, as if to break their throats; I open the window, and look up and about, but nowhere can they be seen. When I shut the window and open a book, their cries are heard again higher up. Their voices are the voices of autumn indeed and therefore more interesting than reading to me.

IV

With many others, I am anxious about a sick friend, who lives in a distant place. But I sometimes feel like congratulating a healthy man on taking to his bed. It is as difficult for a healthy man to enter the path of religion as for a wealthy man to do so. There are many in the world who have unhealthy minds in consequence of their healthy bodies; hence a healthy man, even though he lies in bed for ten or twenty days, need not regret it. It will give him a good opportunity, if the season is autumn, to study her features. These thoughts I once wrote to a sick friend in all sincerity.

V

The *hagi* and pampas-grass grow in my garden, but I cannot set so high a value upon them as the ordinary poets do. [Though I love some blossoms whose names I do not know, I am not so much interested in those tiny natural beauties which are trained by the trifling art of the horticulturist. In saying this, I do not criticize the poets of a past age, nor do I intend to mention what I myself love. I merely state one of my impressions of autumn.

VI

The crow is an interesting creature. One day a crow flew down near the window of my house in the hills and looked askance at me. I tried to drive him away with a hiss, but he was not afraid. Now and then he seemed to be

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on the point of flying away, with his neck upraised. Perhaps knowing I had no ill will toward him, he only hopped along. The world is wide. Though there are such naughty things in it, they will do no harm to us. But seeing they by nature tend to assemble at filthy places, it will occur to us that many people resemble them in this point. As I thought of this, I felt sick at heart and feigned to throw a stone at the bird. At the sight he suddenly took to flight. As he flew off, he cried, "Caw, caw!" as if scoffing at my narrow mind. Cynics are often found in other than literary circles.

VII

When the night is far advanced but I still lie awake in bed, I often hear a cricket chirp. Then I feel the true spirit of autumn. When I hear this voice, I

experience neither hope, despair, fear, nor ecstasy. Everyday thoughts are gone from me, and the spirit of autumn fills my breast. Not alone do the *matsu-mushi* and *susu-mushi* speak of autumn, nor do old books and writings alone teach me the truth. A cricket keeps me awake and puts a thought in my heart that is void of thought.

VIII

The Koyokan stands behind my house. It is apparently an old-fashioned restaurant, but is in fact a place where men of the world drink and laugh loudly. The sound of music and the noise of dancing fill the whole building—a man of taste would be disgusted with it. The manners of gentlemen have long been in a state of degeneration and have not as yet become more refined. We deeply regret this condition.

 THE WINTER GROVE

Kisha-michi no

Hitosuji nagashi

Fuyu-kodachi.

—*Shiki*.

A long, long stretch of railway,

And a desolate wintry wood.

SILK AND COTTON MARKETS

RAW SILK

ABOUT the middle of October there was a slump in prices, which ran as follows: ¥155 for present delivery and ¥160 for future. But after the 19th there was a little improvement and a slight increase for fixed-term goods. On the 22nd a further rise occurred—¥165 for present and ¥171 for future delivery. Thus in only four days a rise resulted because the Mitsui Company, leading exporters, considered it a good time to purchase, and so bought heavily.

Since September the demands from abroad have begun to increase and it seems probable that the market in future will be more lively than heretofore.

The improvement in the European market might appear to depend upon the rise in silver, but as it has increased slowly even when quotations were falling, this can not be the only reason for the advance in sales. It appears evident that the silk market is being gradually restored and that gives us hope of a permanent improvement. As to America the situation there seems to be still more optimistic. Bradstreet quotations now are indicating a rise and we may predict that the tide is now turning in the United States. Since June, the consumption of raw silk has greatly increased, amounting to over 30,000 bales per month. This gives us

confidence that the exporters will not again be left with large amounts of raw silk on hand as at the end of last year. If indeed this upward tendency in prices continues in both Europe and America and the supply of goods does not suddenly increase we may feel assured of a bright future, since on Oct. 24th superior silk was valued at ¥1,600, an advance of ¥79 or ¥80 over the former low prices. Even if the price should fall, it will not mean any disastrous effect upon exporters, as the demand is becoming constantly more stable and hence raw silk is a more valuable commodity nowadays.

TENDENCY IN SPOT COTTON YARN

For twenty days a steady increase in spot cotton yarn has been noted in Osaka and Kobe Warehouses, according to the reports of the Raw Cotton Association, the amounts were as follows: 3,500 boxes of grades below No. 14; 1,600 boxes, below No. 16, 6,700 boxes below No. 20 and 200 below No. 32, making a total of 13,800 boxes. On Oct. 10th, 750 boxes were added, and again on the 20th, 100 boxes, making an aggregate of 14,700. Compared with the number in hand on the 10th, this is an increase of 85, and with the end of last month, an increase of 842 boxes. This is quite remarkable for the fall season. That the market for these goods was rather dull is

doubtless the reason why a tendency toward decrease turned into a decided tendency toward increase in the latter part of the month.

The amounts of spot cotton yarn in Osaka and Kobe warehouses since January of this year are given in the appended table.

SPOT COTTON YARN (OSAKA AND KOBE)

Date		Below No. 14	Below No. 16	Below No. 20	Above No. 22	Total	Comparison
January ...	...	13,451	9,450	29,882	23,229	77,012	7,467
February ...	...	13,179	10,359	33,198	24,868	80,606	* 3,594
March ...	...	12,061	8,864	26,945	20,866	68,734	11,870
April ...	...	7,961	3,376	19,195	12,495	43,029	25,707
May ...	...	7,148	2,236	15,583	8,965	32,934	9,095
June ...	...	6,135	3,833	13,447	6,886	30,301	3,633
July ...	...	5,015	3,497	11,657	4,387	24,557	5,744
August ...	...	5,261	2,952	9,031	3,941	21,185	3,372
September...	...	3,531	1,637	6,701	2,022	13,891	7,294
October ...	...	3,766	1,886	6,864	2,216	14,733	* 842

* = Increase ; unit is box containing 400 lbs.

Since it was impossible to get the exact figures for goods stored in the warehouses of the entire country, we have taken Osaka and Kobe figures as representative, these cities being the chief center of the cotton trade. The remarkable increase at the end of February, viz., 3,594 boxes, was due to the decrease in export trade during that month, while the decrease in January, March, April and May was caused by increased activity in the export trade in cotton. Unless this had continued, it would have been most difficult to store such large amounts as ten to twenty-five thousand boxes. But since June, a great change has occurred, and the goods were removed by the change in export trade during the ensuing five months. This change was caused largely by domestic conditions, such as the gradual increase in the output of cotton mills, due to the demand of the textile industries, when manufacturing increased. Also the fluctuation in the production of cotton yarn, according to the season, helped in the adjustment,

These are the chief reasons why congestion was avoided for the last four months.

Such being the situation up to October, why did things suddenly change at that time? During the first part of August there was an unprecedentedly large number of boxes in storage, 152,000; the decrease continued for one year and two months. But at the end of September, a tendency to increase began to show itself when the amount on hand was the lowest recorded, being 13,800 boxes. How shall we account for this phenomenon?

We believe it was caused by the increase in the supply of cotton yarn. There is no reason to think the demand for cotton yarn at home and abroad had decreased so we must look elsewhere for the explanation. Several companies became independent during the latter half of this year, as the Tokyo Muslin Co. the Toyo Muslin, and the Muslin Cotton Mills Co. which seceded from the Union Cotton Mills Association; also other new companies were formed, when the pro-

spects of the cotton trade improved, and these all increased the supply considerably. Now October is the month of greatest demand during the fall season, and that spot goods should increase in the warehouses is therefore anomalous.

FUTURE PROSPECTS FOR HABUTAE

On account of the inactive condition of the world of trade in Europe and America, and the uncertainty of the raw silk business, habutae also was seriously affected last year, but, in the middle of September things took a turn for the better. The latest reports show the downward tendency is prevailing again and what the future has in store it is difficult to predict.

We have the market prices of habutae given in the table below, from January of this year.

MARKET PRICE—HABUTAE SILK

Date	Highest	Lowest	Average
January ...	14.00	11.60	12.85
February ...	13.80	12.60	13.06
March ...	13.30	12.25	12.78
April ...	13.80	13.20	12.51
May ...	13.00	12.00	12.47
June ...	13.70	12.60	13.02
July ...	13.80	12.70	13.21
August ...	13.30	12.90	13.21
September ...	15.70	13.20	14.00
October ...	16.70	15.50	16.18

Echizen goods width 24 in.

Habutae quotations were fairly steady until August, but from the middle of September the market became brisker, the price rose to ¥14 and towards the end to ¥15.70. In the first part of October it rose to ¥16.70 the highest price of the year. But on Nov. 5th there was a slump to ¥15.60 owing to scarcity of raw material. It is true, however, that buyers assumed a lofty attitude and stopped purchasing. The advance rates for habutae were nevertheless higher than the corresponding rates for raw silk. It was seen to be advantageous to go ahead by making estimates for the future and

such a leading center as Fukui increased production 10 per cent. Foreign trade was almost non-existent except for a few orders from England and the continent, and at present there is a serious congestion of goods in warehouses. Raw silk being hopeful, textile plants are speeding up their production in hopes of good sales later on. As the habutae market depends upon foreign sales, we append a table of exports for several years past.

HABUTAI EXPORTS

Date	Plain	Twilled	Total
1912 ...	1,920	276	2,196
1913 ...	2,480	283	2,763
1914 ...	2,240	147	2,387
1915 ...	2,997	184	3,181
1916 ...	2,597	134	2,131
1917 ...	2,589	113	2,702
1918 ...	3,099	159	3,258
1919 ...	2,975	159	3,134
1920 ...	2,538	158	2,697
1921 (till Oct.)	—	—	1,695
1920 (" ")	—	—	2,325
1919 (" ")	—	—	2,293

Unit = 1000 kin; 1 kin is a catty or pound.

This foreign trade, classified by nationalities shows that France bought the largest amount in 1912 and other countries in the following order: British Indies, England, United States of America, Australia, Germany; in 1913, British India and England reversed positions. In 1914 England ranked first, U.S.A. second and France third. This order continued for several years, but in 1919, America ran ahead of England, followed in the third place by France, and this order has continued. Recently American sales have decreased, due chiefly to delay in raising the customs tariff. Before this, speculation was active, but as the new rates were delayed, former conditions are now prevailing.

At any rate, it must be admitted that at present habutae is in a decline, owing to economic conditions in England and America, the two largest purchasers.

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It is important to note that the above results are based on the assumption that the data are stationary. If the data are non-stationary, the results may be biased. Therefore, it is important to test for stationarity before conducting the regression analysis.

1. The first step in the process of the investigation is the identification of the problem. This is done by the investigator, who is usually a member of the research team. The investigator will identify the problem by looking at the data and trying to find out what is going on.

2. The second step is to develop a hypothesis. This is a statement that the investigator believes is true, but needs to be tested. The hypothesis is usually based on the investigator's knowledge of the problem and the data.

3. The third step is to design the experiment. This is a plan that the investigator will use to test the hypothesis. The experiment is usually designed to be a fair test, meaning that the only difference between the groups is the one being tested.

4. The fourth step is to conduct the experiment. This is where the investigator actually tests the hypothesis. The investigator will collect data and try to find out if the hypothesis is true or not.

5. The fifth step is to analyze the data. This is where the investigator looks at the data and tries to find out what it means. The investigator will usually use statistical methods to help with this.

6. The sixth step is to draw a conclusion. This is where the investigator decides if the hypothesis is true or not. The conclusion is usually based on the results of the experiment and the analysis of the data.

7. The seventh step is to write a report. This is where the investigator writes up the results of the experiment and the conclusion. The report is usually written in a formal style and is used to communicate the results of the investigation to others.

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CHINA'S REPLY TO JAPAN

WITH reference to the important Shantung question, which is now pending between China and Japan, China has indeed been most desirous of an early settlement for the restitution of her sovereign rights and territory. The reason why China has not until now been able to commence negotiations with Japan is that the bases upon which Japan claims to negotiate are all of a nature either highly objectionable to the Chinese Government and the Chinese people or such to which they have never given their recognition. Furthermore in regard to the Shantung question, although Japan has made many hollow declarations she has in fact had no plan which is fundamentally acceptable. Therefore the case has been pending for many years, much to the surprise of China.

On September 7th Japan submitted certain proposals for the readjustment of the Shantung question in the form of a memorandum, together with a verbal statement by the Japanese Minister to the effect that, in view of the great principle of Sino-Japanese friendship, Japan had decided upon this fair and just plan as a final concession, et cetera. After careful consideration the Chinese Government feels that Japan's new proposals are still incompatible in many respects with the repeated declarations of the Chinese Government, with the hope and expectations of the Chinese people and with the principles laid down in treaties between

China and the foreign Powers. If those proposals are to be considered the final concession on the part of Japan, they surely fall short in proving the sincerity of Japan's desire to settle the question. For instance:—

1.—The lease of Kiaochow Bay expired immediately on China's declaration of war with Germany. Now that Japan is only in military occupation of the leased territory, the latter should be entirely returned to China without conditions. There can be no question of any leasehold.

2.—As to the opening of Kiaochow Bay as a commercial port for the convenience of trade and residence of the nationals of all friendly Powers, China has already, on previous occasions, communicated her intention to do so to the Powers, and there can be no necessity for the establishment of any foreign settlement. Again, agricultural pursuits concern the vital existence of the people of this country and according to the usual practice in many countries no foreigners are permitted to engage in them. The vested rights of foreigners obtained through legitimate processes under the German régime shall of course be respected, but those obtained by force and compulsion during the period of Japanese military occupation and against law and treaties can in no wise be recognized. And again, although this same article, in advocating the opening of cities and towns of Shantung as com-

mercial ports, agrees with China's intention and desire of developing commerce, the opening of such places should, nevertheless, be left to China's own judgment and selection in accordance with circumstances. As to the regulations governing the opening of such places, China will undoubtedly bear in mind the object of affording facilities to international trade and formulate them according to established precedents of self-opened ports, and sees, therefore, no necessity in this matter for any previous negotiations.

3.—The joint operation of the Shantung Railway (that is, the Kiaochow-Tsinan line) by China and Japan is objected to by the entire Chinese people. It is because in all countries there ought to be a unified system for railways, and joint operation destroys the unity of railway management and impairs the rights of sovereignty. And, in view of the evils of the previous case of joint operation and the impossibility of correcting them, China can now no longer recognize it as a matter of principle. The whole line of the Shantung Railway, together with the right of control and management thereof, should be completely handed over to China, and, after a just valuation of its capital and properties, one-half of the whole value of the line shall be paid by China within a fixed period. As to the mines appurtenant to the Shantung Railway which were already operated by the Germans, the plan of their operation shall be fixed in accordance with the Chinese Mining Law.

5.—With reference to the construction of the extensions of the Shantung Railway, that is the Tsinan-Shuntch and Kiaochow-Hsuchow line, China will, as

a matter of course, negotiate with international financial bodies. As to the Chefoo-Weihsien Railway, it is entirely a different case and cannot be discussed in the same category.

6.—The Customs House at Tsingtao was formerly situated in a leased territory and the system of administration differed slightly from others. When the leased territory is restored, the Customs House there should be placed under the complete control and management of the Chinese Government and should not be different from the other Customs Houses in its system of administration.

7.—The extent of public properties is too wide to be limited only to that portion used for 'administrative purposes.' The meaning of the statement in the Japanese Memorandum that such property will 'in principle' be transferred to China, etc. rather lacks clearness. If it is the sincere wish of Japan to return all the public properties to China, she ought to hand over completely the various kinds of official, semi-official, municipal and other public properties and enterprises to China to be distributed according to their nature and kind to the administrations of the Central and local Authorities, to the Municipal Council and to the Chinese Customs, etc. as the case may be. Regarding this, there is no necessity for any 'special arrangement' and

8.—The question of the withdrawal of Japanese troops from the Province of Shantung bears no connection with the retrocession of the Kiaochow leased territory, and the Chinese Government has repeatedly urged its actual execution. It is only proper that the entire Japanese army of occupation should now be immediately evacuated. As to the

policing of the Kiaochow-Tsinan Railway, China will immediately send a suitable force of Chinese Railway Police to take over these duties.

The foregoing statement gives only the main points which are unsatisfactory and concerning which the Chinese Government feels it absolutely necessary to make a clear declaration. Further, in view of the marked difference of opinion between the two countries and apprehending that the case might long remain unsettled, China reserves the right to herself to seek a solution of the question whenever a suitable occasion presents itself.

[The Japanese reply to the Chinese note practically refusing to negotiate on the Shantung question along the lines of compromise suggested by Japan takes the form of a Memorandum, and was made public by the Japanese Foreign Office Oct. 28.

It hints merely at the disorganized state of the Chinese Government, in its reference to the impossibility of turning the Shantung Railway over to the uncontrolled management of China, and intimates that whereas the Chinese had proposed the terms of compromise to Mr. Obata, the Japanese Minister at Peking, which terms the Japanese outlined in their offer, the refusal of the Chinese to accept the terms when openly made is not understandable.]

Japan's Second Offer

The Japanese Government have submitted to their most careful consideration the memorandum of the Chinese Government dated Oct. 5th relative to the Shantung question.

The Japanese Government, animated as they have long been by a keen desire for the speedy settlement of this question,

have hitherto spared no effort to achieve its realization. In fact, directly the treaty of peace with Germany came into force in January last year, the Japanese Government invited the Chinese Government to enter into negotiations on this subject. No response, however, was returned from China for several months. When it eventually came, it simply expressed her unreadiness to proceed with the direct negotiations with Japan, on the ground of her non-adherence to the treaty of peace with Germany as well as of the opposition on the part of the general public to such steps. Whereupon the Japanese Government, while inviting the Chinese Government to reconsider the matter for the reasons then advanced, made known their willingness to open negotiations with China at any moment whenever considered opportune by her. More than twelve months have elapsed since then. Throughout that time, the Japanese Government have been patiently waiting for the advent of a good opportunity for taking up this question, always hoping that the time may arrive when calm and fair counsels may prevail among the Government and people of China.

In the meantime, the attitude of the Authorities concerned in China has undergone a considerable change. On more than one occasion, they made it known to the Japanese Government that they were desirous of opening pourparlers with Japan on this subject. In particular, on the eve of Mr. Obata's departure for Japan in May last, the Chinese Foreign Minister expressed to him his ardent desire to see a concrete project presented by Japan, couched in just and reasonable terms, such as would simultaneously be deemed fair on all

hands. Subsequently the authorities concerned in China confidentially presented to the Japanese Government a certain project in regard to this question, and later they expressed, though unofficially, their readiness to open negotiations with Japan. The Japanese Government, prompted by a desire to reach a satisfactory and speedy settlement of this question, and taking into full account the Chinese project above referred to, made an overture to the Chinese Government on September 7th last embodying most generous and fair terms, and invited to this the deliberate consideration of that Government.

Contrary, however, to the expectation of the Japanese Government, the Chinese Government, in their memorandum under consideration, expressed their unwillingness to proceed for the time being with the negotiations in question, on the ground that the terms of settlement as proposed by the Japanese Government fall short of convincing them of the sincerity of Japan in her desire to settle this question. Further they used at the beginning of their memorandum an expression characterising most of the Japanese declarations hitherto made as hollow and devoid of meaning. The Japanese Government keenly regret for the sake of China that such an expression derogatory to principles of international courtesy should have been used by her.

Furthermore the contentions put forward by China *vis-a-vis* the Japanese project are inexplicit and in particular there are a number of points to which the Japanese Government invite the reconsideration of the Chinese Government. For instance, the argument advanced by her that the rights formerly enjoyed by Germany in regard to the

lease of Kiaochau, having totally expired in consequence of China's declaration of war against Germany, should be restored to China without conditions, is not only one hardly to be warranted by the principles and usages of international law or by the treaties in existence between China and Japan, but may be said to aim at the frustration of the effects of the Versailles treaty. On May 20th last the German representative in China declared in his statement addressed to the Chinese Foreign Minister that by virtue of the Versailles treaty, Germany had renounced all the rights and interests she formerly enjoyed in Shantung under the Sino-German agreements, and that she was no longer capable of restoring them direct to China. This declaration having been duly taken note of by the Chinese Government, they are deemed to be fully cognizant of the effects produced by the Versailles treaty.

It will be remembered that the Chinese declaration of war against Germany was made in August, 1917, when more than two years had already elapsed since the transfer of the former German rights to Japan had been fully recognized by China in virtue of the Sino-Japanese treaty concerning Kiaochau and other matters, and China made her declaration of war only at the instance of the Allied Powers receiving in return for her action various advantages at their hands.

Whereas the Chinese efforts in the war amounted to the deportation of Germans and Austrians from China and the despatch of workmen to France, the Chinese contention therefore that the rights of lease expired entirely as a natural consequence of the Chinese declaration of war against Germany may be said to be tantamount to the wholesale

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abnegation of the treaties in existence as well as of all the established facts. The Japanese Government cannot but conclude that China has no respect for the fundamental idea which should govern the negotiations on the Shantung question. As regards the Chinese assertion concerning the Shantung railway, it appears that she intends to place its management under her own complete control and to leave for the time being one-half of the whole value of the railway unpaid. Japan, while entertaining no intention whatever of operating the railway exclusively by herself in any shape or form, is unable, in view of the actual railway conditions obtaining in China, to concur in the suggestion that the railway management should be left entirely in the hands of the Chinese Government. In a word, Japan's desire is to operate the railway in the most successful manner by means of a harmonious co-operation of both countries.

It will be recalled that the Shantung railway was operated by Germany alone so long as it remained in her hands and that Japan has taken it over from her at the sacrifice of lives and treasure. In spite of that, Japan intends to work it as a joint enterprise with China on a basis of the utmost impartiality. Further it was in September 1918, a date long after the Chinese declaration of war against Germany, that it was arranged between China and Japan to operate the Shantung railway as their joint enterprise. The Japanese Government are therefore unable to understand the Chinese contention in this respect impugning the Japanese claim as being an act which violates Chinese sovereignty. It is to be observed that the Reparations Commission, after

having duly appraised the value of the Shantung railway together with appertaining mines, placed it to the credit account of Germany with a view to setting it off against the indemnity to be paid by that Power.

It is therefore inadmissible that China should claim to retain one-half of such railway properties in her hands without conditions. As regards the Japanese proposal relative to the public property of Germany, Japan, while ready in principle to restore the so-called administrative public property to China, has no intention whatever of retaining all the other public property in her hands, her wish being to make, in the interest not only of the people of China and Japan but also of the foreign population in general, a satisfactory arrangement with China looking to an impartial disposition of such property. The Chinese claim to hold it entirely in Chinese hands is one which can hardly be justified in the nature of the case. Moreover the Japanese Government must confess that they are unable to comprehend the Chinese assertion that the Japanese project is entirely at variance with the principles underlying all the treaties between China and Foreign Powers.

The Japanese Government, however, are happy to declare hereby that whenever the Chinese Government, in full appreciation of the main purpose of the Japanese proposal and upon giving more deliberate consideration to the question now at issue in the interests of cordial relations between China and Japan, shall express their willingness to open negotiations, they will always be found ready to embark upon such negotiations.—*The Japan Times and Mail*, Oct. 29.

BOOK NOTES

"My Japanese Year." By T. H. Sanders. Profusely illustrated, Mills & Boon, London. Price, £5.85.

This entertaining and informing book is one of a series which includes "My Spanish Year," by Mrs. Whishard, "My Italian Year," by Richard Bagot, "My Russian Year," by Rothay Reynolds, and others.

The author was for three years a teacher of English in the Yamaguchi Higher Commercial School and while modestly disclaiming any expert knowledge of the subject, writes from the vivid experiences of those three years his own impressions, just as one honest man speaks to another, without concealment or apology.

Mr. Kimura says in the preface that some of his observations will strike a Japanese as exceedingly superficial, as in describing the "Noh" dramas, Japanese *haiku* or short poems, girls, Shinto and Buddhism, etc., yet in general his writing is clear and true. His wit and humor are pleasing, quiet and gentlemanly. In the reasonableness of his judgments and in the good sense he shows on every page, the work is a striking contrast to that of Mr. Greenble. (See recent review by Z. K. P. reprinted in *The Japan Magazine*.)

The following extracts will give some idea of style and subject matter :

FIRST IMPRESSIONS

There is something peculiarly attractive and artistic in the interior of a nice Japan-

ese house and if only a man never wanted to sit down or to go to bed, never felt heat or cold, and was not troubled with a digestive apparatus in his stomach, these people would certainly far excel us in their domestic architecture. I fear that I must insist on the chair, the table, and the bed as definite steps forward in the progress of humanity ; and, these things being granted, the whole scheme of the Japanese style falls to pieces, for furniture necessitates rooms with substantial floors and walls to contain it. But in the summer time, if a man have nothing to do, and can make himself comfortable on the floor, he very quickly becomes fond of his surroundings. In the first place it all seems so perfectly simple and fresh ; the beautifully soft mats on the floors, the white paper walls, and the polished but unpainted wood-work all seem to have a natural brightness and cleanliness which is very charming. But it is their artistic merits that form the chief appeal ; and in this there are two principal factors—first, the wonderful skill displayed in the arrangement and combination of different natural woods, and secondly, the delightfully pretty and fantastic shapes artistically devised for partitions and all other necessary features. The little alcove in the corner, which marks the places of honour in the room, is always a wonder of clever and dainty work in wood, its beams being arranged according to conventional rules which certainly have more than convention to recommend them, for they give beautiful results. In panelling, also, the Japanese show much delicacy in the combination of woods of various shades ; while the pretty and fantastic fretwork, carving, and relief which are employed by them in so many ways, in features of the rooms which have no counterpart in our architecture, all contribute to make up a

the first of these was the discovery of gold in California in 1848. This discovery led to a great influx of people into California and to the establishment of the state of California in 1850.

The second of these was the discovery of gold in Nevada in 1859. This discovery led to a great influx of people into Nevada and to the establishment of the state of Nevada in 1864.

The third of these was the discovery of gold in Colorado in 1859. This discovery led to a great influx of people into Colorado and to the establishment of the state of Colorado in 1876. The fourth of these was the discovery of gold in Idaho in 1860. This discovery led to a great influx of people into Idaho and to the establishment of the state of Idaho in 1890.

The fifth of these was the discovery of gold in Montana in 1865. This discovery led to a great influx of people into Montana and to the establishment of the state of Montana in 1889. The sixth of these was the discovery of gold in Wyoming in 1869. This discovery led to a great influx of people into Wyoming and to the establishment of the state of Wyoming in 1890.

The seventh of these was the discovery of gold in Utah in 1871. This discovery led to a great influx of people into Utah and to the establishment of the state of Utah in 1896. The eighth of these was the discovery of gold in Arizona in 1876. This discovery led to a great influx of people into Arizona and to the establishment of the state of Arizona in 1909.

The ninth of these was the discovery of gold in New Mexico in 1878. This discovery led to a great influx of people into New Mexico and to the establishment of the state of New Mexico in 1906. The tenth of these was the discovery of gold in Texas in 1881. This discovery led to a great influx of people into Texas and to the establishment of the state of Texas in 1901.

The eleventh of these was the discovery of gold in Oklahoma in 1889. This discovery led to a great influx of people into Oklahoma and to the establishment of the state of Oklahoma in 1906. The twelfth of these was the discovery of gold in Kansas in 1891. This discovery led to a great influx of people into Kansas and to the establishment of the state of Kansas in 1861.

The thirteenth of these was the discovery of gold in Nebraska in 1893. This discovery led to a great influx of people into Nebraska and to the establishment of the state of Nebraska in 1867. The fourteenth of these was the discovery of gold in Iowa in 1895. This discovery led to a great influx of people into Iowa and to the establishment of the state of Iowa in 1846.

picture in quiet, harmonious colours and beautiful outlines, compared with which our own efforts seem quite uncouth. With no pictures on their walls, save a simple drawing in the alcove, and no ornaments or furniture around the room, they yet contrive to get an effective finish, simple elegance, grace, and harmony that command your love and admiration more and more. Harmony in particular, harmony and unity of design are strikingly in evidence.

* * * *

The houses and buildings, too, seem to harmonize with their surroundings much more so than is the case in England. The low, straggling structures, with big tiled or thatched roofs, walls of unpainted, weather-beaten wood or brown earth plaster, seem to be part of the landscape, adding to the picturesqueness without raising a single harsh tone. At first I found the white walls of some of the better class farmhouses a little startling; but even these, after a brief experience, became entirely desirable features in the scheme of things. In this neighbourhood there are two or three of them which I often stop to admire, as they nestle at the foot of tree-covered hills.

* * * *

LANGUAGE

If you ask a farmer a direct question, however simple, without a lot of preliminary skirmishing, he simply stares at you in blank dismay. You must approach the subject by slow and gradual steps, making your advances as gently and imperceptibly as in making love to a lady, in order not to alarm the philosophic calm of his mind.

If you are journeying from Yamaguchi to Hagi, it is worse than useless to walk up to the man you meet carrying two bundles of sticks slung over his shoulder on a pole, and say, "Does this road go to Hagi?" You can almost see him stagger under the shock of such a frontal assault upon his intellect; the right way to go about it is to smile very sweetly at him, and (if it is morning) observe that "it is honourably early," slowing down

the while in your walk to indicate that you wish to open a conversation.

Then the dialogue proceeds:

"I say!"

"Yes."

"There's this road, isn't there?"

"Yes."

"And you know Hagi, don't you?"

"Yes."

At this point the novice might think it high time to take the plunge and pop the question, but that would spoil the whole business, and be a mark of extreme haste. Here you begin to make distant suggestions to the effect that there may be some connection between this road and Hagi, and in case the reader is getting incredulous, I beg to mention that Japanese verbs are endowed with a "probable tense," for use at this stage of the negotiations; so that one is able to express fine shades of probability, and make hints and suggestions with the greatest delicacy.

And now the bucolic mind is thoroughly warmed up and prepared, as you may see by the more animated appearance of his face; now is the time to ask the question, and, in a burst, you demand:

"Well, does this road go to Hagi?"

It is probable that he will now understand the question; but do not indulge any foolish hopes that he will give any such plain answer as "yes" or "no" to it. The chances are that he will start telling you some endless story about that road, with a lot of "ifs" and "buts" and probable tenses in it; and the unhappy questioner, just as he thinks he has let daylight into the mind of his agricultural friend, begins to feel his own mind getting more and more fogged, and finally rushes away to avoid serious complications.

"The New Japanese Peril"

By Sidney Osborne. New York: 1921. The Macmillan Co. Price \$2.00.

In three years' space the author of "The New Japanese Peril" has put forth three books of much the same tenor. Either the earlier two have been unusually well received, the author has behind him

some invisible backing, or he is impelled by particularly strong convictions. Of his attitude, he himself says: that he "has endeavored to retain as objective a point of view as is consistent with his natural feelings as a member of the Western family of nations against whom the new Japanese peril may come to be directed." A markedly objective point of view is not to be expected in the face of such a statement; nor is it found. The author seems to be a 100 per cent. American; he appears to have no pro-British inclinations, in fact he appears to make a constant attack upon Britain. Still his book will help British policy, it falls in with British argument, and is published by a house which, even in its American branch, never prints aught that is counter to British interests.

The book is well written, it is interesting, and it discusses real problems. One often wishes that the author really quoted directly from original documents: we would feel safer in his company. There is cause enough to be suspicious of all politics—including Japanese and English; it is hardly fair always to attribute bad motives to those two nations and assume the best and purest for ourselves. The author places the darkest construction upon the past and present policies of Japan. That nation is astute and treacherous; her schemes are far-reaching and all-embracing. To check and thwart her Osborne would have an alliance of the United States, Britain, Germany and Russia. Following Putnam Weale's idea that we sow dissension between "colored peoples" and play off their nations one against another, he would have these four "white" nations back China to the utmost. He would have them return what they have robbed from her, abolish

consular courts, leave her freedom in her fiscal affairs, lend her what she needs, direct and guide her on her course. It is a lovely, an ideal program. He does not invite Japan to be a partner in the movement; in fact, he would skillfully so frame it as to discourage her participation. Would that all foreign nations would get out of China! It is our great desire. So far as Shantung is concerned—if Mr. Osborne knows the Japanese as well as he thinks he does, he knows that the Shantung affair would be promptly, satisfactorily, and magnanimously settled, if the European nations should abolish their spheres of influence and their special privileges in China. If England would relinquish all advantage in the Yangtze Valley, Japan would more than willingly relinquish hers in Shantung. Mr. Osborne devotes four chapters to the Anglo-Japanese Alliance which he seems to consider a masterpiece of deviltry.

When we "opened Japan to the world," we thought we were doing a great and fine thing; to-day persons with Osborne's white man's viewpoint tremble at the "world peril" that we unloosed. Now he would have a concert of nations do for China what we did for Japan. When his China has been trained to Western guns and Western selfishness, Osborne's successors will be hysterically losing sleep over "the new Chinese peril," which they will then descry. The slogan *Asia for the Asiatics* is a just one. There is no reason why a full half of the world should be subjected to the domination and selfish exploitation of the European-North American minority. The world is safer with an Asia under Japanese leadership (which means an Asia under eventual Chinese leadership) than without. A

successful and prosperous Asia will be a serious competitor in the industrial and commercial world. But an Asia held in subjection for exploitation for the benefit of foreign interests is a far more serious threat to European-American institutions and standards, than one pursuing her own destiny.—“*Japan*.”

“What Shall I Think of Japan.”

By George Gleason. New York: 1921. The Macmillan Co. Price, \$2.25.

Mr. Gleason has been a Y.M.C.A. secretary in Japan for seventeen years. During much of that time he has lived at Osaka, second city of the Empire and its great industrial center. He knows the Japanese as few foreigners do and is jealous for their reputation. His position is expressed in his own preliminary statement: “The people of Japan are too often disliked, or as they say ‘misunderstood.’ Neither they nor their neighbors fully comprehend the reason. Dare we Americans delay a sympathetic attempt to interpret her struggles and help Japan to find her place among the family of nations?” The spirit of the book is admirable. We feel, however, that the author somewhat overdoes the apologetic. He admits that Japan has made blunders; he does not altogether like present tendencies. Like Dr. Reinsch, late minister to China, he is anxious that Japan shall give an example of national magnanimity that no Western (Christian) nation has ever given; that no Western nation is likely to give in the future. With due respect to Mr. Gleason and Dr. Reinsch, we hold that if Japan were guilty of the magnanimity planned for her, far from gaining the plaudits of the West, she would be more hated, more distrusted, despised for her weakness. Japan will promptly match any demonstra-

tion of magnanimity that the West makes. Until Western nations make such a demonstration she is wise to sit tight. The trouble with Mr. Gleason and other mission workers in foreign lands is that they know nothing of the situation and trend in the United States of to-day. They are living in the past American ideals. They over-estimate our honesty, our purity of motive, our sincerity in reforms.

Mr. Gleason's book discusses the various points at issue—the Siberian Expedition, Foreign Diplomacy up to 1914 (which he in general approves), Japan in Manchuria, Japan in Korea, Japan and China, Japan and America. His presentation aims at fairness. The value of the book is largely enhanced by printing a number of documents as appendices to the various chapters; these are all important and some of them are not easily accessible to the ordinary reader. In a final chapter Mr. Gleason asks whether Japanese can be Christians, answering the question triumphantly by examples. This chapter lends itself to various comment. A Baptist preacher, Japanese, once argued to me that the solution of the difficulties between our two nations would be found in Japan's becoming Christian. His claim kindled thought that has led me to a different conclusion. We will hate them worse as Christians, so long as the color of their skin remains different. How much does his deep piety and genuine Christianity avail the American negro? Again, Mr. Gleason hopes for Japanese leadership of an awakened and self-respecting Asia. It will never come through Christianization—in which the value of the individual soul is emphasized as the central idea. If Japan becomes individualized, not only does her leadership vanish, but her national

existence is threatened. The long-lived nations are those that have what Miss Simcox calls a "domestic" as distinguished from a "political" civilization.

The one is based on altruism and group interests, the other on selfishness and individualism.—Dr. Frederick Starr in "*Japan*."

CHRYSANTHEMUMS

Kigiku shiragiku

Sono-hoka-no-na wa

Nakumo gana!

—*Ransetsu*

Chrysanthemums yellow,

Chrysanthemums white,

Would there were no other name!



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FROM THE JAPANESE PRESS

The First Railway in the Far East

In 1869, an English gentleman, Mr. Horatio Nelson Lay, arrived in Yokohama and offered a loan on the part of certain London capitalists to the Government for the purpose of constructing a railway line between Tokyo and Kobe, and after lengthy negotiations an agreement was made that the money should be advanced with interest at 12 per cent per annum, repayable in twelve years. The proposed line was to form part of the security to the lenders, who were further to have a lien on the Customs duties arising from the foreign trade in the open ports.

As soon as the agreement was signed Mr. Lay engaged Mr. Morel, a gentleman of much experience and ability, as engineer-in-chief, and several other experts, selected by Mr. Morel, to assist him.

Upon the arrival of these gentlemen, the requisite surveys were at once commenced and it was decided to start with a line between Tokyo and Yokohama. In the meantime, however, Mr. Lay upon reaching England found that the capitalists upon whom he relied had become nervous, and not considering his action obligatory upon them, notwithstanding the exceptionally high interest and favourable security, flatly refused to supply the money.

It was at once seen by the Japanese Government that affairs were not such as had been represented to them, but a commencement had been made, and it was not now possible to draw back. An official, Mr. Uyeno, was sent to London, and after much discussion a totally different arrangement was arrived at. Mr.

Lay's connection with the affair ceased altogether. The Oriental Bank, which had before assisted the new government, again consented to do so, it being agreed that all business connected with the railway should pass through the hands of the bank.

I believe that the English engineers were without exception competent men, and acted up to their best ability in surveying and planning the construction of the first railway in the Far East, but it is likely that they were hampered by a shortage of money, and thus the much-to-be regretted decision to lay down a narrow-gauge line.

The work, once started, was pushed on as speedily as possible, but great difficulties were experienced, for in those early days there were no Japanese accustomed to the use of foreign tools and workmanship. At first until some were taught, it was necessary that every bolt should be rivetted by imported English workmen.

Difference of language was another difficulty for the foreign overseers, and instructors often found it almost impossible to make their orders plainly understood, and, it is to be feared, often lost their tempers, which must have caused much surprise and anger among the quiet Japanese, who were not accustomed to be spoken to so roughly and violently. In fact it is astonishing and a matter to be thankful for that no serious trouble arose.

At length, on the 23rd September, 1871, after a great deal of grumbling and many complaints at the delay and time taken in construction, the rails being laid for a short distance from what is now the Sakuragi-cho electric-car station, but was then the Yokohama station, a trip

was for the first time taken as far as Kanagawa or perhaps a little farther. The train consisted of an engine and truck, a first-class carriage, and a brake-van, and is said to have conveyed Sanjo, Da-jo-dai-jin (Prime Minister), and other high dignitaries, they being attended by Mr. Cargil, who had been specially sent out by the London office of the Oriental Bank to advise and assist its Yokohama manager with regard to the railway loan and construction. Mr. Morel and two or three other Englishmen were also on the train.

In July, the next year, the railway was opened to the public from Yokohama as far as Shinagawa. The trains were driven by foreign engine drivers attended by Japanese assistants, who were gradually learning to take control.

Also, until suitable men were trained in discipline and punctuality, so necessary for safety and order, the trains were all under the charge of English guards. The legation mounted guard which, from the earliest days, had accompanied H.B.M. Minister, at first for his protection, and afterwards for show, had lately been disbanded, and the men were upon the point of being sent home when it was proposed to engage them as railway guards, and for some time, tall, soldierly Englishmen in Japanese railway uniform were to be seen upon every train.

In a few months the laying of the line was completed, and it was announced that H.I.M. the Emperor would graciously open the first line in his empire in person.

I have dwelt at some length upon the construction of the first short line of eighteen miles between the two cities and endeavoured to give some idea of the difficulties that had to be overcome, because from this small beginning comes the splendid railway service of over 8000 miles which now practically connects every town and city of any importance in the empire. I will now give an account of the opening ceremony at the former Shinbashi station, as I witnessed it 49 years ago, the 50th anniversary of which according to the Japanese way of counting, occurs this year.

It was not the first public function that

his Majesty attended, for on the 1st January, 1872, he had proceeded to Yokosuka and inspected the naval arsenal which had first been started by the Tokugawa regime in 1866 by a French Naval engineer, Mr. L. Verny, whom the French Government had lent and sent out together with numerous assistants and artisans for that purpose. At the time of the Imperial visit it was still quite a small yard, and the small dock which, if I remember correctly, the Emperor opened upon that occasion, would look pitiful and contemptible compared with the huge docks which occupy the same site today. The Yokosuka arsenal was then the only one in the country, but it is from this almost contemptible beginning that we have the enormous arsenals and grand Imperial Navy of to-day.

Great preparations had been made for the auspicious event. The entrance and interior of the Shimbashi station, which had been built from the plans of Mr. Bridgens, an American architect, and was one of the first foreign buildings erected in the capital, were handsomely decorated with evergreens, chrysanthemums and bunting. The entire platform was laid with the finest white matting. On the left side of this was drawn up the train, including the Imperial saloon, with its large raised golden chrysanthemum crest in the centre. On the opposite right side had been built a shed the whole length of the platform with tiers of benches for the accommodation of those who had been specially invited to witness the ceremony.

Long before the time appointed for the arrival of His Majesty, many kazoku (noblemen) both kuge and daimyo (all distinction between kuge and daimyo had been abolished, both simply being termed kazoku, the different ranks of nobility not being created till a much later date) began to arrive and take their places upon the platform, making a gorgeous group. The kuge were all clad in old court dress of different colours but seemed quite eclipsed by the grandeur of the former daimyo in their voluminous robes of brilliant colours, with enormous bag-shaped sleeves, bearing large white crests, their heads covered

It was a long and tedious time while we waited the return. His Majesty had proceeded to Yokohama where in a handsome evergreen pavilion erected in front of the station he received, I believe, for the first time, congratulatory addresses, after which he himself read an address declaring the line open.

The time, some two-and-a-half hours, seemed interminable, when at length the train drew in. The Emperor upon alighting proceeded to a raised dais with a golden chair or throne under a canopy with purple curtains embroidered with gold crests. Seating himself the Emperor received from the Japanese a paper scroll and from it he read the imperial announcement that the first railway in the Empire was opened.

It was a very memorable event in many respects. With the exception of His Majesty's visit to Yokosuka, which was a semi-private affair, it was the first time he had appeared among his people. It was the last time that the Emperor and Empress were seen in public. The last time they were seen in public was at the opening of the new railway in this article, but it may be mentioned that on one of the evergreen arches through which His Majesty drove were the characters "Tennō Heika Banan"—May characters "Tennō Heika Banan"—May His Majesty the Emperor live Ten Thousand Years! This took the public fancy, and "Banan" became the popular "fruit" of Japan.—Jann Black

What is the real test of the Minister of Communication? The question may be answered from many different points of view. Some may argue that he must be able to conceive a practical course of policy for all possible exigencies of the department for which he is responsible; some may contend that he must be able to expound

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They were wearing their ancient ceremonial costumes for the last time, at least in public, and their like are now only to be seen on the Kabuki stage.

At length it was announced that the Emperor had arrived, and I believe he was received by Prince of the Blood. The honours immediately ranged them selves apparently without any regard to rank or precedence, upon either side of the platform, and down the middle was hastily spread a strip of matting bound with white.

His Majesty appeared, escorted by 2,000 the Prime Minister and attended by Prince, high officials of the government and members of the House nobles. Although "shin-nin" (bowing by the people in the street as a personage of high rank passed) had been abolished when the Emperor proceeded from Kyoto to Yedo the second time in 1870, still on this occasion all the nobles threw themselves upon their knees and bent their heads to the ground.

Solemnly, with great dignity, without a glance either to right or left, the Emperor and Empress proceeded down the middle of the platform, and then drew out of the station.

His Majesty was dressed in a new ceremonial court dress from the imperial wardrobe. It consisted of very fine white figured silk, white kimono and an over-garment with flowing sleeves of buff coloured silk. The imperial crest worn in the center of his head he wore a black "kanmuri" or "choshi" with a distinctive upright strip of buff gauze. All large wore kamori of exactly the same shape, except that in their case the strip of gauze curved backwards. In his hand he held a "shaku" or bat scepter, plain white wood. The courtiers, all in white, followed him. The days were when officiating before the

with large black caps secured with a band of white silk and falling backward.

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His Majesty appeared, ushered by Sanjo the Prime Minister and attended by Princes, high officials of the government and members of the Household. Although "shita-ni-ro" (kowtowing by the people in the street as a personage of high rank passed) had been abolished when the Emperor proceeded from Kyoto to Yedo the second time in 1876, still on this occasion all the nobles threw themselves upon their knees and bent their heads to the ground.

Solemnly, with great dignity, without a glance either to right or left, the Mikado advanced between the prostrate ranks and at once entered his saloon. A sharp whistle was heard, and as the nobles rose to their feet the train slowly drew out of the station.

His Majesty was dressed in *eboshi shitatare*, the ceremonial court dress from time immemorial. It consisted of very full trousers of white figured silk, white silk kimono and an over-garment with big flowing sleeves of buff coloured silk, with the Imperial crest woven in the texture. Upon his head he wore a black lacquered "kamori" or "eboshi" with its distinctive upright strip of stiff gauze. (All kuge wore kamori of exactly the same shape, except that in their case the strip of gauze curved backwards). In his hand he held a "shaku" or flat sceptre of plain white wood. The costume was exactly the same that Shinto priests always wear when officiating before the Kami.

All in attendance upon the Emperor and the kuge present were similarly dressed, except that the over-garb was of

various colours. It did not appear that difference of colour denoted any special rank or office, but seemed to be a matter of choice.

It was a long and tedious time while we awaited the return. His Majesty had proceeded to Yokohama where in a handsome evergreen pavilion erected in front of the station he received, I believe, for the first time, congratulatory addresses, after which he himself read an address declaring the line open.

The time, some two-and-a-half hours, seemed interminable, when at length the train drew in. The Emperor upon alighting proceeded to a raised dais with a golden chair or throne under a canopy with purple curtains embroidered with gold crests. Seating himself the Emperor received from the Dajodaijin a paper scroll and from it he read the Imperial announcement that the first railway in the Empire was opened.

It was a very memorable event in many respects. With the exception of His Majesty's visit to Yokosuka, which was a semi-private affair, it was the first time he had appeared among his people. It was the last time that the Emperor and court officials appeared in public in ancient ceremonial attire. Besides this, many new and novel precedents were established, too numerous to be touched upon in this article, but it may be mentioned that on one of the evergreen arches through which His Majesty drove were the characters "Tenno Heika Banzai"—May His Majesty the Emperor live Ten Thousand Years! This took the public fancy, and "Banzai!" became the popular "hurrah" of Japan.—ISHII BLACK in *The Far East*.

The Minister of
Communication

What is the real test of qualifications for a State Minister? The question may be answered from many different points of view. Some may argue that he must be able to conceive a practical course of policy for all possible exigencies of the department for which he is responsible; some may contend that he must be able to expound his measures in a lucid manner before Parliament; and others may maintain that he must possess the power



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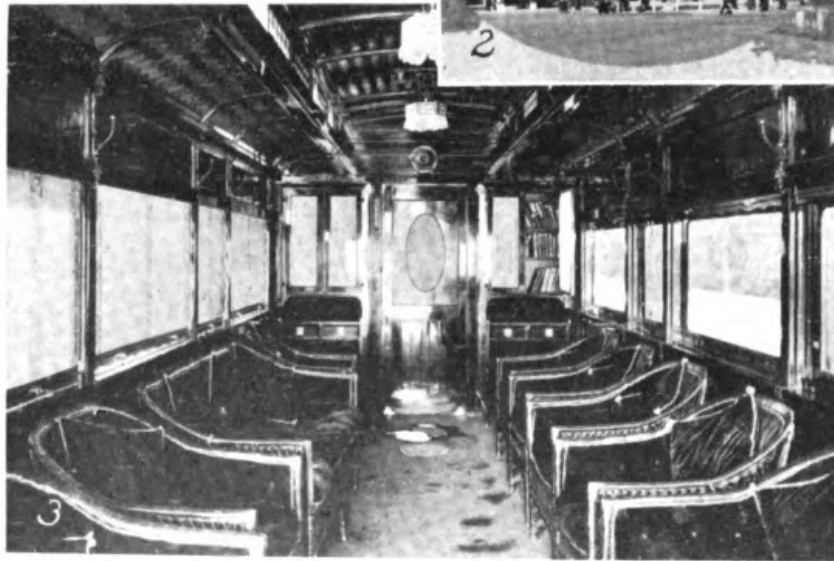
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to execute all contemplated measures, overcoming obstacles which beset his way. These are all good tests, but there is another one equally valuable, and that is whether he can answer all the questions put to him in Parliament to the satisfaction of the House!

Tried by that test, the present Minister of Communication, Mr. Uтаро Noda, possesses full qualifications for the post he occupies. The session of Parliament which has just closed has been remarkable for unexpected questions which the Ministers were called upon to answer. There were no questions of supreme importance, such as would decide the fate of the Cabinet; but the Ministers had a busy time answering questions which were not in themselves very important but which might vitally affect their existence if not handled dexterously. Under the circumstances, the merit of our Minister of Communications came out in a remarkable manner.

I have said that Mr. Noda has great talent in meeting questions put to him in Parliament; and his way of answering is unique. For one thing, the nature of his department does not call for brilliant display of rhetoric or grandiose eloquence, and his power does not lie that way. During the last session his principal work was during the committee stage of bills. He is not a good public speaker; or it would be more proper to say that he is not a good speaker on the platform. His talent shines in conversation. Now in committee, the declamatory style of speech is not required—a persuasive, conversational style is the right sort. Mr. Noda has this.

What makes him successful more than anything else is humour. His intellect is not very keen, his mind is not deeply cultivated; his knowledge has not a very wide range; but his pleasing manner, his sense of humour, coupled with a philosophical touch in his character, qualify him to deal with his political opponents. No person can get angry with him: his broad humour would put such a person to shame.

In public men personal appearance counts a great deal. And in this Mr. Noda has a great asset. He is gifted

with a body of Johnsonian bulk, with a big head to match. A broad face with no sharp features beams with a twinkling smile. His whole appearance proclaims good-nature. The huge body towers high above his fellows, but it does not inspire anything like awe. There is charm about his person; his naturalness of manner makes people feel friendly and familiar with him. He is so unpretentious that one would rather take him at first sight for a professional wrestler than for a State Minister. A child would want to play with him.

His gigantic body first attracts attention: his open-hearted manners then win friendship. It may safely be said that he is the best-loved man in the political world. One may not agree with him on political questions; but one cannot help liking his personal character. He is an old member of the Seiyukai; has gone through all phases of political strife; has seen petty bickerings in the political life; but his political career has left no traces of bitterness in his nature.

He is a man of the world in the true sense of the phrase; he has seen life, and has a philosophical view of life. His is not knowledge gained in the study or in the school-room; practical life has been his school, where he has gathered the fruits of knowledge scattered here and there. He is fully stocked with practical wisdom, which enables him to solve complicated problems simply. Indeed, knotty political problems which may stagger the most powerful intellect become simple everyday affairs when treated by him. His common sense has the effect of inspiration. When one reads his answers in Parliament, one is charmed by the easy, smooth manner in which all questions are handled.

It is true that the nature of business in which he is involved does not require much political strategy; but it must be remembered that his department—Communications—is a very important one in the present Cabinet. The strength of the Seiyukai, by whose support the Ministry exists, lies in the members from local districts; and these must not be offended if the power of the party is to be maintained. Now there is one thing

the first of these is the fact that the
author has not only written a book
but has also written a book.

The second of these is the fact that
the author has not only written a book
but has also written a book.

The third of these is the fact that
the author has not only written a book
but has also written a book.

The fourth of these is the fact that
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The fourteenth of these is the fact that
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The fifteenth of these is the fact that
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but has also written a book.

The sixteenth of these is the fact that
the author has not only written a book
but has also written a book.

which can serve the interest of country members, and that is the construction of railways. The Opposition often charges the Ministerialists with this Government railway policy which, they argue, is prepared with a view simply to satisfying the special interests of their own members. Whether this charge is well founded or not, the fact remains that the railway policy of the Government is of great moment to the Government party. It can be seen, therefore, that the Department at the head of which Mr. Noda is placed has a special importance for the Hara Cabinet. [Our Contributor here makes a slip; there is now a separate Department of State for the Railways, but this is a recent creation and does not invalidate his contention. Ed.]

A defect common to public men of the blessed land of Dai Nippon is that they are destitute of the saving virtue of humour. In this respect they stand in conspicuous contrast to English public men who are remarkable for their gift of humour.

Mr. Noda is a great favourite of the press. To win popularity with newspaperdom is not a trifling matter for a public man; and his popularity is due to his humorous nature. His comments on the passing events of the day are full of humour; and, at the same time, they are not lacking in some hidden meaning with a philosophical touch. He is really a "wise man" in the old sense of the term.

Naturally there are many anecdotes told of him. As I write, I call to mind one which is too precious to be missed. On the morrow of New Year's holiday, it is a traditional custom with the press to interview public men, especially State Ministers, and to hear their New Year's thoughts. On the occasion of his first New Year after his appointment to a seat in the Cabinet, Mr. Noda was naturally besieged by the minions of newspaperdom, who came for a "story."

Our humourist was quite equal to the occasion. He received them, one and all, in the drawingroom of his official residence. When they were all seated, he produced a large bundle of papers out of his pocket.

"Look here," said he, in as grave a

tone as he could possibly command, "I knew that you were coming. I have, therefore, prepared a dozen different statements. They are all different. You may choose them just as you please!"

It is recorded that none came out with a single statement. Such is the man. He is never baffled by any emergency; his humour shows the way out of any difficulty.

It may sound strange to hear that Mr. Noda, with his unpoetic appearance and matter-of-fact attitude, is a poet; but nevertheless, it is a stern fact. He is a hokku writer. This hokku is a form of poetry peculiar to the Japanese language, consisting of seventeen syllables. Short as its form is, it has been cultivated to such an extent that there are many who occupy a high rank in the native literature only by virtue of their skill in this literary form.

In some way it may be compared to the couplet which was the rage of the literary world in the days of Dryden and Pope. The characteristic feature of hokku is a philosophical touch which distinguishes it from other poems. In some cases they look nothing but maxims. As it does not require much technical training, it is a favourite form of versification with dilettantes.

Mr. Noda is more than a dilettante. His compositions occasionally show the effect of a poetical mind. But his special province is to express his impromptu outbursts of humour in his favourite medium. When the political season comes round, the lobby of the House is put in good humour by the poems of the Minister of Communications. A Parliamentary report with Mr. Noda's poetical lucubrations is a not unpleasant piece of reading.

Here is one of his latest

"Tenka toru ko wa

"Daino jino

"Hirune kana"

[The boy who would be a Prime Minister shows his quality even in his noontide sleep, for he sleeps like the word "Great."]

There is a Japanese phrase, To sleep like the word "great," which corresponds to the English, sleeping as sound

as a top. The origin of the Japanese phrase is that, when you sleep like a top, your body represents the Japanese character "great." The charm of the original, however, is lost in the translation. But I give it here for what it is worth in English.

Mr. Noda is a representative statesman of the practical sort. He was born in Miike, Kyushu, which is noted for its coal mines, in 1853, the year in which Commodore Perry came to Japan with his "black ships." He had no school training in the modern sense; he perhaps studied at a private school kept by a Chinese scholar in his home town; but this constitutes his all in the matter of "education."

He entered business early in life, and soon made his mark. It was in 1898 that he was first returned to Parliament. By that time he was a successful businessman, enjoying local influence. He joined the Seiyukai; established himself firmly in political circles, becoming a leader of his party in due course. His influence in Kyushu is considerable; and the Seiyukai is "solid" in Kyushu. Hence his power in the party.

He is now an old parliamentary hand, trained in the actual field of politics. When Mr. Hara came to power, he gave Mr. Noda a seat in his Cabinet. This appointment to the headship of a Government department was received by the public as something like a joke, for people had believed Mr. Noda to be a plain provincial, without the dignity associated with a seat in the Cabinet. But Mr. Hara is not a bad judge of men; and now our Noda is the most popular member of the Hara Ministry.—*The Far East.*

Treat Addresses Col-
legiate Alumnae

Anti-Japanese propaganda can be traced to the cleverness of Witte, the Russian emissary to the Portsmouth Conference, declared Professor Payson J. Treat of Leland Stanford University, speaking before the meeting of the Association of Collegiate Alumnae at Miss Tsuda's School at Goban-cho Monday. First, said Professor Treat, Count Witte, at the conference set about to win the newspapers to his side, and

succeeded. Then he suggested that all the meetings of the conference be open to the public. The Japanese delegates disagreed and from that time on the Japanese, in the speaker's opinion, have been called secretive and not open and aboveboard in all their dealings.

All sorts of statements have been made about Japan, he continued. Assertions have been made regarding her intention to conquer various countries, thereby seeking to establish Japanese supremacy in the Far East. These statements, he said, are not based on facts and can be brushed aside as false.

There are, however, two definite reasons for the present misunderstanding between America and Japan, Professor Treat believes. One is China and the other is mass immigration. From the first China's weakness has been the cause of controversy. It was this that provoked European aggression and later Japanese aggression. Since 1905 Japan's methods in China have been based on European precedents, he declared. Those precedents should never have been followed, however. America criticized Russia's methods in Manchuria and later Japan's methods when this country got control. The Knox proposal for the internationalization of the South Manchurian Railway was at the bottom of Japan's belief that the United States was trying to interfere with her economic development in Manchuria. During the war, when imperialism was rampant in Europe, it was the same in Japan. Japan's policy in China was an unwise one.

The Twenty-One Demands, he continued, were unwise, not so much because of what China had to give up, as because they seemed to prove Japan's aggressive policy. It will take this country many years to live down those demands, and yet there is not one demand among them which has not had European precedents. As long as China remains in chaos, with no government which can speak or act for all the country, it is difficult for any government to deal with her, and the Chinese question will have to be cleared up before any power can deal with her.

Regarding immigration Professor Treat spoke briefly on the California question. Most of the arguments in the agitation, he claims are unfounded and unscientific. He feels that it is very undesirable for the laboring class to move from a country of low standards of living to one of high standards of living or to a country where cultural differences are very marked.

This is the only question, he declared. There is no land question, no question of education, if immigration is regulated.—*The Japan Advertiser.*

Paris, Nov. 4.—Three Cultured Pearls experts, two of whom are Englishmen, and the other M. Boutan of Bordeaux University, who is one of the world's leading authorities on oysters, have concluded exhaustive researches into the subject of Japanese cultured pearls. It is stated that they unanimously concluded that the cultured pearls in no wise differ from the natural ones.—Mikimoto, Ginza, Tokyo, *Kokusai Reuter.*

Once more in her hill-enshrined "temple of music" at Pittsfield Mrs. Frederick S. Coolidge has assembled her skilled performers and exacting listeners—each the complement and inspiration of the other—who make the Berkshire Festival of Chamber Music the most intimate and satisfying experience that the concert halls of America can offer. But not in the music alone lies the Festival's appeal; much that is essential to it would be lost were its locale less picturesque, less out of the everyday order of things. It is not to be supposed that any of us could climb the sharp ascent of South Mountain as matter-of-factly as we tread the familiar approaches to Jordan or Æolian Halls, for the zest and tang of these, the air of the hills, the magic of the autumn coloring, conspire to work a spell that persists throughout the concert, to be felt anew in the stroll during the intermission and again as the shadows fall at the close of the afternoon. In short here, as not elsewhere in this country, there may be felt a sense of congruity between the music and its setting.

The real surprise and sensation of this, and in fact of all the concerts, was the performance, under the composer's direction, of Mr. Eichheim's "Oriental Impressions" for piano, harp, four violins, viola, flute, oboe, bells and percussion. So many composers have tried—often with dubious success—to suggest the East by the musical means of the Occident that one becomes wary of each new attempt. But it may be said that for graphic delineation Mr. Eichheim leaves his fellow experimenters, from Balakirew to Stravinsky, quite in the background. Nor are his sketches mere photographic realism—time and again they touch the imagination and fancy, they transport the listener to the scenes that were their inspiration. A note in the programme explains that these pieces are based on music heard by their composer in China and Japan. The first of them, a "Japanese Sketch," gives us the great bell of Chion-in Temple in Kyoto, a chanting priest and a player on the *shakuhachi*, a boy singing, and the bell at Kurodani. The "Japanese Nocturne" which follows is derived from melodies and motives heard at night in cities of Japan, played by blind masseurs and food-vendors, and it ends with a prayer chanted by an old man who beats the while upon a small wooden bell. For the third sketch the composer chose to imitate the "Entenraku," of Chinese ceremonial music of the eighth century, while the fourth brings "Nocturnal Impressions of Peking"—the music made up of motives played by street musicians, and the cries of hucksters. Lastly comes a "Chinese Sketch" that recalls music heard in temples, theatres, teahouses, at wedding and funeral processions, in city streets and country byways. Encores are not in order at the Berkshire Festivals, but last Saturday's company would not be appeased until it had heard this sketch again. Since the time, a number of years ago, when Mr. Eichheim produced his string quartet, so significant for its foreshadowing of subsequent musical methods, it has been known that he is a musician of rare quality; he has given us all too little in the succeeding intervals.

but, as these Impressions prove, he has lost none of his skill. From his tiny orchestra he contrives to obtain a surprising variety of color, while in his hands the several instruments of percussion—some familiar and some strange to our ears—are full of suggestion, and his biting dissonances and shifting rhythms reveal the very essence of Eastern music.—*The Boston Transcript*.

Veteran Scholar
Given ¥30,000 The sixtieth birthday anniversary of Mr. J. Kano, former Director of the Higher Normal School, was celebrated Friday at the Seiyoken Restaurant, at Ueno, by a large number of students educated by the veteran scholar.

Mr. Kano is the founder of modern jujitsu and is the head of the Kodokan, the largest jujitsu hall in Japan.

Addresses were given by Prince Keikyu Tokugawa, Viscount Takakura, Mr. Wakatsuki, Mr. Kobashi, Dr. Kakei, and many other distinguished persons.

A sum of ¥30,000 voluntarily raised from among students educated by him was presented to Mr. Kano.

Mr. Kano's educational philanthropies have placed him high in the esteem of the people of Japan. Many poor students have been given an opportunity to carry on their studies through financial aid from the educator, who is himself a poor man.

Users Bringing
Rice Japanese rice merchants have been importing rice from California in view of the bad crop of rice at home, and every liner that returned to home ports from America has carried a fair quantity of rice here. The T. K. K. steamer Tenyo Maru discharged at Yokohama on Thursday 650 tons of rice packed in 2,700 bags. Californian rice is as good in quality as Japanese produce of the second and third grades, it is said.

W. C. T. U. Head
Arrives Washington, November 8—Madame Kajiko Yajima, president of the Japanese W. C. T. U., arrived in Washington today, accompanied by Mrs. Tokiwa, her interpreter. Madame Yajima was the guest of honor at a function given here to raise funds for the Far

Eastern campaign 'of the W. C. T. U.—*Special to The Japan Advertiser*.

Tokyo is to have a new New Library library which will cost ¥1,200,000, according to reports. The building is to be erected by the municipality within a short time, it is stated. Although there are now 19 libraries in Tokyo there is not sufficient room to accommodate those who desire to use them.

U. S. Advisory
Group Washington, November 3—The personnel of the advisory committee to the American Delegation has been announced from the White House. It includes the names of 21 well-known Americans. Among them are Senator Howard Southerland of West Virginia; Herbert Hoover, Secretary of Commerce; General John J. Pershing; Admiral W. L. Rodgers, formerly in command of the Asiatic Station; Henry P. Fletcher, Undersecretary of State; Theodore Roosevelt, assistant Secretary of the Navy; W. Wainwright, assistant Secretary of War; Congressman Sidney C. Porter, chairman of the House Committee on Foreign Affairs; Samuel Gompers, president of the American Federation of Labor; Colonel William Boyce Thompson of New York; John L. Lewis, president of the United Mine Workers; Mrs. Eleanor Franklin Egan, author; Mrs. O. S. Bird of Massachusetts; Mrs. Thomas Winter, president of the Federation of Women's Clubs; Mrs. Katherine Edson of California.

The technical staff of the delegation will include John V. A. MacMurray, chief of the Far Eastern Section of the State Department; E. T. Williams; Edward Bell, recently Charge d'Affaires in Tokyo; Walter S. Rogers formerly of the Committee on Public Information; Nelson T. Johnson, former American Consul-General in Shanghai, and several military and naval officers and college professors.

Worden
Farewell Mr. and Mrs. E. M. Worden gave a farewell dinner at the Imperial Hotel last night to some of their numerous friends in Japan. Mr. Worden, who is a most active member of the Japan Society of New York

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The first part of the paper discusses the importance of the study of the history of the United States. It is argued that a knowledge of the past is essential for a full understanding of the present. The author then proceeds to a detailed examination of the various factors that have shaped the development of the United States, including the role of the individual, the influence of the environment, and the impact of the social system.

In the second part of the paper, the author discusses the role of the individual in the development of the United States. It is argued that the individual is the primary agent of change, and that the actions of individuals have shaped the course of the nation's history. The author then examines the various factors that have influenced the development of the individual, including the role of the family, the influence of the community, and the impact of the social system.

The third part of the paper discusses the influence of the environment on the development of the United States. It is argued that the environment has played a significant role in shaping the course of the nation's history, and that the actions of individuals have been influenced by the environment. The author then examines the various factors that have influenced the development of the environment, including the role of the individual, the influence of the community, and the impact of the social system.

The fourth part of the paper discusses the impact of the social system on the development of the United States. It is argued that the social system has played a significant role in shaping the course of the nation's history, and that the actions of individuals have been influenced by the social system. The author then examines the various factors that have influenced the development of the social system, including the role of the individual, the influence of the community, and the impact of the environment.

In conclusion, the author argues that the study of the history of the United States is essential for a full understanding of the present. It is argued that a knowledge of the past is essential for a full understanding of the present, and that the actions of individuals have shaped the course of the nation's history. The author then examines the various factors that have influenced the development of the individual, the environment, and the social system, and argues that these factors have played a significant role in shaping the course of the nation's history.

City, has made innumerable friends among the Japanese and the Americans who are either associated with Japanese or are interested in Japan. About 50 guests were entertained by Mr. and Mrs. Worden, among whom were: Baron and Baroness Megata, Mr. and Mrs. J. Inouye, Mr. O. Matsukata, Baron Ito, Mr. and Mrs. Tsurumi, Mrs. Fukui, Dr. and Mrs. Y. Ono, Mr. Hamaoka, Mr. and Mrs. Furuya, Dr. Hishida, Mrs. Midzuno, Mr. and Mrs. B. W. Fleisher, Mr. and Mrs. William L. Keane, Mr. J. R. Geary, Mr. E. W. Frazar, Miss Birdsall. Mr. and Mrs. Worden will sail on the Taiyo Maru for the United States.—*Japan Advertiser*.

Count Toda Will Open Gardens Large areas of parked lands in Tokyo are to be thrown open to the people of Tokyo for recreation and residential purposes by noblemen who have long held them for private use, according to reports.

Following the example of Baron Iwasaki, who has just opened his famous gardens at Isezakicho, Fukagawa, Count Toda has announced that he will take a similar step at his villa in Kanasugi, Shitaya ward. His plan not only embraces the establishment of playgrounds and recreation parks for the people of the ward but also the reclamation of a large pond as a site for several hundred residences. These homes will be available to the people of the middle classes at a moderate rental.

Hotel Stock Now is Half Collected Half of the ¥1,000,000, in stock, which will be used to erect a hotel across from the Yokohama Central Station, has been collected according to a report made at a committee meeting in Tokyo recently. Efforts are to be made at once to collect the remainder of the money in order that the construction of the building may be started.

Japanese Students Queried The American student body has taken a decided stand in favor of disarmament and has asked the university and college students of Japan to define their sentiment concerning the Washington Conference, according to a cablegram received by Mr. G. S. Phelps,

senior secretary of the National Y. M. C. A. The cable says that student delegates from 40 American universities assembled at Princeton University on October 26, adopted during the course of the convention a resolution urging upon the delegation of the United States to the Washington Conference the importance of the reduction of the present naval armaments and the necessity of all nations entering into an amicable discussion if this end is realized.

The cable stated further that the conference decided to test the student sentiment in Japan and other countries regarding disarmament, hoping that Japanese students and others will also support a similar attitude toward their own delegations to the Conference.

Following the receipt of the message Mr. Phelps conferred with several Japanese student leaders and others regarding the attitude in America and here. Replying, Mr. Saburo Shimada, a member of the Diet, said:

"It has been a source of great gratification that in America three important groups have started movements for disarmament—the labor unions, the churches and the women. Now we learn with pleasure that the American college students have passed a similar resolution. We therefore know that the American nation is united in this opinion.

"I sincerely hope that the students of Japan's universities, both Imperial and private, will likewise start a permanent movement for the peace of the nations."

"I do not know how seriously Japanese statesmen are thinking of the Washington Conference," Dr. S. Yoshino of Tokyo Imperial University said, "but the majority of people and young men seem to hope for its success. There have been no demonstrations by the students of the Japanese universities and colleges concerning the Conference, but the students of almost all the universities have had debates and have invited speakers to present the subject of disarmament.

"The students here seem to agree with the students in America. Geographically the students of Japan are isolated, and therefore their interest in

this problem is not as great as that of foreign students, but on the other hand there is evidence of real interest as shown by the conferences among the students."

Racial Feeling in India London, October 26—An interesting discussion concerning the situation in India took place in the House of Lords, concluding when Lord Curzon, Secretary of Foreign Affairs, requested Lord Sydenham and the other members to postpone for some time any such debate, which is undesirable at this time as taking the form of expressions of individual views.

Lord Sydenham had pointed out the increasingly gloomy aspect of the Indian situation, and, referring to the frequent occurrence of strike and boycott and the gradual spread of anti-British mania and sentiments, had emphasized the imperative necessity of taking some immediate measures for the recovery of public order in India and for the relief of the Hindus who are being made tools of by the revolutionists.

Lord Chesterfield, former Governor-General of India, defended the constitutional reform proposal, saying:

"The crux of the Indian questions lies in the racial problem, which is not limited to India only but is a question of world-wide concern. The problem lies in the opposition and resistance of the coloured races against the pre-eminence of the white men. The British have continued to rule over India on the principle of Anglo-Saxon superiority, but the Hindus have risen against that principle. This fundamental reason for the present antagonism of the Hindus against British rule must be taken seriously into consideration."

Bombay, November 29—Ghandi has issued an appeal to the people of Bombay, saying that it was impossible to describe the agony he has endured for the last two days. He refuses to eat or to drink anything except water till the Hindus and Mohammedans of Bombay have made peace with the Parsees, Jews and Christians. He says "With non-violence on our lips we terrorized those who differed from us and thereby denied God."

Ghandi urges the Hindus and Mussulmans to retire to their houses and to ask God's forgiveness. He insists that reparation must be made to the injured communities and urges his follow-workers ceaselessly to regain control over the turbulent elements of the people.

Crown Prince At Meiji Shrine Festival The festival of the Meiji Shrine at Yoyogi was attended by tens of thousands of people Nov. 2 and 3. The festivities included many interesting entertainments in the Shrine compound.

Many distinguished people visited the Shrine today and paid homage to the spirit of the late Emperor. The Imperial court dispatched a special messenger to the Shrine this morning to make offerings and worship on behalf of the Emperor and Empress. The Crown Prince also visited the Shrine this afternoon and after worshipping at the Shrine witnessed the athletic contests held by the members of the Tokyo Young Men's League.

The Treasure Hall where the articles used by the late Emperor are kept was open to public inspection today.

An impressive Shinto ceremony was performed by the Ritualists and Shinto Priests of the Shrine early this morning. Several Princes of the Imperial Family and many high officials of the Imperial Household attended the ceremony.—*Japan Times and Mail*.

Places Of Entertainment For British Heir Inspected A trip of inspection to the places where H. R. H. the Prince of Wales will be entertained while he is in Japan is being made by officials of the Government. The party consists of Mr. Saionji, Vice-Grand Master of Ceremonies, Mr. Kikuchi, Chief of the Architectural Section of the Imperial Household, Mr. Watanabe, Chief of the Ceremonial Affairs Section, Viscount Akimoto, private secretary to the Minister of Railways, and several other officials connected with the Reception Preparations Committee.

The first inspection will be at the mansion of Prince Kan-in which is under construction at Odawara. The party will then visit Hakone, Gotemba and

other places in Western Japan which are to be seen by the Prince.

Upon their return trip to Tokyo the inspectors will make the trip down the rapids of the Tenryu River, a journey that is to be a feature of the visit of the British Prince.

Two magnificent railway cars are to be built by the Railway Department for the use of the Prince of Wales and members of his suite during their travels in Japan. The cars are to cost ¥220,000. They will be completed next March.

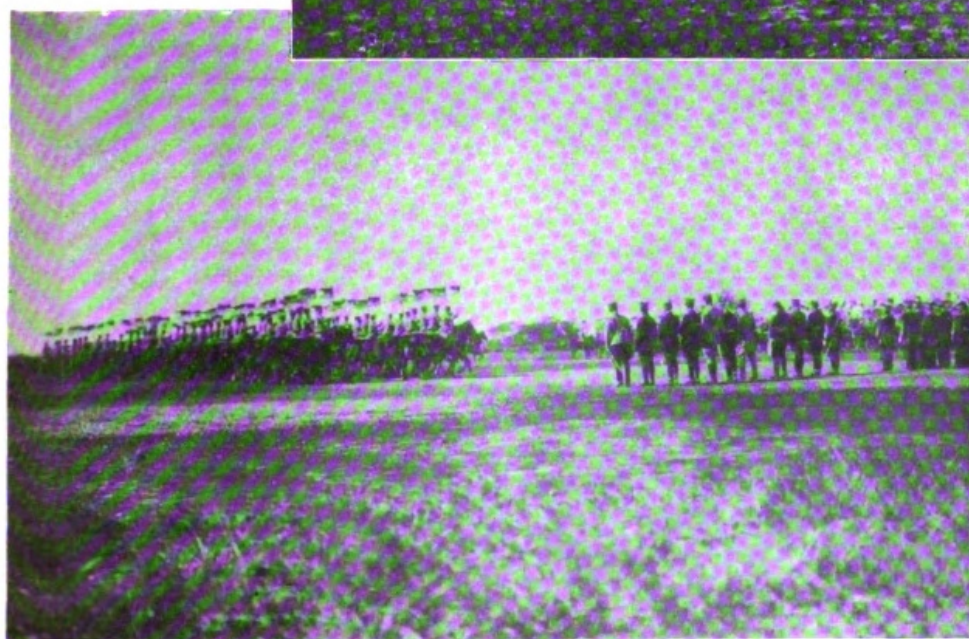
One of the cars will contain an observation drawing room and four staterooms. The other will have a dining room and quarters for the members of the Prince's suite.

The annual exhibition of
Flower Show
Opened chrysanthemums at Hibiya
Park, opened at 9 a. m.,
Nov. 3. It will close on November 23.

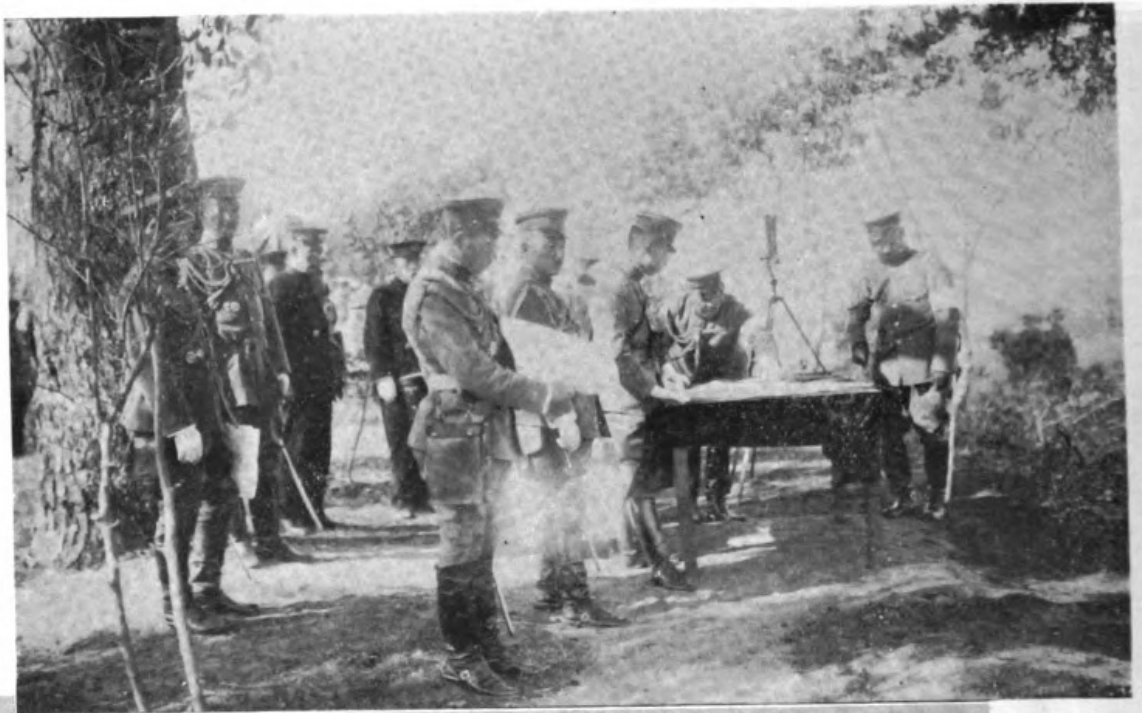
Several thousand people visited the exhibition today, despite the fact that this season's show is not as large as last year. The most attractive blossoms this autumn are Zui-un, Shatoh no Akatsuki and Zanzo-gaku, according to Gardener Fukai.

Another sign of progress
China and Japan is that at last one of the great American dailies, the *New York World*, grasps the fact that China's attitude towards Japan in refusing to treat with her for the return of Kiaochow, is childish and unreasonable. So it seems to us in Japan; but we must not think that China's position is unreasonable in her own eyes, or that she is necessarily insincere in her efforts to maintain it. The truth seems to be that in her own heart of hearts she is following a political principle that has stood her in good stead for ages past. China is still essentially an ancient nation. Western people constantly make the mistake of thinking that all Eastern peoples can change as quickly as they. The ordinary Eastern mind runs along

conventional ruts worn deep by time. China is using with great skill political methods that she has used from one dynasty to another. In our particular case the principle is expressed in her ancient maxim, "Make friends at a distance." She will not deal directly with Japan, because this hoary convention makes her feel it is not good politics to do so. She makes friends with America, not because she loves America especially, but because America is a good example of a friend at a distance. During long years she governed her people by keeping adjacent provinces from becoming friendly. During long years she looked down upon Japan, and up to the time of the war of 1894 she treated her as an inferior state. To her mind it seems she has good conventional reasons for not treating with Japan direct. The question is, Are such conventional reasons good at law or just, in view of the facts which have led up to the situation as it is today? American and English propagandists for China seem to have assured her, before and during the peace negotiations at Paris, that there were sufficient legal grounds to enable her to dislodge the Japanese entirely from the province of Shantung and from South Manchuria. But as she does not protest the acquired rights of Great Britain or of France, and as it is altogether certain that she would today lease to America almost any part of her territory in return for a fairly good-sized loan, it is clear that her groaning over Japan's vested interests is due not to their essential character but to the simple fact that Japan is a creditor near by and not one afar off. To the Oriental mind the whole is perfectly consistent with the Chinese conventional theory of good political practice. It is not that China is grieved at the thought of concessions sold, but at the thought that Japan whom she has conventionally despised should hold them.—*America-Japan.*



The Crown Prince at the Yoyogi Review



Great Military Maneuvers near Tokyo

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DECEMBER, 1921

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1910

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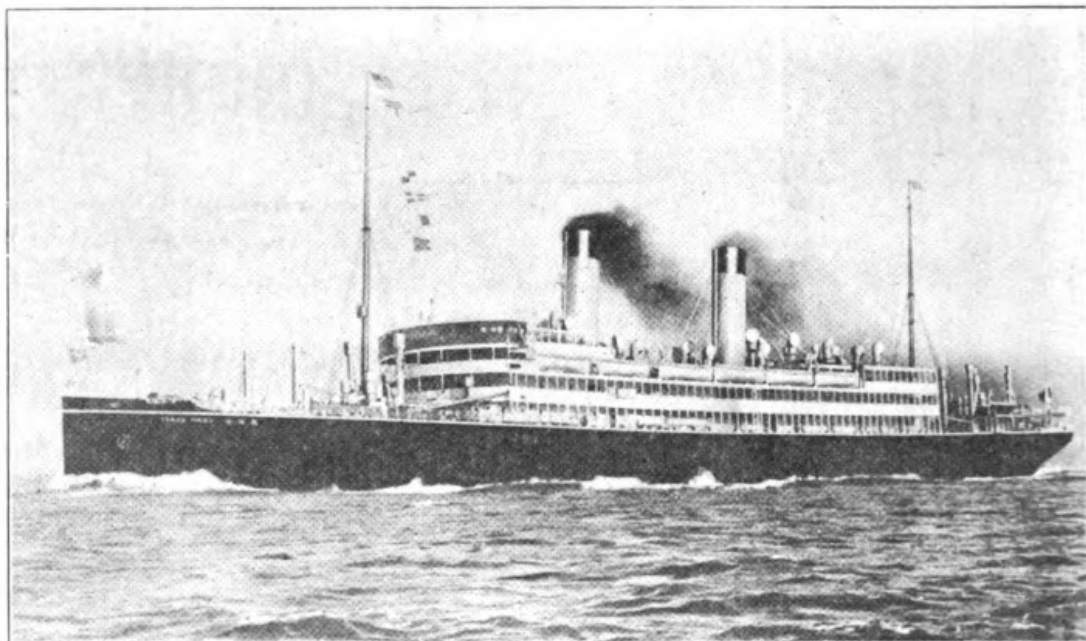
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A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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THE IMPERIAL RESCRIPT

Whereas we wish to send to Japan to the affairs of the State on account of our personal illness and accordingly appoint Prince Hirohito, the Crown Prince, to depart with the approval of the Council of the Prince of the Imperial Family and the Privy Councilors.

IMPERIAL DECREE AND MANUAL

(Signed) The Emperor

November 25, 1921.

(Countersigned)

Minister of the Imperial Household Agency
Minister of the Privy Council

THE PRINCE'S FIRST MESSAGE

The Imperial Household Agency of His Majesty the Emperor is a cause for national anxiety in view of the late Majesty's inability to attend to the affairs of the State. I have assumed the responsibility in accordance with the Imperial Decree and Manual.

In view of the grave situation of the Imperial Household Agency, and because of my youth and immature mind, my anxiety is whether I shall really be able to discharge my duty.

I can only hope to attend to State affairs with all assiduity in accordance with the Imperial Decree and Manual. I have assumed the responsibility in view of the late Majesty's inability to attend to the affairs of the State. I have assumed the responsibility in view of the late Majesty's inability to attend to the affairs of the State. I have assumed the responsibility in view of the late Majesty's inability to attend to the affairs of the State.

It is my duty to discharge my duty with all assiduity in view of the late Majesty's inability to attend to the affairs of the State. I have assumed the responsibility in view of the late Majesty's inability to attend to the affairs of the State. I have assumed the responsibility in view of the late Majesty's inability to attend to the affairs of the State.

THE IMPERIAL RESCRIPT

WE are unable to attend in person to the affairs of [the State on account of Our protracted illness and accordingly appoint Prince Hirohito, the Crown Prince, as Regent, with the approval thereof by the Council of the Princes of the Imperial Family and the Privy Councillors.

IMPERIAL SIGN AND MANUAL

(Signed) THE PRINCE REGENT.

November 25, 1921.

(Countersigned)

VISCOUNT MAKINO, *Minister Imperial Household*

VISCOUNT TAKAHASHI, *Prime Minister.*

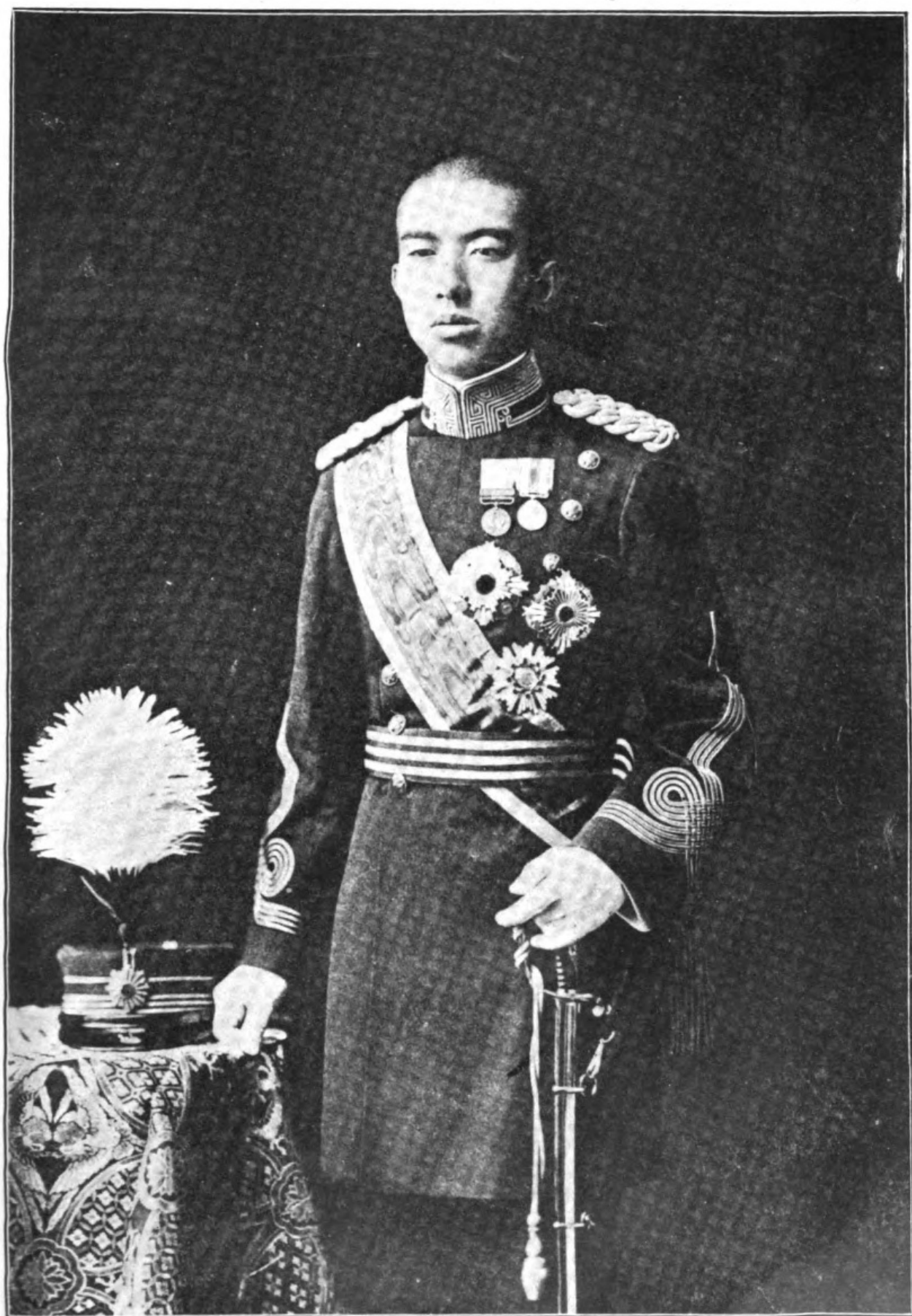
THE PRINCE REGENT'S FIRST MESSAGE

The protracted indisposition of His Majesty the Emperor is a cause for national anxiety in which I deeply share. Owing to His Majesty's inability to attend to State affairs personally I have assumed the Regency in accordance with the Constitution and other regulations.

In view of the grave responsibility devolving upon my shoulders, and because of my youth and immature virtues, my one anxiety is whether I shall really be able to discharge my new duties.

I can only hope to attend to State affairs with all assiduity in accordance with the grand administrative principles laid down by His late Majesty at the time of the Meiji Restoration and in faithful obedience to the path graciously indicated by His Majesty the Emperor and thus to ensure the furtherance of friendships with foreign Powers and to promote the national welfare at home, while we wait with confidence for the recovery of His Majesty.

It is my most sincere desire that all the people will unite in their efforts, each in his own field of activity, for the enhancement of our national welfare and prosperity, in full sympathy with the determination with which I have now assumed my new office.



His Imperial Highness, the Prince Regent



The Mother Reaching the River-side
 "Sumida-gawa" (A Noh Drama)



Getting in a
 Ferry Boat

Entreating a
 Ferry Man

Tracing Her
 Beloved Child

THE JAPAN MAGAZINE

VOLUME TWELVE DECEMBER, 1921 NUMBER SEVEN

SOME OBSERVATIONS ON THE NOH DRAMA

By TOYOICHIRO NOGAMI

THE USE OF THE MASK

THE employment of masks in the Noh performance is the chief peculiarity of this ancient classical drama, and by a careful study of this one feature we may obtain the key to nearly all the problems which arise in connection with this form of art, and may understand the reason for nearly everything which differentiates the Noh from the ordinary modern play.

First we may ask, Why were masks used in the Noh drama, since the human face would seem to be the best instrument for expressing emotion and the one naturally to be utilized in histrionic representations? This answer has been suggested: Was it not the purpose of the Noh actor to conceal rather than to express emotion, since the Noh was looked upon as dramatic presentation with the emotional element suppressed or only feebly presented. By "emotion" we desire to be understood as meaning vividly depicted feeling, not restrained emotion such as many Noh actors render with great skill.

But let us consider whether it is true that the superiority of the Noh drama consists in its ability to present restrained emotion skillfully. We may illustrate by the following story from the Noh:

A mother living in Kyoto, once lost a

child which was kidnapped and taken to the Sumida river. The distracted mother went to Azuma to look for her child, and found it was already dead, and buried by the river bank in a certain spot, and the spring grass was already covering the tiny mound. Now what medium should be used to express the mother's sorrow and despair? In the Noh drama the actor, standing in front of an artificial grave, gazes at it closely and then sings in a quiet voice a lyrical composition picturing the mother's heart-breaking grief. Then the chorus takes up the refrain and when the climax is reached, sings: "Pray, let me dig down into this mound, and look upon my dear child's face once more." This pathetic expression of the mother's grief they continue singing in a most appropriate low pitch, and in quiet tones. The actor who represents the mother sitting before the mound makes few gestures, and only once spreading out her arms does she make a feint of digging up the earth, and furthermore, her bitter lamentations even are expressed only in the manner of her weeping. And accompanying this exhibition of sorrow the only gesture, the only movement of the body, is the spreading out of her two hands about a few inches in front of her face (or mask).

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Tracing Her
Beloved Child

the cultured spectator many and deep emotions will be aroused. Only two actions may be represented to the eye, but in the mind of the actor they are really necessary to show the mother's grief, viz., the digging up of the earth and weeping in a pathetic manner. The other actions, as the rocking of the body, or loud lamentations, are not necessary in order to give the desired impression, and hence the abbreviation has a legitimate and does not weaken the emotional effect of the play. Only two actions are really necessary, in the Noh drama considered necessary, in the Noh drama these are abbreviated, and one, two or three may be used to express quite as effectively the emotion to be depicted. Imagination will easily supply what is lacking. Only two actions may be represented to the eye, but in the mind of the actor they are really necessary to show the mother's grief, viz., the digging up of the earth and weeping in a pathetic manner. The other actions, as the rocking of the body, or loud lamentations, are not necessary in order to give the desired impression, and hence the abbreviation has a legitimate and does not weaken the emotional effect of the play.

Thus we see that when in ordinary dramatic performances ten actions are considered necessary, in the Noh drama three may be used to express quite as effectively the emotion to be depicted. Imagination will easily supply what is lacking. Only two actions may be represented to the eye, but in the mind of the actor they are really necessary to show the mother's grief, viz., the digging up of the earth and weeping in a pathetic manner. The other actions, as the rocking of the body, or loud lamentations, are not necessary in order to give the desired impression, and hence the abbreviation has a legitimate and does not weaken the emotional effect of the play.

Again, in the drama of "Matsukaze," we have a certain woman represented as embracing her lost lover's garment in a frenzy of grief, and then clinging to a pine-tree and weeping madly, fancying the tree to be the beloved one. And these actions are performed often in a very crude, realistic way. Hence we may clearly perceive that in the aforementioned case the expression of the mother's grief was not restrained merely that it might appear more graceful on the stage. Thus we see that when in ordinary dramatic performances ten actions are considered necessary, in the Noh drama three may be used to express quite as effectively the emotion to be depicted. Imagination will easily supply what is lacking. Only two actions may be represented to the eye, but in the mind of the actor they are really necessary to show the mother's grief, viz., the digging up of the earth and weeping in a pathetic manner. The other actions, as the rocking of the body, or loud lamentations, are not necessary in order to give the desired impression, and hence the abbreviation has a legitimate and does not weaken the emotional effect of the play.

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There is an erroneous impression prevailing in regard to the effect which abbreviating emotional expression has upon the drama. Some suppose that abbreviating expression lessens the degree of the emotion, and hence that the Noh was an elevated and unusually noble form of art because of the severe restraint practiced in this regard. While it is indeed true that this restrained expression adds dignity to the drama, at the same time we must realize that such abbreviation cannot go beyond a certain point. That is to say, if it is necessary to weep and use bodily contortions to express vividly the mother's grief, these acts must not be omitted. To do so would be a sin against the canons of art. If the attempt is made to restrain emotion merely for the sake of increasing dignity, when artistic representation requires a full and free expression, this would be a defect, certainly not true art.

Now, in a case like this why does not the actor express the emotion by violent actions—the shaking of the whole body, weeping and wailing, clinging to the grave, throwing the body in wild abandon on the little mound, or tearing the hair? Would not these actions be more natural and more effective? Why does the Noh drama discard natural emotion and substitute for it such cold restraint?

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But in my opinion this condensation of emotional expression in the Noh drama is legitimate and does not weaken the emotional effect of the play. Only two actions are really necessary to show the mother's grief, viz., the digging up of the earth and weeping in a pathetic manner. The other actions, as the rocking of the body, or loud lamentations, are not necessary in order to give the desired impression, and hence the abbreviation has a

real justification. To prove this point, we may instance cases where considerable violence is used when the emotion requires such action. In the drama of "Fujito," for example, a mother whose son's death was the result of the ambitious schemes of a certain general, uses violence in grappling with him in spite of his military prestige, because her extreme resentment and hate must be indicated by such action; again, sometimes an actor falls in a swoon or one commits suicide, even, as in the case of the old man in "Aya-no-tsuzumi," who found he had been made a fool of by a certain lady of high degree and who preferred to die in order to express his hate and disillusionment. Later, in the form of a spirit he meets her and strikes her roughly and throws her about in his contempt for her and anger at her trifling with him to please her vanity.

Again, in the drama of "Matsukaze," we have a certain woman represented as embracing her lost lover's garment in a frenzy of grief, and then clinging to a pine-tree and weeping madly, fancying the tree to be the beloved one. And these actions are performed often in a very crude, realistic way. Hence we may clearly perceive that in the aforementioned case, the expression of the mother's grief was not restrained merely that it might appear more graceful on the stage. Thus we see that when in ordinary dramatic performances ten actions are considered necessary, in the Noh drama these are abbreviated, and one, two or three may be used to express quite as effectively the emotion to be depicted. Imagination will easily supply what is lacking. Only two actions may be represented to the eye, but in the mind of the cultured spectator many and deep emotions will be aroused.

One interpretation describes the Noh presentation as too restrained, too abbreviated, too suspended and hence lacking in force, while the second considers it an advanced form of art which employs suggestion and symbolism in place of more direct forms. I myself am firmly convinced that the Noh is not a colorless, emotionless, negative drama, but positive and with a high degree of merit in its suggestive symbolism.

Secondly in regard to the use of masks, here I have the same clear convictions. Contrary to the conventional opinion, I hold that the mask was not used in order to suppress the play of emotion. The argument advanced for the opposite view is that the human face is richer in expression than any artificial medium could be. Let us consider whether this is indeed true in the case of the Noh. First, we must investigate the facts regarding facial expression—its range and power. Psychological study reveals to us the fact that the power of even highly trained actors is extremely limited in these regards. In many instances the emotion is only a clever imitation. Even the most sincere and conscientious actors cannot blush or grow pale at will. We do not possess complete power over facial muscles and veins. The external expression does cause a certain reaction (termed by Hartmann "automatic suggestion") in the nerve centers, but this is mechanical if compared with the delicate involuntary sign of true feeling. Let us take the case of an actor who enters into the personality of the one he is representing to a rare degree and is able to imagine himself in the very situation he depicts and most earnestly endeavors to express the complicated emotions of the hero in his

own face; even so he can express little more than general emotion. Even such primitive sensations as joy, sorrow, fear, anxiety, rage, affection, hate, or jealousy cannot always be distinguished clearly. Often the same expression is used for fear as for anxiety, and at times we cannot be sure whether an actor is laughing or crying. So we see that even the human face is inadequate for a wide range of emotion and incapable of differentiating fine shades of feeling.

A second difficulty is that each actor possesses but one face. He cannot therefore change its shape to any great extent. He cannot make round cheeks hollowed or change a spoon-shaped chin into a dimpled, rounded one, but must use his one poor face to represent characters of widely differing nature.

This difficulty is obviated by the use of masks, which may be assumed at will, and which are easily modified to represent differences in sex, age, or race. By the use of masks, one and the same actor may take the part of a woman or of an old man or even an animal or a supernatural being. One who has posed as a beautiful dancing girl can a few minutes later enter as the ghost of a stern warrior without the slightest difficulty, or an actor who has just worn the dress of a priest, may next appear as a frightful spectre. If we transport ourselves in imagination to the time when masks were unknown we may the better understand their importance. If the mask were eliminated we could not hope to achieve success in presenting artistic effects, nor could we hope to produce spiritual impressions such as the beautiful face (mask) of the angel in "Hagoromo" produces when, under the illusion that a true heavenly visitant is before us, we hear the words, "Nay, only

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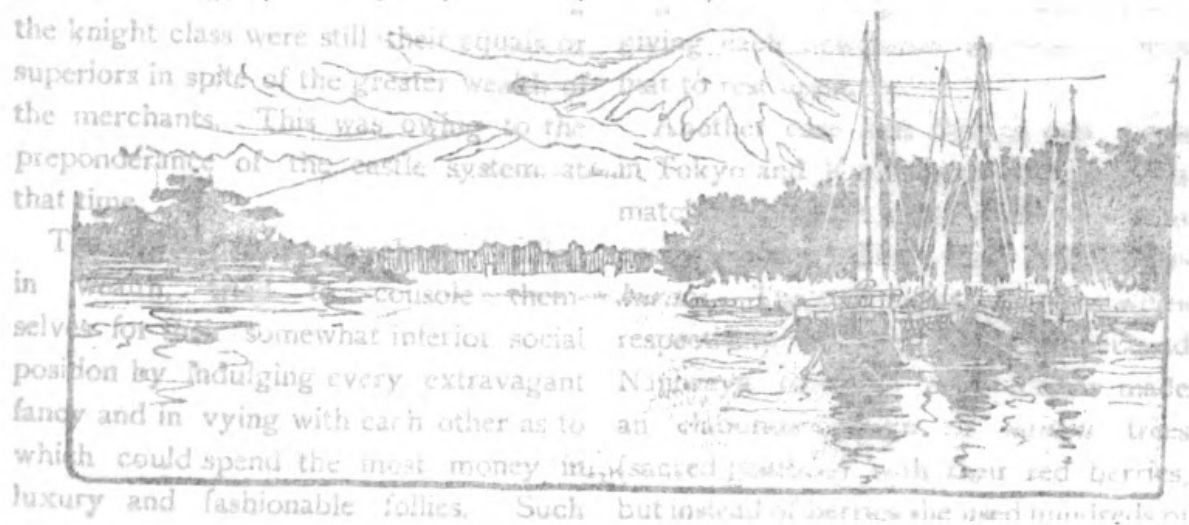
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representing animals and demons, the eyes are still more widely opened.

The gaze is so directed that parallel lines are formed which never focus. This device is adopted so that an intense gaze by changing the angle slightly. And in regard to the lips, they are slightly opened in the mask, thus giving a natural expression, whether the actor speaks or is silent, but in the case of the *kyōka*—ugly man's mask—they are tightly closed and in those for animals and demons are very wide open. In regard to the nose, this is of various shapes in the different masks, but is in general so designed as not to be too conspicuous.

Each mask is cleverly designed to give a clear, animated expression, or else a dark, melancholy look when the mask is inclined a very little either up or down—the so-called *arashi*, shining, or *sumiyama*, overcast look. And these devices are skillfully adapted to suit different characters as they appear on the stage.

(To be Continued)



among men does falsehood exist." How difficult this delusion would be to sustain if the actor were trying to look like an angel with his flat face powdered and his thick lip rouged and his eyes winking nervously all the time! Wisely did the late revered Hōshō Kuro pronounce the mask to be "the spirit of the Noh drama," in the work entitled "Abstracts of Lectures on the Noh Drama." Truly the use of masks has kept the Noh drama in existence to the present day.

If there are serious objections to the use of masks, these must be that the eyes cannot move, and the lips cannot speak. That eyes which are made to move, and lips which are intended for speech, cannot perform their proper functions must be a great loss; it would seem, but in the Noh drama these defects are thoughtfully remedied in this way: The eyes cannot move, as has been said, but in the mask they are opened a little wider than is natural—the so-called "goggle" eye, and in the masks

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(To be Continued)



KORIN AND HOITSU

By K. O. SAKAUYE

THE culture of the Yedo period may fairly be considered the foundation of modern Japanese civilization. This period may be subdivided into two distinct eras, viz., (1) the Genroku (1688-1703 A.D.); and (2) the Bunkwa (1804-1828 A.D.) Both are included in the Yedo period but there are differences worth noting.

Let us compare them: The Genroku era was only sixty years removed from the time when rival leaders waged fierce war against each other. Hence the military age was just being superseded by a time of peace, in which trade and finance were being steadily developed and the power was passing from the hands of the knights into those of the wealthy merchant class. Naturally the greater number of these latter were to be found in Osaka and Kyoto, since there economic conditions were most favorable to trade. However, in social standing the knight class were still their equals or superiors in spite of the greater wealth of the merchants. This was owing to the preponderance of the castle system at that time.

These prosperous merchants, rolling in wealth, tried to console themselves for their somewhat inferior social position by indulging every extravagant fancy and in vying with each other as to which could spend the most money in luxury and fashionable follies. Such frequent volcanic eruptions were evidences

of the deep chagrin felt by the *nouveau riche* on account of the social discrimination from which he suffered. A few instances may be given of these extravagancies. No doubt they had the effect of stimulating the development of the arts and advancing material civilization.

One Yodoya Tatsugoro, a well-known merchant prince of Osaka, had constructed in his house a room entirely made of glass—then rare in Japan. The partitions and ceiling of this 24 ft. sq. room were wholly of glass. And to the ceiling water was constantly supplied and gold-fish were kept in the glass compartments, thus making the room cool in summer and a luxurious retreat.

Another parvenu named Kinokuniya Bunzaemon, of Tokyo, kept seven men employed making matting for his house, as he had a fancy for changing the matting every time a guest was entertained, giving each newcomer an entirely fresh mat to rest upon.

Another case was that of two rivals in Tokyo and Kyoto who engaged in a match as to which could devise the most costly robe. This was called *isho-kurabe*. The two ladies were the wives respectively of Ishikawa Rokubei and Naniwaya Juemon. The former made an elaborate design of *nanten* trees (sacred bamboo) with their red berries, but instead of berries she used hundreds of coral balls at 50 *ryo* apiece. The design

but the originality and bold spirit of the Genroku time were altogether wanting. They were sensitive and conservative and extremely careful about the minutiae of dress, manner, and style of life, but beyond that their interest did not extend. The colors they preferred were black, pale blue, dark brown and the like, and their inner life corresponded to their choice of colors. They were fond of delicate occupations also, such as betting and feeding birds and fowls—quails, geese, the white-eye (*Castrophenax* japonica), also chickens—*Castrophenax* japonica and *Castrophenax* japonica. Of floral favorites there were the *Koishi* orange orchids, morning glories, *Rhododendron*, scarlet geraniums, and many suchlike. Horticultural skill was most highly developed at this time.

No doubt some of them might have enjoyed the extravagant pleasures of Banquet and Yodoko if they had lived in the earlier time, but in this more refined age, such vulgar rivalry was discontinued and the aesthetes of the time preferred to listen to the subdued ringing of a gong accompanying herself on a samisen, in a tiny 4½ mat room, or to test the delicacy of their taste in coolery, purchasing fish and rare vegetables out of season at extravagant prices. As for example, bonito which is on the market in May, they purchased in February or March at 30 or 40 *ryo* apiece, with vegetables out of season or rare delicacies such as mated tree buds, winter brussels, etc. In fact the Banquet-musical era was one of refined, fastidious and extravagant, the center of its civilization being Yodoko, already becoming a sophisticated metropolitan place, while the Genroku culture was more primitive and virile—something like the

one elaborately dyed into black, indigo and red, into a robe; while the latter had famous Kyoto scenes embroidered in gold and silver thread on a crimson background.

Thus the *Kyoto* and *Osaka* civilizations expanded their fancy in devising the *Genroku* and made the two cities well known in contrast of *Osaka* civilization. But as it was merely a mere half a century after the civil war, the civilization of the *Genroku* was still in the infancy of its development.

As to their taste in art and dress, they remained, in general, large, strong, and primitive colors, such as would be once strict attention and appreciation and important. But there was a great lack in unity, harmony and refinement. These were the characteristics of the age, which with all its defects possessed some excellent virtues as well.

But the *Banquet* or *Banquet* era (1825-26) was a marked contrast to the *Genroku*. Peace had now reigned for nearly 200 consecutive years, and the *Yodo* culture had reached its highest point. Civilization was brilliant and imposing, but lacking in sincerity, and animated by no noble spirit. Technical skill reached a high degree of excellence and refinement upon refinement was practiced. No spontaneity was to be noted in life or art. Order and unity prevailed, but strength and manliness were lacking. The *Banquet* era in short was an era of elegance and refinement, the *Genroku* era one of virility though vulgar in sentimentality.

When *Yodo* culture was at its best, tastes were refined and elegant. Men spent Banquet years on dress and those in the *Genroku* era were not those in the *Genroku* era, but those in the *Genroku* era were not those in the *Genroku* era.

was elaborately dyed into black habutae and made into a robe; while the latter had famous Kyoto scenes embroidered in gold and silver thread on a crimson twilled satin kimono.

Thus the Kyoto and Osaka millionaires exhausted their fancy in devising these conceits and made the two cities well known as centres of Genroku civilization. But as it was scarcely more than half a century after the civil wars they still maintained their bold and intrepid spirit along with this luxurious mode of living.

As to their taste in art and dress, they admired, in general, large, striking designs and gay primitive colors, such as would at once arrest attention, and appear splendid and imposing. But there was a great lack in unity, harmony and refinement. These were the distinguishing features of the age, which with all its defects possessed some excellent virtues as well.

But the Bunkwa or Bunsei era (1804-29) was a marked contrast to the Genroku. Peace had now reigned for nearly 200 consecutive years, and the Yedo culture had reached its highest point. Civilization was brilliant and imposing but lacking in sincerity, and animated by no noble spirit. Technical skill reached a high degree of excellence and refinement upon refinement was practiced. No spontaneity was to be noted in life or art. Order and unity prevailed, but strength and manliness were lacking. The Bunkwa era, in short, was an era of elegance and effeminacy, the Genroku one of virile though vulgar masculinity.

When Yedo culture was at its best, tastes were sober and refined. Men spent handsome sums on dress and house furnishings, yet these were not vulgar or striking as in the former age,

but the originality and bold spirit of the Genroku time were altogether wanting. They were sensitive and conservative and extremely careful about the minutiae of dress, manner, and style of life, but beyond that their interest did not extend. The colors they preferred were black, pale blue, dark brown and the like, and their inner life corresponded to their choice of colors. They were fond of delicate occupations, also, such as petting and feeding birds and fowls—quails, skylarks, the white-eye (*zosterops japonica*), also crickets—*Calyptoryphus marmoratus* and *Homaeogryllus japonica*. Of floral favorites there were the Koji orange, orchids, morning glories, *Rhodea japonica*, *acorus gramineus*, and many suchlike. Horticultural skill was most highly developed at this time.

No doubt some of them might have enjoyed the extravagant pleasures of Bunzaemon and Yodoya if they had lived in the earlier time, but in this more refined age, such vulgar rivalry was discountenanced and the aesthetes of the time preferred to listen to the subdued singing of a geisha accompanying herself on a samisen, in a tiny $4\frac{1}{2}$ mat room, or to test the delicacy of their taste in cookery, purchasing fish and rare vegetables out of season at extravagant prices. As, for example, bonito which is on the market in May, they purchased in February or March at 30 or 40 *ryo* apiece, with vegetables out of season or rare delicacies such as malted tree buds, winter brakes, etc. In fact the Bunkwa-Bunsei era was one of refined frivolity and extravagance, the center of its civilization being Yedo, already becoming a sophisticated metropolitan place, while the Genroku culture was more primitive and virile—something like the

difference between America and France, we might say, perhaps.

The representative painters of the two periods are Korin Ogata and Hoitsu Sakai. Both emanated from the same school of art, and had similar tastes and tendencies, but differed widely in their work. It is interesting to note how vitally each was affected by the culture of his time and by his environment—Korin was a Kyoto man and Hoitsu a citizen of Yedo.

Korin's real name was Hoshuku, Korin being his pen name. He was at first a dyer, and went by the appellation of Tajuro Kariganeya. After turning to painting, he laid a solid foundation by studying the vigorous technique of the Kano school; later admiring the ease and finish of the style affected by Nomura Sodatsu, he studied with him for a time; again he changed, this time for the old Tosa school, and finally he originated his own style, but he was most vitally influenced by the style and designing of the Koyetsu cult.

One story which illustrates his characteristic independence has often been told but we may refer to it here once more. When Kyoto people amused themselves on picnic parties or maple-viewing excursions, they always carried along elaborate luncheon boxes to show their wealth and taste. Korin, joining such a party once, was laughed at for the poor common-looking bamboo sheath in which he carried his lunch. On opening it, however, he showed the company an exquisitely lacquered design in gold, and mockery soon changed to admiration. On finishing his luncheon Korin nonchalantly threw the costly bit of art work into the river and thereupon he was more than ever respected and admired.

Korin was a true representative of the Genroku period, since he made all his work luxurious and ornate and splendid. His designs were carried out in gold and silver dust and even his charcoal ink was mixed with gold dust. His designs were often highly realistic, but the mode was always gay in coloring, splendid in design and bold in execution.

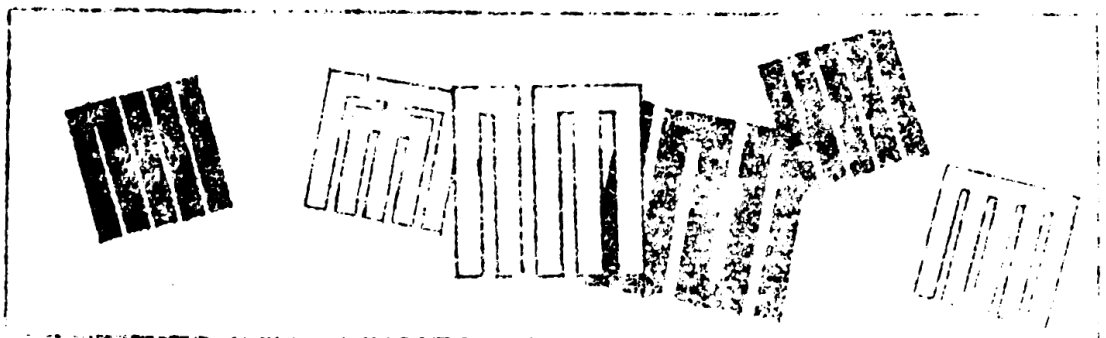
Aventure lacquer was his specialty, mother-of-pearl inlaid ink boxes and tea sets sprinkled with gold dust attesting his rare skill.

Sakai Hoitsu, sometimes also called Monzen, was a younger brother of Tadazane Sakai, lord of Himeji, Harima province. Being delicate in health he entered the priesthood in his youth and became the adopted son of a Nishi Hongwanji priest of high rank and so had every advantage, but disliking the profession he avoided the duties of his office by retiring to Yedo to the "Latin quarter" called "Uguisu mura." He took the pen name of Oson and called his studio the "Ukwa-an."

Studying art first with his brother and later in the Kano school, he finally went to Kyoto to learn the style of Tosa Mitsusada, as he preferred the softened effects of this style to the vigorous but stiff strokes of the Kano artists. He studied from nature with Okyo later, but when he became acquainted with Korin, he forsook all his other teachers and enthusiastically imitated Korin, making a collection of his work and publishing it as "One Hundred Sketches from Korin." He also published a book of facsimiles of Korin's seals, and searching out the artist's desolate grave in Kyoto, he repaired and beautified the place and quite exhausted his means in honoring his favorite master.

A characteristic story is told of Holten, which shows his Yedo taste. He often visited a popular restaurant out of Yinsen--still in existence--in Yedo with his family, and one day he went there with a man, who told him that he had seen a picture of a Japanese artist, which he showed him, but when Holten looked at it he felt an unpleasant feeling about it and told him the end of his career. When eating the cook, he chided him for having used the little in Yedo after having seen it without first having it in water for a day or two in order to remove the effect of the water. This sensitivity in taste was characteristic of the day, which added itself upon its small restaurants.

Now as to Holten's work, comparing it with Kōrin's it was no whit inferior in brilliant coloring and splendid design, but lacked the seriousness and dignity of the earlier period. It is clever but shallow. Holten came of good stock and should have produced superior work. He never spared expense, and sent for his colors to Kyoto, but he could not avoid succumbing to his environment and hence he spent his life in catering to the refined but too fastidious people of his day. If we contrast the two we are surprised to find that though Kōrin was not of aristocratic stock, but of the merchant class, yet the effects of his time and surroundings made him a finer, nobler artist than Holten, who came originally from a better family but degenerated through the influence of the conventional ideas of his time. If any one studies the works of these two artists carefully, we believe he will see this difference in the value of their respective paintings.



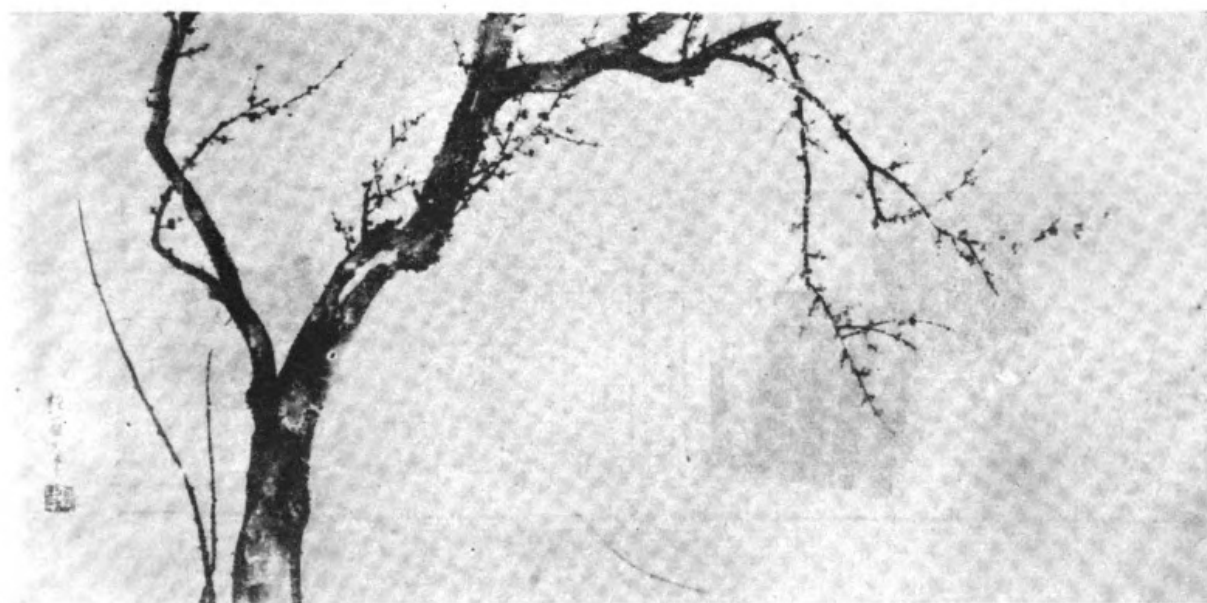
A characteristic story is told of Hoitsu, which shows his Yedo taste. He often visited a popular restaurant called Yaozen—still in existence—in Yedo with his friends, and one day he went there and ordered raw fish. The sliced fish, a delicacy in Japan, appeared prettily served on ice, but when Hoitsu tasted it, he detected an unpleasant taint about it and left it until the end of his repast, when calling the cook, he chided him for having used the kitchen knife after sharpening it without first leaving it in water for a day or two in order to remove the effect of the whetstone. This sensitiveness in taste was characteristic of the age, which prided itself upon its small refinements.

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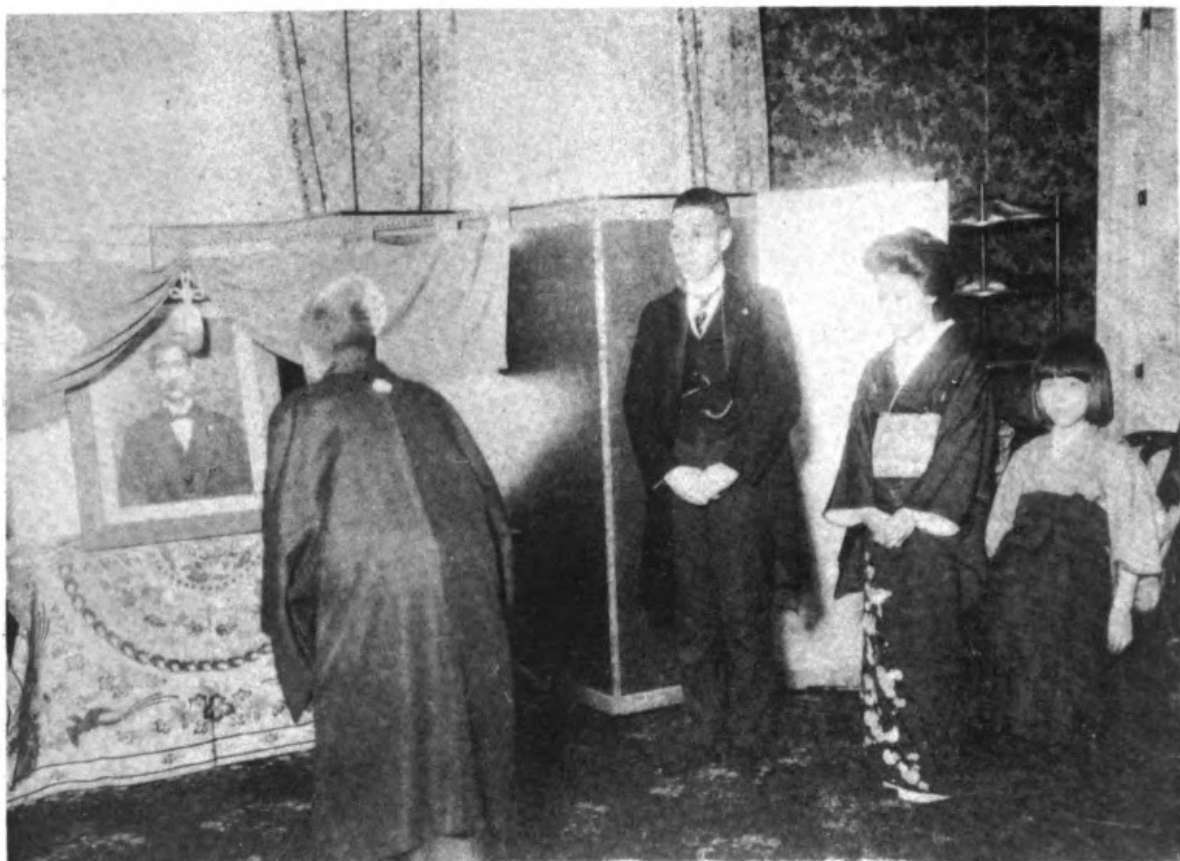
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Paintings of Hoitsu



The Late Marquis Komurs's Memorial Exercises



The American Ambassador Bidding Far well to Baroness Shidzura

TOSON SHIMAZAKI

By F. YAMAZAKI

AMONG the authors of modern Japan who are foremost in original work and in keeping abreast of the times we may certainly rank Toson Shimazaki.

He first became known as a writer of poetry, so it is impossible to discuss Shimazaki the novelist without considering Shimazaki the poet, too, although at present he is exclusively engaged in producing works of fiction and travel sketches.

In the year 1893, a literary magazine was started by some progressive young fellows and was called the "Bungakukai" or "Literary World." The editors and publishers were young men of two or three and twenty years, deeply engrossed in literary composition. We may name the better known of the set as Tōhoku Kitamura, the leader, Tenchi Hoshino, Tokuboku Hirata, Shūkotsu Togawa, Kochō Baba, and Toson Shimazaki.

The predominating influence was received from western writers—Shakespeare, Keats, Byron, Shelley. They were new lights in the literary world, in thought and style altogether removed from the former fiction writers of Japan. Naturally they did not lack critics. One such, having read some of Toson's work, railed at it, saying scornfully, "Does he call that a novel?" A noted writer of fiction used his gift of sarcasm in describing "those fellows of the 'Bungakukai,' who have

swallowed the cuisine of East and West together and straightway vomited it out upon the world." One writer expressed himself thus, sighing gently but doubtless with a twinkle in his eye: "Those young men of the 'Bungakukai' take pride in describing the sorrows resulting from a 'lost love.' If ordinary mortals, they would keep such experiences to themselves. Why talk so frankly of heart secrets? I cannot understand them at all."

So we can see how diametrically opposed their ideas were to those of the conventional writers of the day. At that period efforts were being made for the first time in Japan to relate literature to life; before that time the public had had the idea that a novel was created at the desk of the writer, and altogether without reference to the facts of this workaday world. Fiction was written purely to amuse and entertain. Now the originators of this new school of realism took for their motto: "One's self is literature in the making. Literature is real life put into literary form." These were the editors of "The Literary World," and hence we must acknowledge that we owe them a heavy debt of gratitude.

Tohoku Kitamura, the leader of the group, was a sentimental, arrogant genius—the forerunner of a new type. He bore the brunt of the attacks from all directions. He was an iconoclast,

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In 1913 Tōson abruptly set out on a trip to Paris, France, in an attempt to recover from a series of agonizing experiences. After losing his dear wife and several children, a niece came to live with him and care for his remaining children. He fell desperately in love with this niece and later, alone in a Paris hotel, he wrestled with himself to tear this unlawful love from his heart. "How shall I purify myself from this fault?" he cried. For four years he suffered and at last relief came in the cold starlight of repentance and he returned home, as of one wearing a convict's braided hat. This experience he records with keen realism in the novel called "A New Life." No one can read the spiritual struggle the hero passed through in striving to purify his soul from his past error without feeling deep respect for the author. He exchanged his agony for a new power in writing and so found the light and a new life at the bottom of the abyss. He has great power of assimilation and his co-ordinating power is very fine—far superior to that of many other writers. His reading is at once reflected in his writings, but it never appears as mere

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At the time Tōson Shimazaki having graduated from Meiji Gakuin had soon thereafter fallen in love with a lady older than himself. He wept over his unhappy love affair and wept in verse as well. Sometimes he traveled about as an itinerant poet. His whole life was devoted to writing, especially poetry and novels.

The book which best describes these young men and their work is a novel entitled "Spring." Several of the characters are drawn from life. They agonized and struggled to find what they were seeking, viz., how to live lives of truth and sincerity, how to discover the essence of poetry.

Tōson became an instructor in the Tōhoku Gakuin of Sendai, a Christian college and later returned to his old home in Shimano and taught English in Komoro private school. While in Sendai he wrote a number of love poems, such as "Sex / Love," "The Dawn of Life," etc., which still make the hearts of the young beat faster; and on the quiet plains of Shinshū he pictured in thoughtful verse the country life of the northeast, as in "The Monksong Song of the Chikuma River," which arouses more serious emotion in the reader. His life at Komoro was a time of material embarrassment but he became spiritually deepened and enriched. Here he attempted to write a novel, and became one of the new school of realistic writers. His work, "Apostasy," created a sensa-

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In "Apostasy," the influence of Dostoevsky's "Crime and Penalty" is plainly revealed, as critics of the day are fond of telling us, while some say his novel "Spring" is made more effective in style because of the author's reading of Goncourt. His book entitled "The House" is reminiscent of the Froebelian teaching, in its description of country life and customs, while the style recalls "Madame Bovary" to some slight extent. It may be said that his mind is never closed against influences from outside and that his interest in contemporary writers is perennially fresh and sincere. Other writers tend to become egotistic and puffed up and unable to appraise correctly the work of others when they reach middle age, but Toson is not like them—always young in spirit, he never palls, and never loses his charm for the young.

Toson is an unusually skillful writer and his enthusiasm is almost exuberant. He is always on the lookout for what is fresh, sprightly and unconventional. As to style, since he was formerly a poet, he chooses his phrases and rhetorical figures with special care. After he became a writer of fiction, his confidence in his own powers of expression gradually increased, and he is now less meticulous about grammar and diction.

The notable feature in his books is his conscientiousness in presenting always what is new and original. He has the untiring energy and enthusiasm of an inventor or explorer and this spirit he

carries into his writings. This tendency toward research and investigation comes out especially in the characters drawn from life in his books. He seems to belong to the French school of Naturalists. This we may infer from his intimate friendship for Katsumi Miyake and for Banka Maruyama.

But in drawing from life he was saved the labor of selection to some extent as the range of his writings was limited largely by his personal tastes and experiences. His preconceptions in favor of European literary models sometimes prevented him from consistently applying his theories in regard to realism. But when his writing thus became more sentimental and romantic it appealed even more powerfully to the young. He is indeed a painter of truth in all sincerity, but he occasionally fixes his gaze all unconsciously upon what is false and untrue to life.

As Toson advanced from young manhood to middle age he gained in prudence and restraint. For example, one of his fine qualities is a sense of humor and an appreciation of it in others. He says of Tschekhoff:

"A notable feature of his work is the humor which gushes out so refreshingly, as for example, when he portrays men and women arguing out some pet theory in a plausible way and then characterizing themselves as fools."

Yet he gradually learned how wisely to curb his propensity for indulging in humorous delineation. He shows good judgment and a nice sense of discrimination in the employment of humor which makes him one of the strongest writers of the day.

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these Toson replied with his usual modesty:

"Though I have written poems, I often wonder whether they can truthfully be called poems, and though I have written many novels, it is doubtful whether they are worthy the name." At this meeting, an expert musician rendered his "Song of the Chikuma River" very acceptably, and in every way the occasion was highly enjoyable.

After writing for twenty-five years Toson still retains his popularity as a novelist. No similar example is to be found in Japan among literary artists.

In closing, how shall we rank his productions as to their value and probable longevity? There are various kinds of poetry which have their ardent devotees, waka, kyōka, Chinese style, etc. yet Toson has the unique merit of having successfully devised and employed a new style and made it a national art suited to embody the passion and longing of the Japanese heart. As a novelist, we think Toson should rank with the late Sōseki Natsume, Japan's foremost fiction writer. In addition I should like to quote the opinions of a few critics as to Toson's place in literature.

Saya Kwai Tai Teyanin:

"Toson, having carefully cultivated the seedlings sown in his own mind and heart, has then blossomed and bear fruit in the poetry and novels of his later maturity."

And Shun Tokuda:

"At the present time when crude literary productions are only too plentiful Toson alone wrote as his expert and taught him; having counsel only of his own soul, he produced writings that reflect no discredit upon his character."

And Kōgen Yōsio writes that:

"His unique position and his influence in the development of the poetry of present-day Japan are facts that can neither be denied nor forgotten."

intellectual life of both himself and his character. In this he resembles de Maupassant and Turgenev.

There are some who criticize him as being too much concerned about the technique of literary composition. He is constantly analyzing, criticizing, and laboring to perfect his art. It is true his style is somewhat ornate as is natural in one who began his career as a poet, but as time passed, his style is changing radically, and in his latest work entitled "The House," his strong directness is almost appealing. The reader is quite struck by the naked presentation of a soul's confession. No strength is left in us to study the mechanics of the book. What a far cry from that work of varying innocence and purity, "A Palace in Water Color," to "The House"! Yet if there is anyone who does a masterpiece in his vigorous style, I cannot agree with them.

He is constantly striving to do new and better work, and though he puts out one book after another, none of which are without class, yet these books are eagerly welcomed and devoured by the public.

His latest effort now compels the respect of his readers. In his latest book, "A New Life," referred to earlier in this article, he exemplifies this by the earnest effort made to present a colorful picture of a world with a different type.

* * * * *

Mr. Chikashi has just received his first book, and recently he has sent a new work of art, this time a story in the right style, reminiscent of Upton Sinclair. He was congratulated on the book by all of his literary productions and on his sound health. He is very much liked and admired for his modesty, his strong personality, and his industry. Again on the end of November, 1911, the story, a truly new and honest, which he submitted with a gathering in which congratulatory speeches were made. To

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He is constantly striving to do new and better work, and though he puts out one book after another, none of which are without defects, yet these books are eagerly watched for and devoured by the public.

His conscientiousness compels the respect of his readers. In his latest book, "A New Life," referred to earlier in this article, he exemplifies this, by the earnest effort made to present a truthful picture of a soul's struggle after purity.

* * * * *

Mr. Shimazaki has just reached his fiftieth birthday and recently his friends and fellow-workers celebrated this anniversary at the foreign-style restaurant in Ueno Park. He was congratulated on the long list of his literary productions and on his sound health. He is very much liked and admired for his modesty, his strong personality, and his industry. Again, on the 22nd of November, 1921, the *Asahi*, a daily newspaper, honored Mr. Shimazaki with a gathering in which congratulatory speeches were made. To

these Toson replied with his usual modesty:

"Though I have written poems, I often wonder whether they can truthfully be called poems, and though I have written many novels, it is doubtful whether they are worthy the name." At this meeting, an expert musician rendered his "Song of the Chikuma River" very acceptably, and in every way the occasion was highly enjoyable.

After writing for twenty-five years Toson still retains his popularity as a novelist. No similar example is to be found in Japan among literary artists.

In closing, how shall we rank his productions as to their value and probable longevity? There are various kinds of poetry which have their ardent devotees, *utai*, *haiku*, Chinese style, etc. yet Toson has the unique merit of having successfully devised and employed a new style and made it a national art suited to embody the passion and longing of the Japanese heart. As a novelist, we think Toson should rank with the late Soseki Natsume, Japan's foremost fiction writer. In addition I should like to quote the opinions of a few critics as to Toson's place in literature.

Says Kwatai Tayama:

"Toson, having carefully cultivated the seedlings germinated in his own mind and heart, saw them blossom and bear fruit in the poetry and novels of his later manhood."

And Shusei Tokuda:

"At the present time when crude literary productions are only too plentiful Toson alone wrote as his experience taught him; taking counsel only of his own soul, he produced writings that reflect no discredit upon his character."

And Kogan Yoshie writes thus:

"His unique position and his influence in the development of the poetry of present-day Japan are facts that can neither be denied nor forgotten."

THE IMPERIAL REGENCY

HIS Imperial Highness the Crown Prince became Imperial Regent of the Japanese Empire December 3, 1921.

Official announcement of his elevation to the post of Acting Ruler of the nation was made following two history-making conferences at the Imperial Palace.

Princes of the Blood met in Family Council and formally decided that because of the ill health of His Majesty the Emperor a Regency was necessary to the welfare of the Empire. This decision was communicated to the Privy Council which was convened later. The Council at once approved the nomination and the recommendation was presented to the Throne.

Official recognition and approval of the selection was made by the Throne and announcement of the Regency made to the public.

Appointment of the Regent was made under the Law of the Imperial House, promulgated on February 11, 1889, together with the Imperial Constitution. Article 19 of the Law provides :

"In case the Emperor is not of legal age a Regent is to be appointed. In case the Emperor is unable to attend in person to affairs of state on account of protracted sickness a Regent is to be appointed after the matter is submitted to and approved by the Conference of the Council of the Princes of the Imperial Family and the Privy Council."

Article 20 of the same Law provides

that the appointment of a Regent falls on the Crown Prince or the eldest son of the Crown Prince, who has attained legal age.

Article 13 of the Law provides :

"The Emperor, the Crown Prince and the eldest son of the Crown Prince attain legal age when they have reached full 18 years."

THE IMPERIAL REGENT

A change of the utmost significance for Japanese has taken place in the Government of the Empire of Japan. Under circumstances that are distressing to every Japanese and to the many friends of Japan throughout the world, His Imperial Majesty, the Emperor, because of continued, serious ill health, steps aside and surrenders his high powers to his eldest son and heir, the Crown Prince.

His Imperial Highness, who now becomes Imperial Regent of Japan, assumes his weighty task at a most critical period in Japan's history, politically and economically, and upon his young shoulders devolve duties more onerous than those borne today by any of the earth's Rulers.

For the success of this youth in his tremendous office arise the pious prayers of his people, coupled with petitions to the Almighty for the recovery of the Emperor, whose greatly lessened burdens may now give him a chance for restored health,

THE IMPERIAL REGIMEN

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PRINCE REGENT IS INSTALLED IN NEW PALACE

The Regent will devote his leisure hours to the study of diplomatic history, the constitution, Japanese literature, naval and military science, French and horsemanship.

Among the lecturers appointed for this purpose are Dr. Shimizu, Counsellor to the Court of Litigation, Professor Haga, of the Tokyo Imperial University, Captain Yamamoto, I.J.N., Count Mibu, Military Attache to the Crown Prince, and Vice-Admiral Baron Abo.

REGENCIES IN JAPANESE HISTORY

In the early centuries of Japanese history a Regency could be held either by a Prince of the Imperial Blood, or by a subject. But the Constitution today no longer permits a subject to become Regent of the Empire.

The first Imperial Regent was the Empress Jingo, whose Imperial husband, the Emperor Chuai, was killed while attempting to subdue the Kumaso in the Western Country. The heir to the Throne was then too young to assume the sovereignty, so his Imperial mother, the great Conqueror of Korea, became the first Imperial Regent, and, if the chronicles speak truly, she must have occupied the position for many years, because the son of Chuai Tenno, Ojin Tenno (270-310), did not ascend the Imperial Throne until he was 70 years old.

Later a Dowager Empress became Regent, and the first instance of a Crown Prince becoming Regent was when Shotoku Taishi, the great founder of Buddhism in Japan, became Regent under the Empress Suiko, 593-628. There was not always a Regent when a woman was the Supreme Ruler, and the

appointment of Shotoku Taishi was an exceptional occasion. The Empress Suiko was only the consort of the Emperor Bidatsu, 572-585, while Shotoku Taishi was the son of the Emperor Yomei whom he should have succeeded on the Imperial Throne. But things were managed differently in those days.

The next Imperial Prince to become Regent was Naka no Oe Oji, the son of the Empress who had two names and two reigns, Empress Kogyoku. Prince Naka no Oe later became the 38th Emperor Tenchi, 668-671. It was this Prince who was the great initiator of the Daika reforms, and who, by his life of self-abnegation, contributed so much to their success. Twice he had stood aside from the Throne to let others with less right to it than he assume the purple, and it was only when late in life he realized that he could no longer escape the responsibility of the Throne that he consented to wear the Crown.

On the death of the Emperor Temmu, 686, the Throne should have fallen to his son Prince Kusakabe, then in his twenty-fifth year. But his father had requested that his Empress, the Empress Jito, should succeed to the Throne, and the filial son quietly accepted the situation. Until his death three years later he acted as Regent for his mother, although never actually appointed to that rank.

These are all the Imperial Regents in Japanese history, and their end came before the court moved to Nara, and the greatest period of Japanese ancient history began.

There were many subject Regents in the history of Japan during the time of the Fujiwara dominance of the Kyoto Court. Under their influence the Imperial Consort was always a Fujiwara

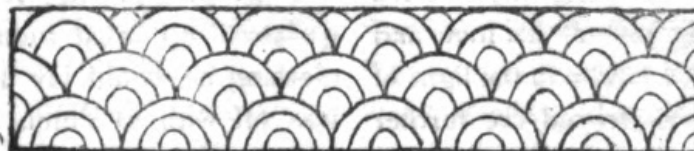
Lady, and her children only were eligible to occupy the Imperial Throne. In the Heian Era children were made to ascend and descend the Imperial Throne at the will of the all powerful Fujiwara family, so naturally a Regent was necessary to rule the country for these child puppets. That Regent was always a Fujiwara.

The son of Montoku Tenno, the Emperor Seiwa, 859, was the first of these youthful Rulers, and Fujiwara Yoshifusa was the first subject who became Regent of the Empire. The office of Regent had always been confined to Princes of the Blood, and the qualifications for holding the office were prescribed in very high terms in the statutes. Yoshifusa did not possess any of the qualifications, but he certainly had power enough to dispense with them, and in 866, he celebrated the Emperor's attainment of his majority by having himself named "Sessho," Regent. From this time on till the fall of the Fujiwara about 1090, many members of this family held the office of Regent. The "Go sekke," the "five families," were the only families from

which the Regent could be selected, and they also supplied the wives for the reigning Emperors. These five are the present Ichijo, Nijo, Daigo, Takatsukasa, and Kujo families.

With the fall of the power of the Fujiwara the office of Subject Regent became unpopular in Japanese history, and it has not appeared since that time. There have been many Kwanpuku, but that office had not the significance of Sessho, Regent. The Regent is appointed by an Imperial Edict, but the Kwanpuku was nothing more than an ordinary official appointed by orders.

Count Chinda, former Ambassador to the Court of St. James and chief of the suite of the Crown Prince on his recent visit to Europe, will be adviser to His Imperial Highness after he is formally installed as Regent of the Imperial Government. Other details of the personnel of the lieutenancy to the Acting-Ruler of the Empire are being worked out and several appointments have already been practically decided upon.—*The Japan Times & Mail*.



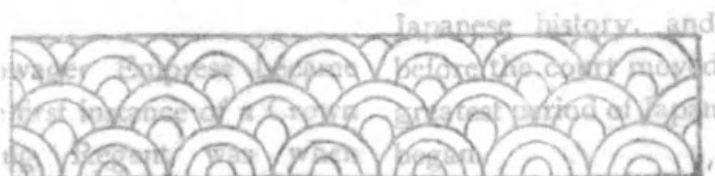
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THE POWER OF UNSELFISH LOVE, OR ICHIKURO'S REDEMPTION

By KWAN KIKUCHI

IN the early autumn of a certain year in the Yedo period, one Ichikuro, a retainer in the Nakagawa house, fell in love with O Yumi, his master's sweetheart. Saburobei Nakagawa, the master, was a vassal of the Shogun, and of exalted position; he resided at Tawaramachi, Asakusa, Tokyo, or Yedo, as it was then called.

For this insult Ichikuro was in danger of losing his life. When he was attacked by his master, knowing well the gravity of his fault he made no attempt to return the thrust of the *samurai's* long sword. However, with the natural instinct of preserving his life if possible, he tried to ward off the worst effects of the blow, but received a ferocious cut from cheek to jaw before he could parry the thrust.

Instantly, on seeing the blood flow from the wound, his pride took fire. He felt as when a bull in a fight receives the first spear thrust. Formerly loyal to his master, he suddenly lost all his love and that master appeared to him in the light of a wild beast to be destroyed ere further injury could be wrought by it. He drew his short sword and fought with the *samurai*, and here he had the decided advantage, as Nakagawa's long sword could not be efficiently handled in the

narrow confines of the room in which the struggle took place. So Ichikuro was finally victorious and despatched his master with the last fatal thrust. But at what a cost did he triumph! Remorse seized upon him. He had been a libertine, it is true, and a swash-buckling, easy-going soldier, but he had never known the depths of villainy to which some sink. Above all he had never even in fancy conceived the idea of killing his own master.

In despair, he was just contemplating suicide by *harakari*, as the custom then was in such cases, when he heard the voice of O Yumi, his sweetheart, in the adjoining room. Suddenly his spirits rose. From despair and indecision he at once knew how he would act.

"Oh what a chance for us!" he thought. "We must not lose a moment. We will take all the ready money we can find and escape to some safe place."

Thus soliloquizing, Ichikuro hurriedly gathered up what money and valuable clothing he could lay his hands on and was off with O Yumi. He was acting indeed not like a man, but like a puppet moved by the skillful fingers of this woman.

Leaving behind Jitsunosuke, the three-year-old child of Saburobei, who asleed

in his nurse's arms knew nothing of his father's violent death, the two culprits made the best of their way from Yedo to a lonely post village in Shinano province, called Yabuhara, situated in the densely wooded mountainous region of Kiso.

Here Ichikuro suffered from a constant feeling of compunction, but O Yumi, who was a jilt, when she noticed the least sign of gloom in his face, would encourage him with these philosophical words :

"What's the use of worrying over the past. As we have done the deed and become out-and-out scoundrels, why not pluck up heart and think of nothing but how to have a good time !"

So they lived for some months, but when their money was gone, it was necessary to commit further crimes, and finally they boldly attempted highway robbery, holding up the farmers and merchants of this lonely district with little fear of punishment, as the latter were terrorized by this *ronin*, or vagabond knight. At first Ichikuro acted chiefly upon O Yumi's advice, but later began to enjoy his success and became so puffed up with conceit and vain-glory, that he soon looked upon murder and robbery as a legitimate occupation.

In order to pursue this trade profitably the two opened a tea-house on the Torii Pass, the principal highway of the Kiso region, and here by robbing and even murdering travelers when it seemed necessary, they were able to live by their booty and to conceal the corpses of their victims without great difficulty.

One evening in spring, just three years since they left Yedo, when the wild mountain cherry trees were in bloom, and the leaves were just beginning to scatter among the dark cryptomeria and cypress trees of this lonely region, a young couple

traveling over the pass stopped to rest at Ichikuro's tea-house. The man seemed about thirty, and the young woman appeared to be his bride, perhaps 23 or 24 years of age. As they evidently belonged to some wealthy farmer's family in Shinano, Ichikuro at once began to scheme their destruction.

When the couple were well on their way over the pass, O Yumi gave Ichikuro a sign and he set off by a short cut known only to themselves and soon overtook the young couple.

Hardened as he had become, Ichikuro was still not so bad that he did not feel some compunctions over the deed he was about to commit and he determined not to kill the innocent pair if they gave up their money and valuables without resisting.

However, when he confronted them and demanded their money, the young man valiantly drew his sword, and with his young wife placed behind him, prepared to defend all that he held dear. Ichikuro then said in a loud, threatening voice :

"Travelers, don't provoke me uselessly. If you hand over your money and clothing at once you may save your lives. So be quick about it."

The young husband cried out in astonishment, "Why, you are the keeper of the tea-house back there, aren't you ?" and made no sign of yielding.

At this, Ichikuro lost his temper and thinking, "Since they remember my face it would not be safe to let them go, or they would surely report the affair and make trouble," he straightway gave the man his *coup de grâce*, and then, though the poor young bride clasped her hands and begged for mercy, he despatched her, too, and quickly snatching their purses and clothing he made his way home.

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"Travelers don't provoke me needlessly. If you hand over your money and clothing at once you may save your lives. So be quick about it."

The young husband cried out in a tone of lament, "Why, you are the keeper of the pass, back there aren't you?" and made no sign of yielding.

At this, Ichikuro lost his temper and thinking, "Since they remember my face it would not be safe to let them go on, they would surely report the affair and make trouble," he straightway gave the man his sword and then, though the poor young bride clasped her hands and begged for mercy, he stepped behind her, and quickly unclipping their purses and clothing he made his way home.

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feeling, Ichikuro determined within himself to remain no longer with O Yumi in this house of sin, filled with the ghosts of their past evil deeds.

He avoided meeting her by taking a night path on the opposite side, and running as if pursued by devils he covered fifty miles in an incredibly short time, passing over mountains, ravines, and rivers, and finally coming out near Ogasaki in Mino province where he unexpectedly confronted a Buddhist temple called Joganji. Hearing the curlew bell in the temple sound forth suddenly its consoling tones, he felt that here indeed was his only hope of peace and forgiveness, and without pausing for second thoughts, he rushed into the temple and made a clean breast of all his crimes to the abbot Myoken, asking how he could obtain pardon for his past sins.

The abbot, too astute to send him away, plausibly reasoned thus: "If you deliver yourself up to the civil authorities, you will be executed straightway and that will be the end. The best atonement you can make is to become an earnest Buddhist and sacrifice yourself to help bring salvation to the living henceforth." And the abbot at once unfolded to him the way of life according to the Buddhist faith.

Soon thereafter Ichikuro became a monk and was given the name of Ryokai. Day and night he devoted himself, heart and soul, to the study of Buddhism and to the practice of religious austerities, and his life became purer than ice and his thoughts whiter than snow. When he was convinced of his own reformation and his power to resist temptation, he began to work for the salvation of others, and having won the approval of his superior he set out as an itinerant priest.

Sudden deep remorse had seized upon him. This was the first time he had killed such a young couple and the heinous deed filled him with fear and horror.

When he recalled how in the winter he had been filthy ragged which he had to get rid of for his comfort and to keep himself healthy, how O Yumi, as usual, examined the grass and finding only so much in gold, much less than they had expected, said as she began to examine the pretty kimono with a woman's eye for beautiful dress:

"But where are her hair ornaments? Surely you didn't forget them?"

"Hair ornaments," Ichikuro repeated, uncomprehendingly.

"Yes, surely, she wore a gold comb and various hairpins. They would fetch a very high price in gold. I am quite certain. You don't mean to say you forgot them? What a crack-brained fellow you must be!"

But Ichikuro, sunk in his dark mood, scarcely heard her bitter reproaches and made not the slightest move to redeem his errors by going in search of the missing ornaments. Furthermore, he began to feel contempt for this woman with so little sensibility that she could examine the dainty garments of the poor murdered bride and think only of what they had lost.

O Yumi, knowing nothing of the revolution going on in her lover's heart, urged him again to go back and finish his work, and when he still remained silent, went out herself into the night, announcing her intention of completing the robbery, with many contemptuous flings at Ichikuro for his failure.

Experiencing a complete revolution of

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When he reached home he threw the purses and clothing at O Yumi as if they had been filthy rags which he wished to get rid of, for his conscience was tormenting him fearfully. But O Yumi, quite cool as usual, examined the purses and finding only 20 *ryo* in gold, much less than they had expected, said as she began to examine the pretty kimono with a woman's eye for beautiful dress:

"But where are her hair ornaments Surely you didn't forget them?"

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"Yes, surely she wore a gold comb and valuable hairpins. They would fetch seven or eight *ryo* in gold, I am quite certain. You don't mean to say you forgot them? What a crack-brained fellow you must be!"

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His first stop was Kyoto, the capital, but even on the highway his sense of pressing obligation compelled him to aid and assist all who were in trouble and to labor for their spiritual enlightenment. He helped those who were weak and ill, guided the footsteps of aged travelers, repaired bridges and roads, etc. But with all this so, he was often in deep gloom, feeling his past sins too great to be atoned for by these trifling acts of kindness.

In the autumn of a certain year his ministrations led him to Kyushu, and crossing over at Bakan, he passed into Bungo province and traveled along the banks of the Yamakuni river. Here he found some farmers who eagerly pressed him into service when they caught sight of his priest's frock.

"Ah, good priest," they said to him; "you come just in the nick of time. Here is a dead body—the corpse of a man who died a violent death. Do pray for his soul and help deliver him from the evil *karma* which caused his destruction."

The pseudo-priest, remembering his own evil past, suddenly felt his limbs fail under him, and remorse and fear took possession of his heart. But on looking more closely, he saw that the body was that of a man who had died by drowning. Scarcely able to control his voice, he said: "He looks like a man who has been drowned, but if so, how did he receive those wounds which I see?"

"Ah," one of the men replied, "you are a stranger in these parts, evidently, and don't understand the conditions in this valley. If you go up the river a few furlongs you will find a dangerous spot called 'Kusari Watashi,' or 'Chain Pass,' the most dangerous of all the danger spots in Yamakuni ravine.

Every traveler dreads the place. As many as ten persons have been known to lose their lives there."

Ichikuro hereupon read the service for the dead and offered prayer and soon afterwards proceeded on his journey toward this perilous pass.

There right before his eyes soon appeared the mighty cliff, towering above the river a hundred feet in height, and jutting out toward the water rushing so swiftly below. About midway to the top a narrow plank road had been suspended by chains attached to the trunks of pines and cryptomerias. How natural that anyone should shrink from crossing over such a dizzy pathway, and above all, a woman! How could this dreaded pass be made safe for the traveler? Looking up at the cliff, after he had safely crossed over the plank road, Ichikuro suddenly felt a strong desire within his breast to perform one great and noble sacrificial act, as a test of his devotion and courage. Surely that would be better than all these poor little deeds of beneficence he had busied himself with for the last few years. When he considered that in this one spot ten unsuspecting travelers had lost their precious lives, he decided to remedy this condition even at the risk of his life. Why not make a tunnel through the cliff? Why not project it himself, arduous as the task would be? So he questioned within himself. Surely this was the path by which forgiveness, which hitherto he had failed to find, might be won.

On inquiry he learned that the distance was 1200 feet, but nothing daunted he settled down in lodgings in the Rakanji Buddhist temple, and began asking for voluntary contributions for the work. But few would listen to the voice of a

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In the autumn of a certain year his ministrations led him to Kyushu, and crossing over at Bikan, he passed into Bungo province and traveled along the banks of the Yamakuni river. Here he found some farmers who eagerly pressed him into service when they caught sight of his priest's flock.

"Ah, good priest," they said to him; "you come just in the nick of time. Here is a dead body—the corpse of a man who died a violent death. Do pray for his soul and help deliver him from the evil karma which caused his destruction."

The pseudo-priest, remembering his own evil past, suddenly felt his limbs fail under him, and remorse and fear took possession of his heart. But on looking more closely, he saw that the body was that of a man who had died by drowning. Scarcely able to control his voice, he said: "He looks like a man who has been drowned, but if so, how did he receive those wounds which I see?"

"Ah," one of the men replied, "you are a stranger in these parts, evidently, and don't understand the conditions in this valley. If you go up the river a few hundred yards you will find a dangerous spot called 'Kusari Watasu,' or 'Chain Pass,' the most dangerous of all the danger spots in Yamakuni province."

every day, I'm right with me and more satisfaction and less vivid, and so he went on swinging even in his wedding hours, because less

Thanking!

"Just as that idiotic priest digging
away! He has worked a year and done
only one small piece. What a fool
he is!" But Ichikuro, watching his
son grow, worked on with exultating
joy.

Another year passed, and still he toiled, though now the light grew dimmer in the tunnel as he progressed, and he must cut his way through it in a crooked path. At last, feeling his light run up and down, now, he passed him as being his own light in day.

The excitement of the storm galled the rain-battered and the storm raged outside the walls, but within only the sound of the great piano's hammer was heard. Until the end of the second year, the villagers continued their vulgar jeering, but when that they kept still, only smiling at or in effort to cover his form appeared to them. Another year passed. The sound of Chopin's pick could still be heard, mingled with the noise of the rapids of the river. But now the village folk had ceased to jeer and mock. Inwardly their souls had turned into love and admiration. So love of women had and hostility is conquered by de-

(Continued on p. 11)

undertake the formation of a school decided in a fit of righteousness month marking fruitless appeals, he poor itinerant priest, and having spent a

Securing a hammer and a chisel he began to cut at one end of the obelisk. The pass-key was used to hold it steady and John, laughing at his own monument, at his first blow felt the vibration of what he had set out to do. He suffered from nothing, he went out as an almost-swinging pendulum to the village. When he had returned food to satisfy his hunger he returned to his work. The day after day he continued to give hammer and chisel no other notice than scorn. The years which elapsed his senses only added force to the blow of his mauling arm.

He found it necessary to leave a letter for his family and to protest himself a non-observant Jew, and then to go to the synagogue and pray for the first time in his life.

[illegible]

Day after day he maintained his weary
work, and he suffered pain and sorrow
as well as willing poverty. When
he had found success in one season,
he lifted his banner, for now a way
toward life, and toward a new heaven
by the blood of his victims, never the
prey to his eyes, he raised. Yet there
was no expectation in his heart that he
could ever be free from his victims.
But since he had learned his lesson,
became a man, the hidden might was
from which he had formerly suffered.

poor itinerant priest, and having spent a month making fruitless appeals, he decided in a fit of righteous indignation to undertake the Herculean task alone.

Securing a hammer and a chisel he began to cut at one end of the precipice. The passers-by used to point at him and laugh and jeer. Indeed he did become a monomaniac at last, but he never lost the vision of what he had set out to do. If he suffered from hunger, he went out as an alms-begging priest into the villages. When he had secured food to satisfy his hunger, he returned to his work. So day after day he continued to ply hammer and pick, affected neither by ridicule nor scorn. The jeers which reached his senses only added force to the blows of his muscular arm.

He found it necessary to build a little hut to protect himself from cold and rain, and thereafter he was able to work more diligently than before.

"What a fool he must be!" the travelers who passed by would say. "Doesn't he see what a hopeless task he is attempting?" And not one ever showed any faith in or sympathy with his undertaking.

Day after day he continued his weary work, but he toiled with heart and soul as well as willing hands. For at last he had found surcease from sorrow. When he lifted his hammer, he was never tormented by wild fancies, never harassed by the ghosts of his victims, never the prey to hopeless remorse. Yet there was no expectation in his heart that he could ever be born again in Nirvana. But since he had tonsured his head and become a priest the hideous nightmares from which he had formerly suffered,

even in his waking hours, became less and less vivid, and so he went on swinging his pick with more and more satisfaction every day.

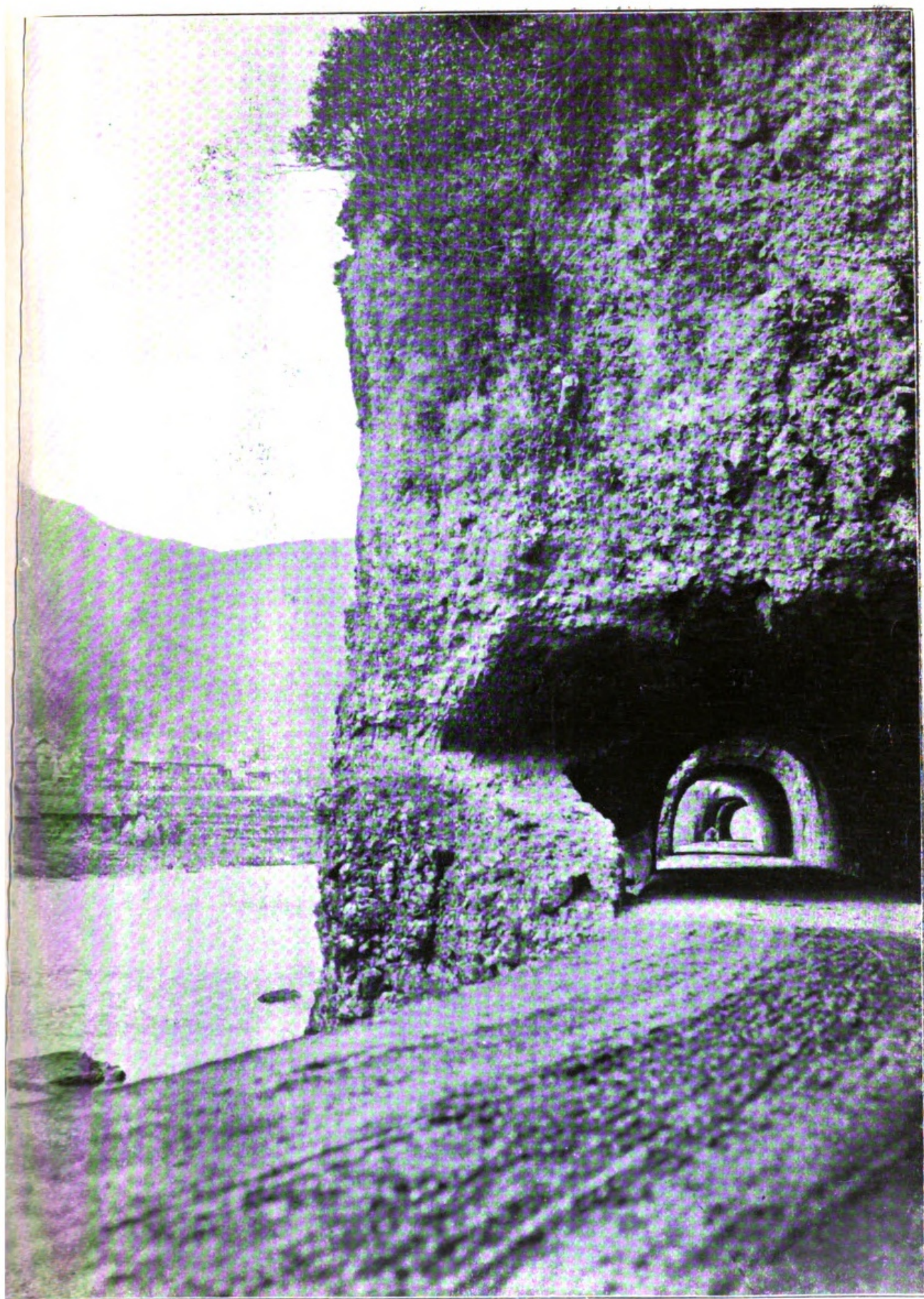
The New Year's festival came. Spring and summer followed, and at last a full year had passed since he began his labor of love. His efforts were not in vain. A cave ten feet deep was made in the solid rock. How small it seemed and how the village people still jeered at his foolish undertaking!

"Just see that idiotic priest digging away! He has worked a year and done only such a small piece. What a fool he is!" But Ichikuro, watching his cave grow, worked on with exhilarating hope.

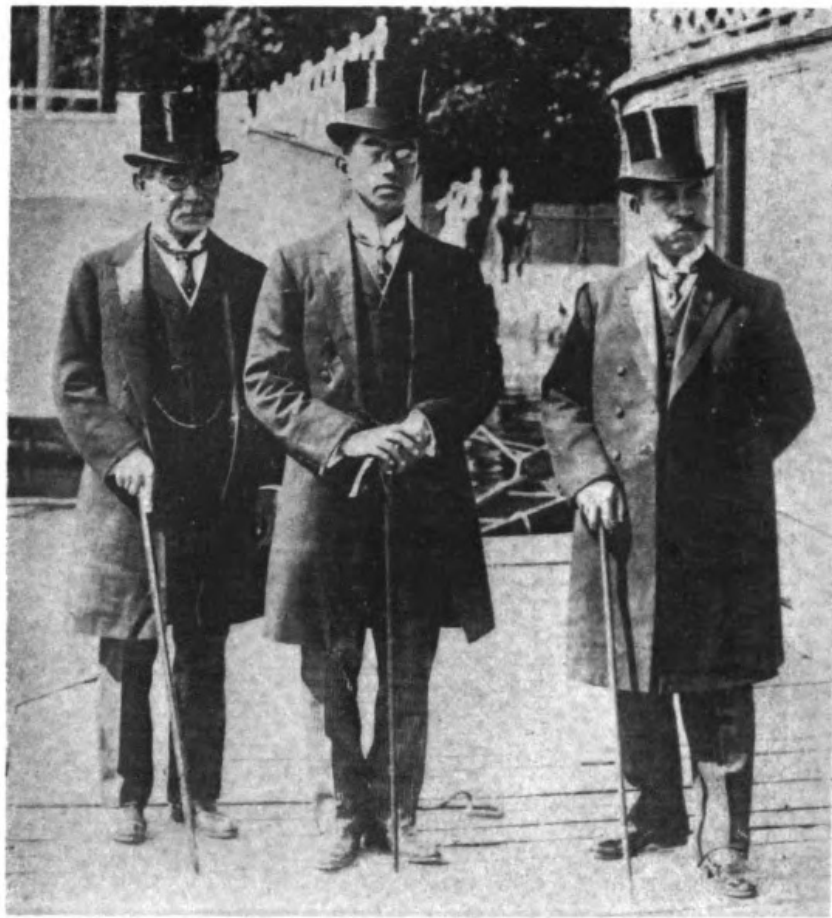
Another year passed, and still he toiled, though now the light grew dimmer in the tunnel as he progressed, and he must cut his way along sitting in a cramped position. But flinging his right arm up and down now possessed him as being his one religious duty.

The sun shone, the moon gleamed, the rain descended and the storms raged outside the tunnel, but within only the sound of the mad priest's hammer was heard. Until the end of the second year, the villagers continued their vulgar jeering, but after that they kept still, only smiling at each other whenever his form appeared to view. Another year passed. The sound of the priest's pick could still be heard, mingled with the noise of the rapidly flowing river. But now the village folk had ceased to jibe and mock. Insensibly their scorn had turned into awe and admiration. So love overcomes hate, and hostility is conquered by benevolence.

(To be continued.)



The Yamakuni-river and Tunnel



The Prince Regent (Center), Prince Kan-in (Right)
Count Chinda (Left)



The Empress Visiting the Peers' School

AMERICAN IMMIGRATION LEGISLATION

By LEEDS GULICK

The Disarmament Conference at present overshadows all other public interests, and with the decision to omit a discussion of immigration, that matter has been lost sight of to all but students of American political, social, and economic conditions, and those who are interested in seeing the United States honorably discharge her treaties with Japan and China.

In 1917 Congress enacted an immigration law which had many excellent qualitative and selective tests. But with the changing conditions this law has been found unsatisfactory, giving rise to the recent emergency law for the temporary numerical restriction of immigration. This provides that for the fiscal year ending June 30, 1922, otherwise qualified immigrants from each European country shall not exceed three per cent of the foreign born who reside in the United States, as shown by the Census of 1910.

It is expected that during the next year Congress will enact another, more permanent law on immigration. There are three vital considerations which must be given cognizance: first, the problem of incorporation of immigrants into our political life, second, the possibility of training these peoples in our social customs and institutions, and third, the solution of the industrial situation which is of paramount importance at present, with millions now facing unemployment.

Quoting Dr. Sidney L. Gulick, secretary of the National Committee for Constructive Immigration Legislation, "The following principles should characterize the permanent immigration policy of the United States:

1. Immigration should be regulated and selected both in quantity and quality.

2. No more immigration should be admitted of any nationality than we can wholesomely assimilate and in a reasonable length of time incorporate into our body politic.

3. No more immigration should be admitted than can find steady and useful employment without endangering normal American standards of life, labor, and wages.

4. The numerical regulation of immigration should be flexible. When industrial depression sweeps the country, all labor immigration should be promptly stopped. But the doors should again be opened when prosperity returns. It should be possible to take either step without waiting for special Congressional action.

5. The closing and opening of our doors should be scientific. It should be based on assured and accurately compiled facts and statistics from every part of the country.

6. The law should be general. The principles should be applied equally to every nation and people without arbitrary discrimination.

7. The law should be courteous to all. It should be possible, without humiliating any, to exclude completely particular types of immigration which definite experience shows to be difficult to assimilate and absorb.

8. The law should provide for the sending of expert examiners to the lands from which immigration comes—this for the sake of both prospective immigrants and of our own land.

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express to the Board its judgment and desire regarding immigration.

3. Regulation of the amount of immigration based on accurate information in regard to

(a) Economic conditions in each state.

(b) Experience as to assimilation of each people.

4. Specification of percentage method for fixing the maximum permissible immigration

(a) The total immigration for one year shall not exceed three-quarters of one per cent of the total population of the United States

(b) The maximum immigration for a single national or racial group shall not exceed ten per cent of the American born children, plus the naturalized, of that group, according to the last available Census, not more than one-fifth of one per cent of the total population of the country.

5. Continuous adjustment of the volume of immigration to changing economic and industrial conditions in America.

6. Provision for sending examiners to other lands and for examination of immigrants before they sail for America.

7. Careful attention to the distribution of immigration.

8. High standards for naturalization.

9. Citizenship for all who qualify.

10. Careful definition of the status and privileges of 'transients'.

11. Provision for temporary admission, under bond, of labor, skilled or unskilled, 'if labor of like kind unemployed cannot be found in this country,' the necessity and the terms of the contract to be decided by the Immigration Board.

12. Repeal of all special laws dealing with the Chinese, giving them the same treatment which we give to all others, as promised by our treaties.

13. Provision of a method for securing recognition by all governments of the complete and undivided allegiance of American citizens, whether naturalized or born here, thus doing away with the vexations of 'dual citizenship.'

9. The law should make possible a wide distribution of new immigration. The flow should be restricted or entirely stopped from given peoples, to already congested areas, and encouraged to go to those parts of America where it is desired.

10. The new immigration policy should be distinctly patriotic. It should favor immigration from peoples easily assimilated and check it from other lands. It should guarantee equal treatment and a square deal to all aliens now in the United States. It should provide for higher standards for naturalization and then grant the privileges of citizenship to all who qualify. It should look to the creation of a substantially homogeneous people having a common mind, and a wholesomely functioning democracy."

Senator Sterling, chairman of the Senate Committee on Immigration, introduced on April 27, 1921, a well thought out, concrete proposal for the regulation of immigration into the United States. Section 2 states: "It is hereby declared to be the policy of the United States to admit annually only so many law-abiding immigrants of any national or racial group as may be capable of being so employed as not to endanger the normal American standards of living, labor and wages, and as may be also capable of becoming assimilated by communities of English-speaking type, and wholesomely incorporated into the body politic within a reasonable length of time, such capacity of employment and assimilation to be determined by the Immigration Board in the light of experience with other immigrants of the same or related national and racial groups."

The distinctive features of the Sterling Bill (S. 1253) are these, according to Dr. Gulick in his recent folder on "The Next Step in Immigration Legislation":

1. Creation of a Federal Immigration Board with carefully defined duties of investigation and of report on conditions, and with limited powers of decision as to the amount of permissible immigration.

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The outstanding merits of the Sterling Bill are these :

1. It is fair, courteous and friendly to all peoples, setting the United States right with Japan and China in its treatment and treaties, solving the fundamental difficulties which California experienced first with the Chinese then with the Japanese.

2. It protects the immigrant and gives a better chance to the alien now in our country.

3. It is fair to both capital and labor, furnishing raw or skilled labor only when industrially needed, and protecting labor from the dangers of a flood

of immigrants from low-standard countries.

4. It makes unnecessary frequent appeals to Congress for the enactment of emergency legislation on immigration.

The Sterling Bill has the powerful backing of an organization known as the "National Committee for Constructive Immigration Legislation," consisting of fifteen hundred American citizens—governors of states, presidents and professors of universities, members of Congress, editors, social workers, government officials, financiers, physicians, clergymen, farmers, lawyers, teachers, librarians, authors, etc. The supporters of this bill see in it a basis for a more certain development of a real, unified, national life in the United States.—*Japan Advertiser.*

THE PAST

Changed is my childhood's home—

All but those insect-voices ;

I think they are trying to speak

Of happier days that were.

—Tr. by Lafcadio Hearn



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—T. S. Eliot, *Waste Land*



ARE JAPANESE WOMEN ADVANCING?

BY MISS KIKUE YAMAKAWA

Democracy still holds a tight rein upon the bourgeoisie, to check its full speed, socialism is becoming the catchword in the language of the proletarian, which is progress entirely anomalous in its very nature. A similar state of things is opening up in the condition of Japanese women, and while the old family restrictions reign over the individualism of Japanese women, we are already entering the new order.

The year 1911 opened with bright hopes for the women of Japan. A petition was presented to the Diet, then in session, by the New Women's Association, asking the Diet to abolish that provision in the so-called Police Force Regulations which prohibits the presence of women at political meetings. It passed the Diet, but was pigeon-holed in the Upper House. As an ironic as this regulation is I do not look at it as an important obstacle in the way of the enlightenment of Japanese women, a majority of whom would have nothing to do with political matters anyway, living as they do. Domestic matters of a thousand and one trifles are occupying their time and minds too much to allow them the enjoyment of any political interest. Only a few of the bourgeoisie might enjoy that privilege, but the number is limited.

There is talk of repealing the provision in the early session of the Diet, but I do not in touch with the movement. I find strange object to the law, who is really moved by the condition, who would forget their object once their attention was attracted by the lawmakers in the House of Peers.

"Which is about nothing." A lot of men have made but a very little advancement during the year past by Japanese women. Japanese women are not the most advanced in their own will and power to set their own purposes, but real progress is lacking.

Men are progressing with a rapid which sometimes bewilders us, but the thought among Japanese women has been stationary and inactive. Women's level is much lower today than men's, and that is why, in my opinion, to the restrictions which our family system still places upon the women of Japan. These restrictions, although entirely out of date, deprive us of our personal rights and hinder us from advancing alongside of the men. Free women are few in number, and all within the limits of their position and the possible power on their combined efforts, almost entirely lacking.

Yet there is no reason for despondency. We only feel more keenly the urgency of reformation and the necessity of reformation because of the many existing obstacles in our way.

I am not of the race for revolt, but I feel of the other nations; we were helped at the outset. To catch up with the other advanced nations we are forced to make a big jump and to find many a short cut. Japan is made of two parts, a higher and lower, and while the short cut is being found, we are of the problems of a country, and we are obliged to wait a few years while it looks like a country to advance.

What is the most important thing of the

ARE JAPANESE WOMEN ADVANCING?

By MRS. KIKUE YAMAKAWA

"Much ado about nothing." A lot of noise has been made but a very little accomplished during the year 1921 by Japanese women. Journalists pictured us and the movements among us at their own will and pleasure, to suit their own purposes, but real progress is missing.

Men are progressing with strides which sometimes bewilder us, but the thought among Japanese women has been stationary and inactive. Woman's level is much lower to-day than man's; and that is owing, in my opinion, to the restrictions which our family system still places upon the women of Japan. These restrictions, although entirely out of date, deprive us of our personal rights and hinder us from advancing alongside of the men. Free women are few in number, and all realization of their position and the possible power of their combined efforts is almost totally lacking.

Yet there is no reason for disappointment. We only feel more keenly the urgency of renovation and the necessity of reformation because of the many existing obstacles in our way.

Japan entered the race for civilization behind the other nations; we were delayed at the outset. To catch up with the other advanced nations, we are forced to make jump after jump and to find many a short cut. Japan is making these forward leaps in her labor movement, and short cuts are being taken in solving some of the problems of womanhood, as we are obliged to cover in a few years what it took Europe half a century to accomplish.

While the reactionary influence of the

bureaucracy still holds a tight rein upon the bourgeoisie, to check its full speed, Socialism is becoming the catchword in the vanguard of the proletariat, which is progress entirely anomalous in its very nature. A similar state of things is opening up in the condition of Japanese women, and while the old family restrictions reign over the individualism of Japanese women, we are already entering the new order.

The year 1921 opened with bright hopes for the women of Japan. A petition was presented to the Diet, then in session, by the New Women's Association, asking the Diet to abolish that provision in the so-called Police Peace Regulations which prohibits the presence of women at political meetings. It passed the Diet, but was pigeon-holed in the Upper House. As anachronistic as this regulation is, I do not look at it as an important obstacle in the way of the enlightenment of Japanese women, a majority of whom would have nothing to do with political matters anyway, living as they do. Domestic matters of a thousand and one trifles are occupying their time and minds too much to allow them the enjoyment of any political interest. Only a few of the bourgeoisie might enjoy that privilege, but the number is limited.

There is talk of repeating the petition in the coming session of the Diet, but I am not in touch with the movement. What I strongly object to is the lukewarm formality assumed by the petitioners, who seemed to forget their object, once their petition was laid aside by the lawmakers in the House of Peers.

The newspapers have played up the birth of the new Socialistic Women's Association in their so-called third page articles and have pictured it entirely different from what it was meant to be. People imagined from what they were daily told by the newspapers that this association was formed by "new women," who believed it fashionable to be always in the limelight. It was the newspapers which wanted to be talked about; the women were by no means "grandstanders," nor are they those who are always chasing after some fad or fashion. They are quiet and sober women, who mean to do things, but the press, by picturing them as the opposite, embarrassed them and hindered their legitimate course.

I have not heard of any other movements of spectacular interest aside from the above two. It was reported that a representative of the Y.W.C.A. had joined the International Woman's Suffrage League, but that, I presume, was done to please the foreign ladies. No sincerity nor proper zeal is perceptible in this step.

The high cost of living has become a topic and some feeble propaganda work was started to combat it. Such movements should be encouraged, but the housewives who feed the family from hand to mouth, are not able to devote either time or energy to it, so the number of women who can actively engage in this kind of movement is again limited. The talk of the high-handed charges of retailers loses much of its meaning when we see that large corporations are allowed to make exorbitant profits. If capitalists are engaged in squeezing retailers, they on their part will meet it by squeezing buyers, and so the root of the evil cannot be traced to the retailers. What is the use of housewives starting quarrels with retailers until the root of the evil be removed?

The number of absconders, suicides and divorcees increased during the year, and a review of the miseries of Japanese women shows invariably that the misfortunes came in the clash between the new thought and the old, coupled, in some cases, with questions of domestic economy. Thought among the women of the bour-

geois class, at least, has made some progress in recent years, but alas! the progress of thought is not accompanied with economic capability, nor with spiritual independence, without which free will means nothing, but can end only in resentment, despair and in discontentment that results in abscondings, threats and in suicides devoid of meaning. I know many women who live in despair, cursing their generation, but they lack the courage to open a new page in the book of life. Japanese women are brought up to be dependent, to be caressed, and to cry—they are not taught to fight for their independence.

It is inevitable that women without professional abilities, without independent means or sufficient courage to fight their own destiny, but who are thoroughly sensitive, even though partially awakening to their own situation against many odds, may become morbidly sentimental and be lost between ideals and actuality. It is sad but it is inevitable. Parents and teachers should take warning from the frequent occurrence of the saddest of wretched destinies facing their daughters and pupils, but it is the task of the younger generation of Japanese women to fight out their own destinies. Young women, throw away the brush you use to write tender lines of poetry to picture your life of misery, and turn your hands and fingers to feed your own mouths and be independent!

The young women of the present day unite in cursing marriage without love, but how many of them want to marry for love's sake, pure and simple? They want love accompanied with wealth and position. They must have kimono and obi, and they also want diamond rings to adorn their fingers. That is prodigal. If they really wish to taste the sweetness of true love, and to marry for love's sake, let them break out of the shell of their bourgeois home determined to win their bread by the sweat of their own brows.

The increase in divorce is significant, indicative of the awakening of women. It is not limited to Japan alone, but where marriage is formed through such unnatural methods as in Japan divorce is but a natural sequence and is the only way to correct the frequent wrongs.

to be out of the way—there are not
women enough in the world to be dependent
newspapers in the hands of the Japanese
flour, but they have the courage to quar-
rel with the best of us, causing this young
world to wonder how a human creature can
be so stupid and so unkind to his fellow
inhabitant of the globe, and in addition
to quarrel with the woman who has been
created to be his helpmate and his comfort
in all his trials and tribulations.

[illegible][illegible]

It is a fact that the world is a very different place than it was a few years ago. The world is a very different place than it was a few years ago. The world is a very different place than it was a few years ago.

The newspapers have played on the
bath of the new Socialist *Womens*
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articles and have printed a carefully
selected from what is was meant to be
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course.

I have not heard of any other means of spectacular interest in the above two. It was reported that a representative of the Y.W.C.A. in England, the International Women's League, but that I presume was done to place the foot in the door, not proper as yet. The high cost of living has become a topic and some of the propaganda work was started to combat it. Some movements should be encouraged, but the housewives who led the early band to death, are not able to devote either time or energy to it. The kind of woman who can actively engage in the kind of movement is again limited. The talk of the highland, I think, is a failure loses much of its meaning when we see that large corporations are allowed to make exorbitant profits. If only they are engaged in supplying material, they can their part will not be so great. They pay a and so the rest of the world is added to the rest of the world. The rest of the housewives stirring up the rest of the world.

Thought among the women of the 1920's was with questions of sex, marriage, divorce, and the old, established thought and the old, established ways came in the clash. The new women shows invariably a new way of life and a review of the manner of the 1920's and divorce increased. The number of divorces increased and the number of divorces increased.

famous professor or the sneezing of a peer.

Internationally, the fair sex won in the fight for suffrage and stated the movement for peace. In a word, however, the peace movement in the West is the peace movement in time of peace. When cannon roar it turns to patriotic movements and the bugle notes for war. It's a contradiction. Neither militarists nor internationalists will object to this kind of movement; kings and presidents are liberal in throwing gaylands, and bourgeois statesmen and Christian capitalists extend their helping hands. But this is mere playing and does neither good nor harm. Progress is those who, in the name of the women of Japan, recently despatched a message favoring disarmament to President Harding. Such a movement, it seems to me, is worth only a snap of the finger and is devoid of any real meaning to humanity.—The Japan Times & Mail.

Some theorists consider that the increase in divorce casts a shadow upon the nation, and propose to make it more difficult. I am inclined to believe that in a country like Japan, where family as well as matrimonial restrictions and laws are so fundamentally maintained, divorce is the only course left to prevent the miseries of men and women and will counteract the increase of insanity, which are always and cases of insanity, which are as disastrous, if not more so, to a nation's good name.

Newspapers made so much of the suicide of Miss Iiko, a daughter of the late Dr. Hamada, and of the absorbing of Mrs. Ito, the wife of a millionaire, and daughter of a famous poet, but these two cases received undue notoriety because of the social standing of the people connected with the tragedies. I cannot see any significance in them, any more than I do in the yawning of a certain

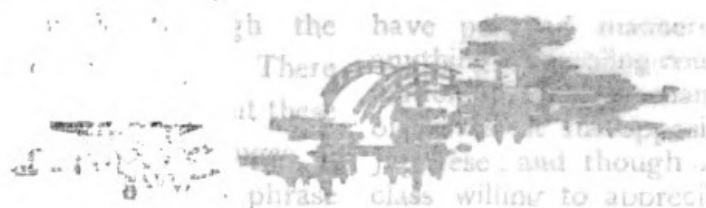
JAPAN'S FIRST WOMAN AVIATOR

ing an aviator. She entered the aviation school attached to the flying ground in November, 1919.

"From experience I can say that women are as well fitted to become aviators as men," said Miss Hyodo when interviewed by a reporter for the *World Weekly*. "I met with an accident only once, when slight damage was caused to the fore part of my machine. I have heard it said that one feels lonely while flying, but I never felt lonely. As soon as I obtain a license, I will purchase a two H. P. machine, and I intend to lead a campaign for popularizing the art of flying."

Japan's first woman aviator is said to be Miss Sei Hyodo, according to the *Yokohama Specifier*. She has just been graduated from the aviation school attached to the flying ground at Tachikawa in Chiba prefecture. She has applied for a license as a third class aviator from the Aviation Bureau of the War Office and has passed a health examination.

Miss Hyodo, 23 years old, is the daughter of a farmer in Iyo province. She was in an airplane for the first time while she was in the third grade of a girls' higher school, and since then she has been dreaming constantly of becoming



Some theorists consider that the increase in divorce casts a disgrace upon the nation, and propose to make it more difficult. I am inclined to believe that in a country like Japan, where family as well as matrimonial restrictions and usages are so fundamentally unnatural, divorce is the only course left to prevent the miseries of men and women and will counteract the increase of suicides, run-aways and cases of insanity, which are as disgraceful, if not more so, to a nation's good name.

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famous professor or the sneezing of a peer.

Internationally, the fair sex won in the fight for suffrage and started the movement for peace. In a word, however, the peace movement in the West is preaching peace in time of peace. When cannon roar it turns to patriotic movements and the bugle notes for war. It's a counterfeit. Neither militarists nor imperialists will object to this kind of movement; kings and presidents are liberal in throwing garlands, and bourgeois statesmen and Christian capitalists extend their helping hands. But this is mere playing and does neither good nor harm. Puppets were those who, in the name of the women of Japan, recently despatched a message favoring disarmament to President Harding. Such a movement, it seems to me, is worth only a snap of the finger, and is devoid of any real meaning to humanity.—*The Japan Times & Mail*.

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JULIAN STREET ON JAPANESE HOSPITALITY

From The Japan Times & Mail

“THERE is neither a sample case nor an order book on our ship,” stated one member of the Californian Commercial Mission, recently in Yokohama and now on the eve of departure from Kobe for the Asian mainland. This, of itself, justified the claim of the spokesman of the party that the mission was in the Orient to make friends rather than to book immediate orders, but the lack of sample cases and order books, unfortunately, was not the only lack of the party that came on the Empire State. Their greatest lack was material for publicity to make plain to Japanese just what they had sailed from San Francisco to accomplish. The party sadly lacked a directing head.

The reporters boarding the ship off port at Yokohama found nothing ready for them: no statements, no proper list of passengers, no photographs. The majority of the visitors were too busily scrambling for the welcome souvenirs sent out to the steamer by the Yokohama Chamber of Commerce to talk to the people of Japan through the press, nor was there any formal greeting to the people of Japan made through the ordinary avenues of publicity. There were speeches made, of course, but these were merely the ordinary exchanges of sweet nothings. There was no phrase

uttered to inspire a single Japanese editorial nor arouse comment.

Considering everything, one is forced to wonder just what impression these visitors carried away with them. Did they appreciate the courtesies shown them in Japan, or did they, as some others have done, go away thinking that the receptions and other affairs arranged in their honor were planned to hoodwink them as to Japan's true attitude towards the United States.

Mr. Julian Street, who was in Japan with the Vanderlip party, discusses this phase of the effect of Japanese hospitality on overly-suspicious minds. In the current number of *The Century Magazine*, he writes:

In this country we have never taken to bowing as practised in some other lands. Our men look askance at Latin males when they lift their hats to one another in salutation, and it may be observed that some of us tend to slight the lifting of the hat a little bit even when saluting ladies, clutching furtively at the brim and perhaps loosening the hat upon the head, then hastily jamming it back into place.

The truth is that few American men have polished manners. We rebel at anything resembling courtliness. In these matters, then, as in many others, we find ourselves at the opposite pole from the Japanese; and though Americans of the class willing to appreciate merits other

than those characteristic of the United States feel nothing but admiration for Japanese courtesy in its perfection, it sometimes happens, lamentably, that others, less intelligent, going to the Orient, utterly misread the meaning of Japanese politeness, mistaking it for servility, which it most emphatically is not. Far from being servile, it is a proud politeness—a politeness grounded upon custom, sensitiveness of nature, delicacy of feeling, which causes the possessor to expect in others a like sensitiveness and delicacy, and to make him wish to outdo them in tact and consideration.

Nor does the failure of certain of our people to appreciate Japanese courtesy stop here. Our yellow press and organized Japanese-haters, aware that the higher hospitality of Japan has oftentimes an official or semi-official character, are not satisfied to seek a simple explanation for the fact, but prefer to discern in it something artful and sinister.

It is perfectly true that the stranger going to Japan well introduced meets a group composed chiefly of government officials, big business men, and their families. It is also true that he is likely to meet a selected group of such men. The reason for this is simple. While English is the second language taught in Japanese schools, and while many Japanese can speak some broken English, there are still relatively few men, and still fewer women, who have been educated abroad and are sufficiently familiar with foreign languages, customs, and ideas to feel easy when entertaining foreigners. This class is, moreover, still further limited by the financial burden of extensive entertaining.

Thus it happens there exists in Japan a social group which may be likened to a loosely organized entertainment committee, with the result that most Americans who are entertained in that country meet, broadly speaking, the same set of people.

The Japanese are entirely frank in their desire to interest the world in Japan. The Government maintains a bureau for the purpose of encouraging tourists to visit the country and making travel easy for them; journalists, authors, men of affairs, and others likely to have influence

at home are especially encouraged to come. The feeling of the Japanese is that there exists in the United States a prejudice against them, and that the best way to overcome this is to show Japan to Americans and let them form their own conclusions. They are proud of their country, and they believe that those who become acquainted with it will think well of it.

Some Americans charge them with endeavouring to show things at their best, as though to do that were a sly sin. The attitude of the Japanese in this matter may be likened to that of a man who owns a home in some not very accessible region, the advantages of which are doubted by his friends. Being proud of his place, the owner is hospitable. He urges those he knows to come to see it. When his guests arrive, he does not begin by taking them to look at the sick cow or the corner behind the barn where refuse is dumped, but marches them to the west veranda—the veranda with the wonderful view.

To the average person such a procedure would seem entirely normal. Yet there are critics of Japan who do not see it in that light. Their point of view might be likened to that of some one who, when taken to the veranda to see the view, declares that the view is shown not on its own merits, but because the host has cut the butler's throat and does not wish his guests to notice the body lying under the parlor table.

Let an American of any influence go to Japan, be cordially received there, form his impressions, and return with a good word to say for the islands and the people, and the professional Japanese-haters have their answer ready. The man has been victimized by 'propaganda.' He has been flattered by social attentions, fuddled with food and drink, reduced to a state of idiocy, and in that state 'personally conducted' through Japan in a manner so crafty as to prevent his stumbling upon 'the truth.'

The precise nature of this 'truth' is never revealed. It is merely indicated as some vague awfulness behind a curtain carefully kept drawn.

Having so often heard these rumors, I

went to Japan in a suspicious frame of mind. Arriving there, I made it my business to dive behind whatever looked like a curtain of mystery. I found a number of mysteries—the fascinating mysteries of an old and peculiar civilization, out of which an interesting modernism had rapidly grown.

I was considerably entertained in Japan, my sight-seeing was oftentimes facilitated by Japanese friends; but the significant fact is that no one ever tried to prevent my seeing anything I wished to see. And I wished to see everything, good and bad. I visited the lowest slums, a penitentiary, a poorhouse, a hospital, and some factories. I asked questions. Sometimes they were embarrassing questions—about militarism in Japan, about Shantung, about Korea and Formosa, about Manchuria and Siberia. And though I do not expect any Japanese-hater to believe me, I wish to declare here, in justice to the Japanese, that they gave me the information I asked, even though it sometimes pained them to do so.

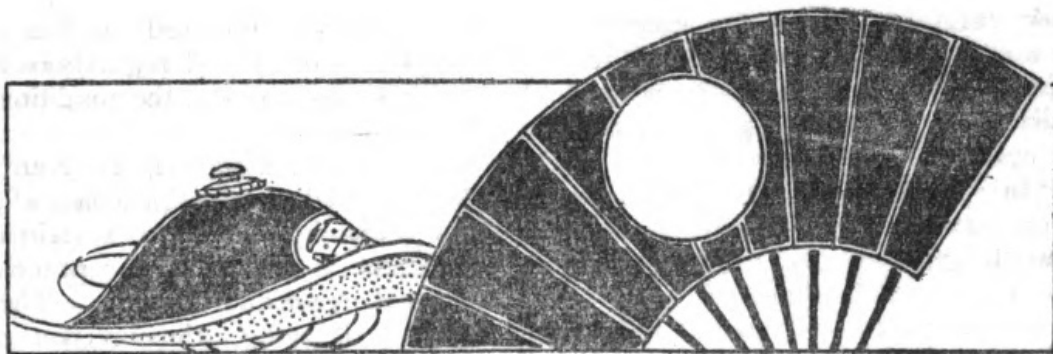
I saw and learned things creditable to Japan and things discreditable, just as in other lands one sees and learns things in both categories. I found the Japanese neither angels nor devils, but human be-

ings, like the rest of us, having their virtues and their defects.

I came away liking them. This fact I proclaim with the full knowledge that those who do not like them will accept it not as a sign of any merit in the Japanese, but as proof of my incompetence or worse.

‘But you have not been to China,’ some of my friends say. ‘You would like the Chinese better than the Japanese.’

That may be true or it may not. I am inclined to believe that there is more natural sympathy between Americans and Chinamen than between Americans and Japanese. The Chinaman is more easily comprehensible to us. Also, he is meek. We can talk down to him. He will do as we tell him to do. He is not a contender, as the Japanese very definitely is, and it is therefore easier to get along with him. As an individual man he has many qualities to recommend him, though neither patriotism nor cleanliness seems generally to be among them. If I ever go to China, I shall hope and expect not to fall into the mental grooves which lead many travelers in the Orient to feel that if they like a Chinaman, they cannot like a Japanese, and vice versa. I hereby reserve the right to like both.



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DR. MIZUNO'S ADDRESS TO MISSIONARIES IN KOREA

For the sake of truth and peace, Dr. Mizuno, Civil Administrator in Korea, urged upon the Protestant missionaries of Korea that facts alone be given to the world in relation to Japanese rule in that country and that fabrications and gross exaggerations, such as have characterized some recent publications and resolutions, be frowned upon by the church bodies. Dr. Mizuno addressed the missionaries, on their invitation, during the church conference held in Seoul in September. He said :

"Taking advantage of your invitation, I am exceedingly glad to be present at this, the Tenth Annual Conference of your Federal Council, and I extend to you our cordial and most sincere greetings.

"Although this is my first attendance at a session of the Federal Council, most of your faces are familiar to me as I have had other opportunities of meeting and talking with you during the past two years, and this morning I have nothing particularly new to say to you. I simply wish to express appreciation of your work in Chosen and, at the same time, speak a little on the relation of your work to the present administration. Of late I have made several trips into the country and the more familiar I become with the conditions in the peninsula, the more do I realize how painstakingly you labor for the uplift of the people.

"In spite of more than fifteen years' co-operation of Japanese with the Koreans in working for the improvement and development of the country, the scars occasioned by the old maladministration are still manifest throughout the land. Though life and property are now securely guaranteed, you, who by birth are entitled

to comfortable circumstances at home, have still to bear great inconveniences and hardships in this the chosen scene of your labor. If it were not for my knowledge of your religious conviction and enjoyment of a sacrificial life, I would express my sympathy with you by saying, I am very sorry for you. It can be said without any appearance of flattery that Chosen owes much of her advancement in civilization to your labors.

"Now, ladies and gentlemen, are not you and we co-workers in Chosen and both aiming at the same object though from different standpoints? Nothing is so essential as religious influence for the betterment of social conditions, and your work is of great help to the Government and directly or indirectly promotes the happiness and prosperity of the whole people. So we hold Christianity in high regard and give to it every possible facility for its propagation. For this reason the regulations for private schools were, as you know, revised in March 1920, and those for religious propagation in the month following, while the recognition of religious bodies as juridical persons was effected in June of the same year, thus greatly relieving you, I believe, of the burden imposed on you by the complexity of the old regulations framed ten years ago to meet the conditions then in evidence.

"Our administration, as your work also, is based upon the principle of justice and humanity, and no discriminatory treatment is allowed to be practised between Koreans and Japanese. The abolition of flogging, the revision of the Educational Regulations, the improvement of medical and sanitary organs, and the revision of the local administrative

system have all been carried out in accordance with this principle, and furthermore the Educational Ordinance for Chosen is now being revised so that the school system in Chosen may be made entirely one with that of Japan proper. We heard recently of a sympathetic foreign critic remarking after his trip in Chosen that he had received the impression that Koreans regarded Japan as a stepmother. We do not know whether his impression is a correct one or not, but we do know that the idea of playing the part of a stepmother has never once been entertained by us, and that though Koreans may take up the attitude of stepchildren, we shall ever be true to that of a real mother.

"It is a matter of great regret, however, that, in spite of our efforts to make our ideas thoroughly known to all Government officials, mistakes and blunders by them have not been entirely avoided. As we can not expect all our men to be 100 per cent. right, we are ever ready to redress the faults they may commit. In this respect we owe much, and I wish here to express my thanks for it, to many of you for your zeal in calling our attention to what has appeared to you to be wrong and have frankly given us suggestions and advice. The Resolutions adopted and presented by you to the Governor-General in 1919 were also received with deep appreciation, and I am glad to say that nearly all the ideas in them which were possible of realization have since been carried out. It must, of course, be admitted that your conclusions have not always been correct but have at times been based upon sheer misunderstanding or upon stories maliciously fabricated; still your action gave us, to say the least, opportunity time and again to make clear the fact and a bring abouts better understanding between us.

"One of your well-known critics, for instance, called on me one day last year and in the course of conversation made the assertion that there still existed in Seoul prison discriminatory treatment between Japanese and Korean prisoners in the matter of clothing and food. This, if correct, was contrary to the guiding principle of the administration, so

the next day I went without previous notice to the prison to ascertain for myself whether such was the practice or not, and, to my great pleasure, found that no such discrimination existed between the two classes in the least. I at once made known this fact to the gentleman in question and added that if he so desired he was free to visit the prison himself and draw his own conclusions. This he did, and I heard later that he was quite satisfied his assertion had been based on ignorance of the facts, and that he had spoken of me as a very honest man.

"At the same time, however, I am very sorry to be obliged to point out that there have been brought to our notice all sorts of misrepresentations of the Japanese administration in Korea that have been hatched by different propagandists for a purpose, and missionaries have often been made the victims of them. To cite a recent instance: one of your body who returned some time ago to America on furlough was spoken of in an American yellow paper as 'refused permission for years to leave Korea because of his intimate knowledge of tortures inflicted upon the Koreans,' and so on, and was quoted as saying that 'Japan is slowly strangling the Koreans to death,' that 'innocent girls are daily victims of Japan's soldiery,' that 'whole fields of crops have been destroyed by the Japanese soldiers, so that the Koreans are compelled to go hungry,' that 'Christian missionaries among the natives have been shot to death for no reason and thousands have been driven into Manchuria as refugees,' and much more to the same effect.

"I am as sorry for this gentleman of noble character as I am for Japan to be misrepresented in this way. Fortunately, the nature of the paper is so well known that intelligent readers doubtless paid scant attention to the articles. There is, however, one article coming to my notice of late which contains a rather distressing clause, as follows:

"Our sympathies have been long aroused for the unmerited sufferings through which an alien government has forced the virile Christians of Korea to

tion and gross exaggerations, and insist that facts alone be given to the world for the sake of truth and peace.

"In conclusion allow me to repeat that you and we are co-workers having the same mission of uplifting the Koreans and promoting their happiness. Should we not then come closer together and work in union in serving them? Being but human, mistakes may easily be made by us in power which may be plain to you. It so can you not find it within yourselves to point out to us wherein you think the mistake lies? I believe if men approach each other in a sincere spirit and with frank talk, all misunderstanding between them can be cleared up however great the difference of opinion may be. In the spirit of sincerity, Ladies and Gentlemen, we of the Government are open to your approach, and you will ever find us ready to lend a willing ear to you as there is no shadow of distrust may darken your relations with the authorities.

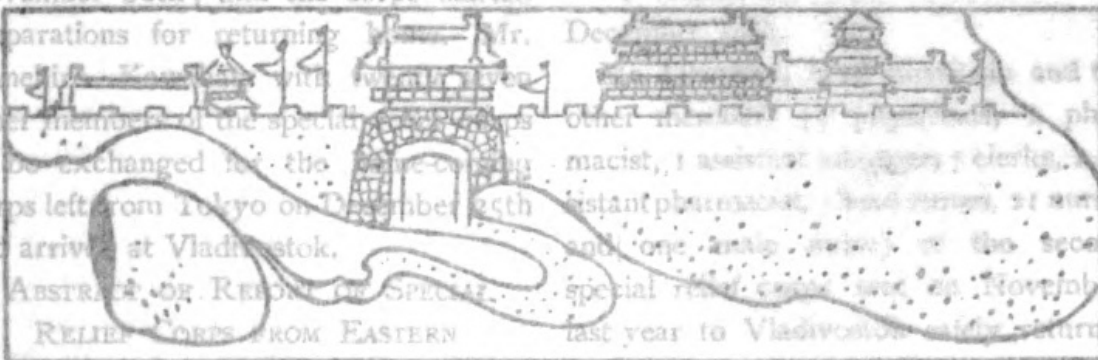
"Finally, Ladies and Gentlemen, I thank you for your cordial invitation to this meeting, and for the opportunity thus given me of speaking my mind to you in all frankness and sincerity."—*Yama Yama & Yama.*

go; and as a condition of the continued friendliness of nations we urge that our own Government at Washington insist that Japanese officials in Korea shall interfere in no way with American missions and missionaries, and shall revoke all regulations by which mission schools are closed and devout Christians unjustly imprisoned; that the opium trade, ostensibly outlawed by the civilized world, shall no longer be forced upon the unwilling Koreans, thousands of acres of whose territory are now situated for the growth of the opium-poppy.

"This is, you are undoubtedly aware, a clause in the Resolution adopted by the World's Christian Endeavor Convention at New York and printed in the July number of its organ. The Christian Endeavor Society being understood to be a body pledged not to bear false witness against others, it is a matter of surprise for us to see how readily such a resolution was adopted and published. We are by no means against criticism of our administration; on the contrary, we welcome such, as we have no other purpose than of serving the Koreans in the fairest and best way possible. But we must denote limits

November 20th; and the corps started preparations for returning. Mr. Kaneko, Kaneko, and other members of the special relief corps left from Tokyo on December 25th and arrived at Vladivostok.

ABSTRACT OF REPORT OF SPECIAL RELIEF CORPS FROM EASTERN SIBERIA FOR NOVEMBER



last year to Vladivostok, and returned home on December 21st after they

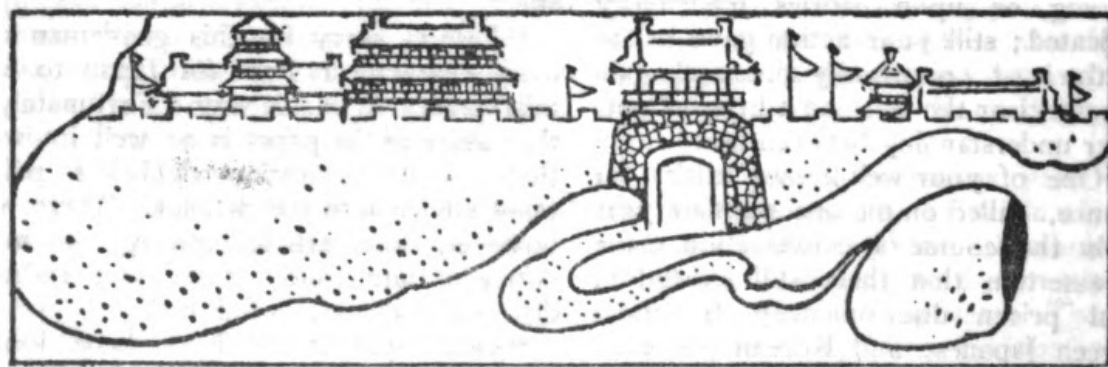
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"Finally, Ladies and Gentlemen, I thank you for your cordial invitation to this meeting, and for the opportunity thus given me of speaking my mind to you in all frankness and sincerity."—*The Japan Times & Mail*.



THE RED CROSS SOCIETY OF JAPAN

HER IMPERIAL MAJESTY THE EMPRESS' GIFT TO FREE DISPENSARY.

Her Imperial Majesty the Empress always graciously sympathizing with those who suffer from poverty or disease was pleased to donate ¥5,000 to our free dispensary and also to bestow warm clothing upon patients this year as usual.

President Hirayama gratefully accepted the donation for the Society.

ABSTRACT OF REPORT FROM EASTERN SIBERIA NOVEMBER 1—20, 1921.

No. out-patients treated: old 445, new 472; total 917.

No. days' sickness	...	...	...	9,783
„ cured	...	...	...	625
„ emergency cases	...	...	...	295

No. in-patients: old 8; new 4; total 12.

No. days' sickness	...	...	...	117
„ cured and retired	...	...	...	10
„ deaths	...	...	...	1
„ transferred	...	...	...	1

By order of the Military Staff in Vladivostok, said hospital was closed on November 20th; and the corps started preparations for returning home. Mr. Kanehiro Kawahata with twenty seven other members of the special relief corps to be exchanged for the home-coming corps left from Tokyo on December 25th and arrived at Vladivostok.

ABSTRACT OF REPORT OF SPECIAL RELIEF CORPS FROM EASTERN SIBERIA FOR NOVEMBER

The Hospital attached to the Vladivostok Military Hospital.

No. in-patients: old 19; new 33: total 52.

No. days' sickness	...	...	...	718
„ cured and retired	...	...	...	13
„ deaths	...	...	...	1
„ transferred	...	...	...	2
„ emergency and retired	...	...	...	1
„ remaining	...	...	...	33

RELIEF CORPS ATTACHED TO NIKOLSK MILITARY HOSPITAL DURING NOVEMBER 1ST—20

No. in-patients: old 8; new 8; total 16.

No. days' sickness	...	...	...	285
„ cured and retired	...	...	...	3
„ remaining	...	...	...	13

Since said relief corps is to be exchanged within a short while, it returned to the Vladivostok Military Hospital.

Mr. Urugami, head of the Relief corps with forty-four members to be returned home after exchanging with the New Relief Corps just arrived, having caught the chance of the Toyo Maru, the official liner, despatched from Vladivostok on December 14th.

Mr. Urugami, head physician and the other members (3 physicians, 1 pharmacist, 1 assistant manager, 3 clerks, 1 assistant pharmacist, 3 head nurses, 21 nurses and one male nurse) of the second special relief corps sent on November, last year to Vladivostok safely returned home on December 21st after they transferred the business to the third Special Relief Corps.

BOOK NOTES

"A Simplified Treatise on the Imperial House of Japan." By Hidejiro Nagato, Life Member of the House of Peers, translated by Henry Satoh. Tokyo, Hakubunkwan, 142 pp. ¥1.50.

So much interest is taken in the Imperial House of Japan, and its singular position in relation to the Japanese nation is so little understood, that Mr. Nagato's book is sure of a considerable audience. Both the writer and translator will have the gratitude of foreign students of this country for their efforts to let us understand something of the tie which binds the Japanese people to the dynasty. Books in English on the subject are few. Dr. (now Baron) Hozumi's work on "Ancestor Worship and Japanese Law," and Dr. Griffis's study of the Mikado are perhaps best known. Despite the erudition of both they still leave us wondering. A study of the constitution merely bewilders readers who come to it without some knowledge of the peculiar and altogether unique place occupied in the minds of the people by the Imperial family. The constitution vests all power in the Emperor; he is sole and supreme ruler. Yet a very little practical acquaintance with Japanese affairs shows that the Emperor is not and never has been an autocrat. It may be said of him as of the British monarch—though in a different sense—that he reigns but does not rule. He is above the administration; he is the head of the nation, not of the government.

The greatest fact of Japan's social structure is the family system. Upon that system the nation is built. It underlies every department of the national life as the skeleton underlies the muscle and flesh and skin of the body. The social problem in Japan, in its final analysis, is the question of whether and how capitalist individualism can be reconciled with the family system. It is suggestive that we find the author of this book expressing the opinion that nationalization of industry in Japan would be a small matter. But that is incidental. Arising from the family system like smoke from an altar we find the practice of ancestor worship—the living family in continual communion with the family of which it feels itself a part. Mr. Nagato discusses the Imperial House without mentioning Shinto, a feat which one would have said was impossible, but it is evident that his intention is to explain the position of the Imperial House strictly in terms of this world and on the grounds of its political utility. Nevertheless his best definition of the Imperial family is his description of it as "the head family of the Japanese race." That is the point in a nutshell. The Imperial House, living and dead, is the head family of the nation. The feeling of the Japanese for his Emperor is akin to his feeling for his father and the ancestors of the Emperor are the divine ancestors of the nation.

Looking on the world after the war,

Mr. Nagato perceives that the ideas of democracy and bolshevism, "whatever unhealthy or dangerous elements they may contain, will not cease to exist until they have left some indelible marks on the minds of all the people." He asks whether the Japanese monarchy as an institution is thereby endangered. His test for any system of government is the same as Burke's—its suitability to the temper and spirit of the people. England with its rooted belief in self-government is ruled by Parliament. America with its invincible belief in law and democracy elects a President who has for a limited time the power of an absolute monarch. Forms are of little account but there is a difference in spirit between democracy and autocracy. Mr. Nagato would claim the spirit of democracy for the Japanese system. "So long as there is a perfect understanding among the people of a given state, the question of the respective merits of a constitutional monarchy or of republican government ceases to exist... Democracy signifies a government which is based on the happiness of the people and which respects and gives free expression to the popular will. Judged in this light there is nothing illogical in our nationality and government." The essential thing is that the ruler should govern in accordance with the wishes of the ruled. Mr. Nagato dwells strongly on this point. He quotes more than once the remark of Mencius that the chief of the state should not even hang a criminal unless the people will that he should be hanged. And here, I think, a fallacy creeps into the argument. The Diet can never rule in Japan, he says, as the House of Commons does in England. But how is the ruler to learn of the wishes of the people? What are Diets and elections for but to voice the will of the people? If the views of the ruler as to the will of the people should differ from the views of the elected representa-

tives of the people, who is to decide between them? By admitting that the sovereign must rule in accordance with the wishes of the subjects, Mr. Nagato also admits that the voice of the people, speaking through the constitutional channel, is final. And therefore, though he strongly disputes the idea that the Japanese monarchy can or will be constitutionally similar to the British monarchy, it seems to me that that is the position to which his own argument leads.

Mr. Nagato touches on the interesting question of the extension of Japanese sovereignty to non-Japanese peoples. If the Imperial House reigns by virtue of being the head of the national family, what of those subjects who are not of that family? The new subjects, he says, are like adopted sons. The existence of some ill feeling for the time being between adopted sons and real sons cannot be helped, but in time the national spirit of Japan, like the spirit of a good school, will mould the character of the new subjects into harmony with that of the native born. The answer is hardly complete. The family system, in fact, seems to interpose a spiritual bar against foreign conquest. How can a Formosan or a Korean be asked to discard the worship of his own ancestors? How can he be asked to worship the deities of Takamagahara? Mr. Nagato quotes the fusion into a unified Japanese race of the Ainu, Mongolian, Chinese and Malayan strains as a precedent, but races which have developed to distinct culture and national life of their own do not fuse so readily. This phase of the subject deserves further study.

The book can be heartily recommended as a sincere and plain effort to explain in rationalistic terms the unique position of the Japanese Imperial House. The translation appears to be admirably done.—H. B. in *The Japan Advertiser*.

FROM THE JAPANESE PRESS

life in Japan, of by the production of goods, not is there any appreciation shown of the fact that this country has come down in its production costs to meet competition from the world. Wages cannot remain where they are, and to provide for the cut and to prevent widespread trouble when it eventually comes, the cost of living in Japan must be greatly reduced.

Japan is facing hard times, and that fact must be recognized and the plan prepared for. No expedient can prevent the inevitable, nor is there sufficient capital in this country to permit any long continuance of the present state of affairs. It is to remain in a condition to face the industries when the world depression passes. Today Japanese business men are heavily mortgaging the future, instead of retrenching and facing the facts, while labor grows more and more unreasonable.

The words of Lloyd George should be posted in every office and in the headquarters of every trades union and guild in Japan. "Compensation is not a right, it is a privilege." "Compensation is not a right, it is a privilege." "Compensation is not a right, it is a privilege."

In a country of 70,000,000 people, it is not surprising that there are many families of five persons living in one room not more than six feet long and four feet wide. In the space of one room, a family of five persons, including a mother, a father, and three children, are crowded together. In the night, the children are crowded into the parents' beds, and the parents are crowded into the children's beds. In the day, the children are crowded into the parents' beds, and the parents are crowded into the children's beds. In the night, the children are crowded into the parents' beds, and the parents are crowded into the children's beds. In the day, the children are crowded into the parents' beds, and the parents are crowded into the children's beds.

Unless the labor unions of Great Britain can come to terms with their employers under the trade agreement which Lloyd George wants, the British will be in a very bad way. The fact is that the costs of production in Great Britain remain as high as they are at present, in comparison with production costs in Germany and elsewhere. Lloyd George's plan will be wiped out and there will be nothing but the ruin of the British and non-employing interests.

The British employers have been found to be in a number of ways in Japan, and the eventual outcome here will be the same as in which there will be "no wages at all," unless Japanese labor likewise awakens to the stern realities.

Japan today is living on its capital. Its export trade has been cut in two, but its imports have failed to come down in like proportion, the result being that the country is being steadily drained of its currency. The only way to keep the currency from falling is to keep the balance of trade in favor of exports. The only way to keep the balance of trade in favor of exports is to keep the balance of trade in favor of exports. The only way to keep the balance of trade in favor of exports is to keep the balance of trade in favor of exports. The only way to keep the balance of trade in favor of exports is to keep the balance of trade in favor of exports.

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FROM THE JAPANESE PRESS

"No Wages at All" Unless the labour unions of Great Britain can come to terms with their employers, under the trade situation that exists, soon, warns Mr. Lloyd George, there will be "no wages at all." What the British Premier means is that if the costs of production in Great Britain remain as high as they are at present, in comparison with production costs in Germany and elsewhere, British export trade will be wiped out, and there will be nothing but idle mills, stilled dockyards and non-employing mines left.

The situation which the British employers have been facing is duplicated in a number of ways in Japan, and the eventual outcome here will be the same, a condition in which there will be "no wages at all," unless Japanese labour likewise awakens to the stern realities.

Japan today is living on its capital. Its export trade has been cut in two, but its imports have failed to come down in like proportion, the result being that the country is being steadily drained of the surplus built up during the heyday of prosperity during the war. Many employers are dipping into their surpluses to keep their plants running, even on part time, very largely in order to furnish some work for their employees. Others are supporting former employees on part pay. Others are taking no profits whatever, their employees reaping all the benefits of the continuation of work.

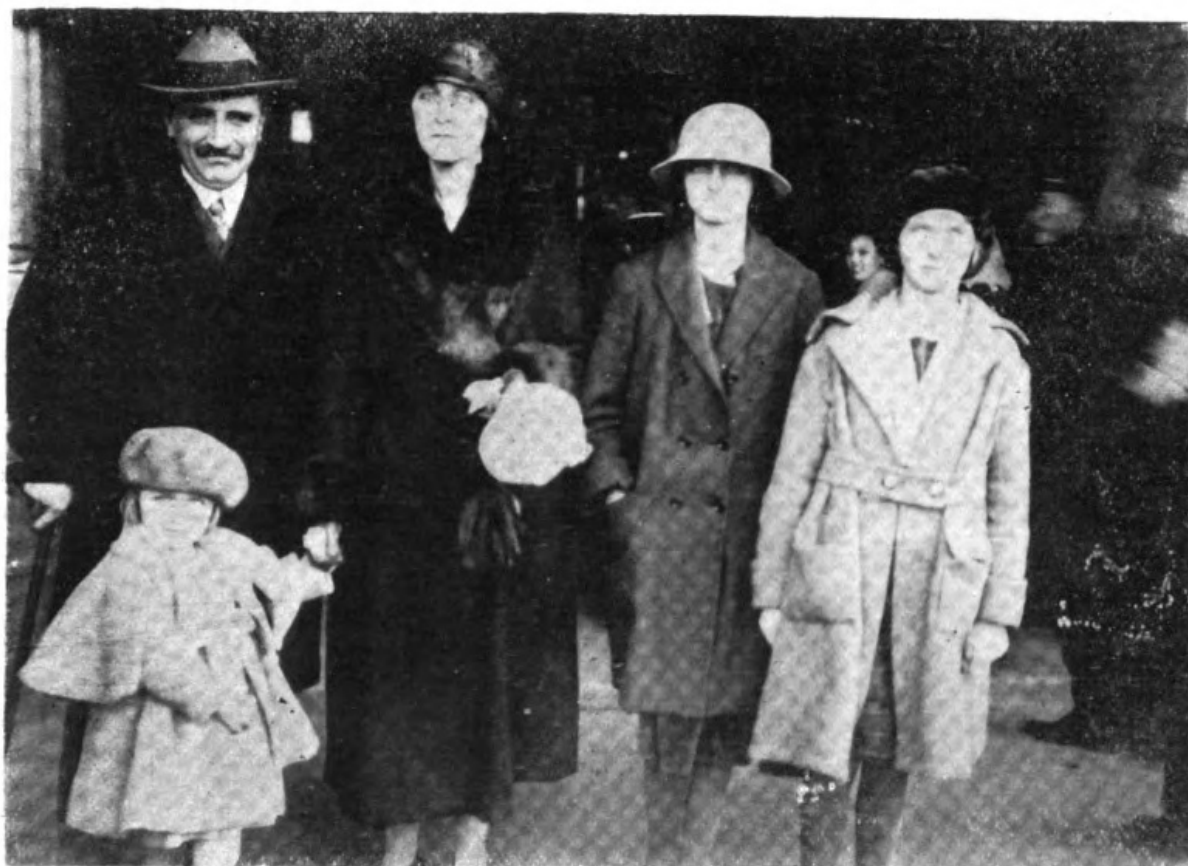
Very small appreciation of this is being shown by labor, as evidenced by the strikes in various places and by the demands which are being presented from time to time to employers. Very little heed is being given to world conditions by those speculating in the necessities of

life in Japan, or by the profiteering retail guilds, nor is there any appreciation shown of the fact that this country must come down in its production costs to meet competition from the world. Wages cannot remain where they are, and to provide for the cut and to prevent widespread trouble when it eventually comes, the cost of living in Japan must be greatly reduced.

Japan is facing hard times, and that fact must be recognized and the pinch prepared for. No expedient can prevent the inevitable, nor is there sufficient capital in this country to permit any long continuance of the present state of affairs if Japan is to remain in a condition to finance her industries when the world depression passes. Today Japanese business men are heavily mortgaging the future, instead of retrenching and facing the facts, while labor grows more and more unreasonable.

The words of Lloyd George should be posted in every office and in the headquarters of every trades union and guild in Japan. "Compose your differences," he says, "otherwise there will be no wages at all."—*Editorial, Japan Times & Mail.*

More Schools or More Battleships? In a certain part of Yokohama, according to recent investigations, the average family is five persons. Only two out of sixty families have no children. Most of the families have more than three, and some of them have as many as seven children. These families of five persons live each in one room not more than six feet long by nine feet wide. In this space they live, eat their meals and sleep, all huddled in heaps through the night. Conditions are frightfully unsanitary, but



The French Ambassador, M. Claudel and Family



H. I. H. Prince Kitashinakawa Starting on a Trip

Sacred Rope, or Shime-nawa



Salvation Army Pot



Display of Battledores



Christmas Exercises



Piles of Post-cards in the Post Office

the marvel is that most of the dwellers in this slum are strong and healthy. Skin and eye diseases are very prevalent, but other diseases, even lung diseases, are not rampant among them.

The men of these families are the lowest class of coolies: laborers on roads, menders of "geta," umbrella menders, sandwich-board men, and funeral coolies. Their average wage is twenty yen a month, although some of the best paid receive as high as fifty yen a month. Their wives and children are usually ill paid.

One of the most extraordinary features of the daily life of these people, is the fact that despite their poverty, the women and children who stay in all day doing work, are always nibbling at food at all hours of the day.

Such people have not a scrap of idea of the value of savings—no wonder—for a rainy day. Nor is there any sense of public spirit or even national spirit amongst them. Again, no wonder, even better class people are wanting in a strong sense of public spiritedness. Their lives and thoughts consist only of food and sex.

These homes are the breeding grounds for the "furyo shonen," delinquent children, who are the despair of the police of all Japanese cities. It is not at all surprising that children brought up in such promiscuous surroundings should become the victims of sexual depravity, nor that their sense of right and wrong should be distinctly perverted. Practically no education is offered them by the authorities, because education costs money, and such people have no money to pay for education, in the not at all inexpensive Government school. A high sense of duty is difficult to acquire in such surroundings, without an education which will stimulate emulation of better things unknown in such miserably sordid surroundings.

Six years ago a Mr. Kimura, a Yokohama philanthropist, built a private primary school for these poor children. The school, unlike any Government school in the whole country, makes no charge for the teaching, and gives the books, and all the school supplies the pupils require. The school is named the

Rintoku Jinjo Shogakko. Even with this school convenient for them, but few of the children of the very poor make use of its advantages, because they are required at home for "naishoku" and many of them are employed as "koso," and in factories as helpers, and have no time, nor any opportunity, to attend schools of any kind.

There are in all about 220 students enrolled in this school, but the number of daily absentees is many. This year the first graduation ceremony took place, and only three students were graduated. So it can easily be imagined that the six years of "compulsory" education often is never completed by the children of the dwellers in the slums.

And with "Education, education, more education, free education," the cry of all great nations of the whole world today, the Japanese Government authorities are talking of reducing the appropriations for schools in the next fiscal year.

Economize on building expensive public buildings which are not in keeping with the Japanese life; economize on "grants for the encouragement" of industries which rush to the Government's protecting arms on all occasions; economize, if need be, on the 8-8 Navy program, but economy in appropriations for educational uses should be the very last trench the retrenchers are driven to, and when they must come to that pass then the nation will be in a bad state indeed.

One hundred per cent Americanism that insists upon teaching that things as they are are right rather than how to make them as they should be, is a menace which will "strangle free thought in its cradle," said President M. Carey Thomas of Bryn Mawr College in an address recently at the Founder's Day celebration at Mount Holyoke College.

One reason for the difficulties of today, she said, "is that the material on which we operate—the boys and girls in the schools and the students in our colleges—has been transformed under our hands into something entirely new and strange.

"Our old methods of teaching fail to get under their skins," she continued.

"Most of our apparatus of teaching—lectures, recitations, old-time text-books—really belongs in the scrap heap, especially our text-books. Not only our text-books but we teachers and we college executives are no longer vital in the eyes of our students. The profound interests to which they vibrate, their currents of passionate thought, sweep by in secret channels unknown to us.

"Wells' 'Outlines of History' furnishes an illustration of what I mean. It is history of a wholly new kind and makes a world-wide appeal to the younger generation. Its inaccuracies, if there are any that are avoidable in so vast an undertaking, do not matter at all in comparison with its gripping qualities. Yet how few historians are making use of it: One courageous professor told me that he was using it and he added that to his astonishment his habitually indifferent men students turned into famished kittens and lapped it up like new milk. All our text-books must be rewritten from this new point of view.

"But this new and almost universal appreciation of the power of education has brought upon us what I regard as the most terrible menace to American schools and colleges and to free and liberal thought that has come in my lifetime. The Federal and State Governments, Boards of Education, Americanization societies, American Legion and organizations of every kind are demanding that children and college students should be taught patriotism, concrete citizenship and 100 per cent Americanism. This means that school teachers and college professors, as yet only in public schools and State universities but unless the movement is determinedly opposed sooner or later everywhere, are being required to teach not how to make things as they should be, but that things as they are are right; that the United States Constitution, as written 134 years ago, is perfect; that our highly unsatisfactory Government must not be criticised; that the United States flag, which, as we all know, flies over many cruel injustices which we hope to set right must be revered as a sacred symbol of unchanging social order, of political death in life.

"The Lusk law passed in New York State is a hideous example of what may happen any day in any and every State. It is impossible to teach in our schools definite political or religious doctrines without arousing conflicting parties, one faction of which will surely rise up and rend the other. All the conservative forces now in control of the world are seizing upon this propagandist teaching in order to capture the young generation and so save their ancient privileges. What this perversion of education did for Germany it may easily do for the United States. We need now progressive leadership of the most liberal kind to save the world from revolution. It can come only from the younger generation now in school and college. In our generation there is no such light or leading. One hundred per cent. Americanism such as this will strangle free thought in its cradle. Cut and dried opinions on practical matters are almost sure to be wrong. Agreement on contemporary questions is impossible.

"In my lifetime I have seen four separate times passionate differences of opinion raging around four commanding personalities—Gladstone, Cleveland, Roosevelt and Wilson. I was in England when Gladstone, who was then Prime Minister at the end of a long and triumphant career of statesmanship, proposed Irish home rule, in which every one now believes. The storm of popular abuse which overwhelmed him on all sides astounded me. It was the same with Cleveland, who was a really great President. The feeling against Roosevelt, to whom the United States owes an eternal debt of gratitude which it is now happily recognizing, was so bitter that his name was never mentioned without horrible abuse at the dinner tables at which I sat, and any defense of him destroyed the amenity of the dinner.

"And Wilson, who had the leadership and vision to put into eloquent and moving words the yearning of all nations toward a world status of international peace and justice, which he strove against frightful odds to embody in a League of Nations, was attacked with incredible brutality not only by con-

servative but by liberal opinion because he had to compromise with diplomats and Prime Ministers who could not be expected all at once to become arch-angels. In going round the world in 1920 I saw streets once named Wilson being revengefully renamed. 'Death to Wilson' was written on the walls in Italy. On my return to the United States I found none so poor to do him reverence. I prophecy that, like Washington, Lincoln, Cleveland and Roosevelt, Wilson will rise above the welter of confliction opinion and take the place that belongs to him on the pedestal of human greatness.

"If our young people are to be instructed what to think on such controversial subjects of contemporary politics, teachers and professors must teach the majority opinion held by Boards of Trustees and Boards of Education and the communities in which they teach. There is no other way out. Otherwise their official heads will inevitably roll into the basket. Our professors and teachers will then become timorous souls with no light and leading. Now is the time above all others to affirm as never before the freedom of teaching and freedom of opinion, to refuse utterly to teach cut and dried opinions, to claim as our highest right liberty to train our students to think for themselves and to work out for themselves after they leave school and college their own practical applications. Unless the youth of the world now in school and college can develop leadership there will be none in the next generation. Without vision our civilization will surely perish."—*The Japan Advertiser*.

The Return of Shantung

Stimulated by the advantages of cheap labour and cheap coal, the development of manufacturing industries in Shantung during the past few years has been so great that it is difficult for persons staying at home in Japan to grasp the meaning of the advance. With these two great industrial advantages the future of manufacturing industries in Shantung is most promising.

Japan's investment in Tsingtau and all Shantung are about ¥150,000,000 to

¥200,000,000. The investment in salt factories alone is at least ¥5,000,000. Salt manufacturing in Shantung is a very hopeful industry because the water is very saline in those seas, and the salt is easily reduced by inexpensive processes.

The Shantung Railway, at the time it was taken over from Germany, represented an investment of about ¥15,000,000. Japanese administration has added ¥20,000,000 to its equipment and its present value is about ¥40,000,000.

Japan's concessions to China in regard to the return of Shantung recently have been the occasion of some misunderstanding on China's part. The retrocession is not an occasion for barter, a matter of buying and selling, but China seems to believe that by assuming a haughty attitude of indifference she will eventually be able to drive a very advantageous bargain with Japan. If China does not care to consider Japan's proposals seriously then there certainly can be no doubt of Japan's justification if she continues to retain control of Shantung until China wakes from her dream of having the United States fight her battle for her while she calmly goes on smoking the opium of her thousand years' aloofness from the realities of the world about her.

Wails about the misery of China in the anti-Japanese press of the United States and China eloquently rant about the "public opinion" of China. Such statements concerning the least public-spirited people in the world are obviously only inspired by the usual sentimentality of political intellects for the sake of impressing democratic peoples, the American people in particular. "Chinese public opinion" is almost an Irishism, and like the camel in the Zoo "There ain't no such critter." If one excepts the very noisy, self-assertive student bodies, and a few very much interested politicians and financiers, China is as devoid of "public opinion" as the minds of those who seek to embroil the United States with Japan over the "miseries" of China are devoid of a decent sense of the fitness of things.

The Japanese nation would not be one whit surprised to hear next that the "public opinion" of China demands the return of Formosa, ravished from an un-

The first of these is the fact that the Government has not yet decided whether or not it will support the League of Nations. This is a very important question, and one which has been the subject of much discussion in the United States. The Government has not yet decided whether or not it will support the League of Nations. This is a very important question, and one which has been the subject of much discussion in the United States.

willing China almost thirty years ago. Reasonableness in relations with China is something the Japanese nation no longer expects and has long since given up hoping for. The anti-Japanese press and the China merchants who oppose everything Japanese because it is an invasion of long established "soft snaps," are the principal supporters of the "public opinion" of China, and like most "public opinion" when actually examined, it is a perversion of words to produce effects calculated to impress the sentimentally inclined.

China is utterly indifferent to her own welfare. Her refusal to consider any reduction of her ridiculous armies is only one manifestation of this indifference. What are the armies after all? They simply represent a part of the "public opinion" of democratically enlightened China—"public opinion" made by the force of predatory politicians and a seditious soldiery to serve their own ends—and woe betide the public whose opinions can not be made to jump with the minds of the particular general or politician cracking the whip.

Return Shantung unconditionally at the demand of the "public opinion" of China, and those who have been loudest in their shrieks for vengeance on Japan for daring to take it from Germany, will be the first to lift up their voices and lament when they fall under the sway of the "democratized" opinions of the Chinese ruling class. The intelligent merchants in Shantung, of whatever nation they may be citizens, know that with the return of that important industrial territory to China, their troubles will really begin.

Before Japan returns Shantung to China, as she intends to do, there is nothing unreasonable in her determination to obtain those guarantees necessary for the protection of her investments and her nationals remaining there. China has completely failed to inspire the world with confidence in her ability to manage her own affairs: how then can it be expected that an intelligent nation will leave ¥200,000,000 of investments to her tender mercies? How delighted the concessionaires in Shanghai and Tientsin

would be if their property were suddenly to be returned to Chinese sovereignty!—
EDITORIAL in *Japan Times & Mail*.

The tragic death of Mr. Hara has once more revived the activity of that peculiar institution called the Genro. The eyes of the political world are turned not to whom the Seiyukai will choose as Mr. Hara's successor, or how the Kenseikai will act, or what the House of Peers intends to do, but solely to what the Genro will decide. Politicians who would cut each other's throats to gain power under ordinary circumstances hold their breath while the Genro are in conference. The Elder Statesmen emerged instantly from their hermitages as if they had been waiting all these years just for this business. It can be nothing less than superstition that men who are so far removed from the actual stage of politics are allowed to despatch so important a business in two or three days with a few exchanges of visits and conferences among themselves, while all the ambitious candidates lie low just at the time when they should be most loudly advertising themselves. The tragic occasion lends solemnity to the Genro's doings, but it is not only this time that they decide political changes in such fashion. It has always been so.

But if anybody thinks that the Genro are arbitrary, he is mistaken. They do not arbitrarily choose the successful candidate. They can only decide out of the given materials. The requirements for such materials are complex and exacting. In the first place the man who would be Premier must be a man of public influence. Secondly his political affiliations are considered. It has to be seriously weighed whether he is Choshu or Satsuma or neutral, and, if neutral, how far he is inclined in the direction of the one clan or the other. It has also to be considered whether he belongs to the Seiyukai or the Kenseikai. The expediency of each occasion favors one affiliation or the other. There has always been rivalry between party men and when there is a deadlock, neutral men are in favor. At present, the Kenseikai seems to be anathema. But if the Satsuma

clan and the Seiyukai show a definite sign of coming together, the Choshu clan may at any moment throw the weight of its influence toward the Kenseikai. Thirdly, the personal relations of a prospective candidate with one Genro or others is of vital concern. The field of choice is, therefore, confined to the narrow limit of personal acquaintances, although most men capable of being Prime minister are more or less closely related with Prince Yamagata or Prince Saionji.

The Genro's choice cannot be arbitrary in another sense. The Genro are not a unit. They are in keen rivalry among themselves, though it is tempered by the discretion of old age, by a certain degree of detachment from the sordid interests of actual politics, and by a noble sense of duty to the state. None the less, each of them is operating in a rival field. Prince Yamagata's interest is the Choshu clan or those who are affiliated with it. He has widely ramified influence in the army, the Privy Council and the House of Peers to back up his choice. Against this, Prince Saionji's interest is in the Seiyukai and the Satsuma clan by reason of the fact that he was the President of the party before Mr. Hara. I suspect that Marquis Matsukata's interest is also inclined toward the Satsuma clan, but he is in a position to play a neutral rôle between the two. Marquis Okuma, who was made Genro much later than they, is in a class by himself and does not seem to be in their confidence. Though he has a vital interest in the Kenseikai, he is hardly in a position to champion its cause in the conference of the Genro, to which, in fact, he is seldom invited. However, most political interests are represented in the conference of the Genro. None of them is in a position to make a recommendation without at least a tacit understanding with his colleagues. That is the reason why their choice seldom goes against popular approval. That is also the reason why the superstition of such a peculiar institution has been kept alive and sanctified by usage.

There is still another check against the abuse of power by the Genro. When

their choice goes against popular approval, as it did when the late Prince Katsura attempted to form his third ministry with the Emperor's mandate secured, of course, through the intervention of the Genro, the House of Representatives almost unanimously passed a non-confidence resolution. In such case the House can be dissolved, and in the course of the ensuing election frantic efforts will be made to bring one political party or another to the support of the Genro's candidate. But such an attempt will be useless when popular opinion is definitely against the choice.

It has frequently been complained that the Genro is unconstitutional. This criticism can be worked up to campaign fever if the choice goes too much against public sentiment. The institution of the Genro is surely not constitutional according to the usage of Western representative governments. It is also not written into the Japanese constitution. But there is nothing unconstitutional about it if we regard it as an unique feature of the Japanese government established and sanctioned by usage.

Far from being unconstitutional, it is the effective balance wheel that keeps our government running smoothly in critical periods. Suppose, for instance, that the Genro did not act on the present tragic occasion, what political chaos the country would face! Those who now hold their breath would not be silent. The Kenseikai politicians would make frantic efforts to wrest power from the hands of their enemies. The Seiyukai ministry, instead of instantly tendering its resignation, would stiffen and fight with back to the wall. In the country where politicians are so little disciplined, majorities and votes cannot be depended on in crises like this. The minority will stampede and make orderly procedure impossible. The so-called "Yaji," joke-makers, quarrel-makers and other parliamentary nuisances, will sweep the floor and dominate the situation. There will be a reign of confusion. The House will be dissolved and the fight will be carried into the country. Some man in the War Office might dream if dictatorship may not be the only solution,

the first of these is the fact that the Japanese government is not a unitary system. It is a federal system, with the central government and the local governments. The central government is responsible for the foreign relations and the defense, while the local governments are responsible for the local affairs. This is a very important feature of the Japanese political system, and it is one of the reasons why the Japanese government is so strong and so efficient.

The second of these is the fact that the Japanese government is a democratic system. It is a system in which the people have the right to elect their representatives to the Diet, the national assembly. This is a very important feature of the Japanese political system, and it is one of the reasons why the Japanese government is so strong and so efficient.

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Politically minded students and workers on the dark fringe of politics with profoundly discontented hearts will shoot up all sorts of extemporaneous organizations. Without the intervention of the Genro the country cannot very well escape from some such chaotic outlook. It is true that the country has many able men of public experience, as the American Ambassador has said, but their prestige will be hard to maintain, if the Genro, on which all such prestige hangs, ceases to function.

If we consider this fact together with the fact that all the Genro are very old men and may pass away at any moment, we are compelled to admit that the stability of our government hangs on a hair's breadth, as the death of any Genro would at once unbalance the institution and rob it of its function. There is no substitute, for nobody else can be Prince Yamagata or Prince Saionji. The Genro is not a self-perpetuating institution. There is no authority in it except what the individual members possess as individuals through their personal influence and accumulated prestige. Above all, the Genro is nothing without the superstition of the political world accepted by sheer force of habit. This superstition can not be transferred to any other men than the present Genro. There was speculation as to the possibility of Mr. Hara becoming a nucleus around which might be formed a second Genro. His growing prestige and wide acquaintance in the political world and his remarkable talents in the management of public men lent color to the suggestion. But it was not likely that anything of the kind he might be tempted to bring into existence would get popular sanction. After all, the Genro was the product of the age in which it established its prestige, and it cannot be repeated in this busy, critical and skeptical age. In any event the speculation is futile, for alas! Mr. Hara is no more!

What is to be done when the Genro ceases to function? What will then keep the stability of our government? Everybody knows that this is a grave question, but nobody seems to be planning for the future. We shall drift along,

trusting that time will evolve its own machinery.

Whatever other merits the Genro institution may have had and still possesses, it has not facilitated such evolution. It has hindered the progress of parliamentary practice by taking one of its most essential functions out of its hands. If the Genro had not existed the country might have seen many political crises, but out of their damaging experiences parliament might have learned better practices than it possesses to day. The paternalism of the Genro, despite its obvious contribution toward the stability of our government, tended to suppress the spirit of self-help in the political parties and in the general public. It has subjected the country to the rule of age and blunted the initiative of younger men. It is true that Japanese paternalism is of a very temperate and enlightened kind. Though it has not allowed freedom for the independent movement of younger abilities, it has industriously searched for such abilities and made use of them under its paternal favor. Nevertheless, its rule has been depressing in many ways. It has caused younger men to measure their usefulness not by their own convictions or by what the public wants but chiefly by what their patrons expect. The abilities of those who know best how to insinuate themselves into paternal favor are not always of the right kind. Through their sinister underground manoeuvres, both officialdom and political organizations outside the government have tended to personal relations and intrigues of personal interests. This is the chief reason, I believe, why the Japanese Government has progressed so little in the last 20 or 30 years and been able to do so little reconstructive work in this busy transition period.—DR. S. WASHIO in *The Japan Advertiser*.

Japan's Mandate
Islands

"I can sit here and watch the money drop off my trees," said a self-exiled Britisher in the Carolines to one who inquired why he did not revisit London in the sunset of life. As he spoke a cocoanut fell to the ground in a grove where a native was plying his knife high up in the plume of a palm. The

thud of the green nut was the only sound except the surf's monotone on the further side of a lagoon that gave back the blue of a cloudless sky. In the distance, hills swam in haze. Tufted cocoanut trees abounded, varied by mangroves whose roots seemed to draw sustenance from the sea. The house of the planter looked out on a clearing of smooth, white sand, dazzling in the sunshine. Copra was drying there, spread by two boys and a girl with as little raiment as custom allowed. The planter's daughter was weaving a hat on the veranda. The air had a soothing warmth. There was nothing to do on the island except to supply primitive wants with labor carelessly calculated. The gospel of the strenuous life would have been a profanation. There in that remote and silent spot the siesta was a rite observed by everybody. Time passed with lagging steps. To live was to be a philosopher. Men dozed and dreamed. Looking about him with eyes full of content, the willing exile said:

"What more can a man get out of life? Back in London every day is a struggle, work, worry and discomfort. Here I have an abundance for all my needs and am a man of importance. There the same fortune would be gone in a few weeks. I should be lost in the crowd. No, I shall never go home. I belong to the islands."

The point of this story, told by Junius B. Wood in an article upon Japan's mandatory islands in *The Trans-Pacific*, is that if the salt-water tropics soon beguile the white man, coming from a clime where work is the law of being, into the *dolce far niente* existence, how can the natives, born to languor, be expected to exert themselves beyond the needs of the day? A Carlyle who held forth in the Carolines upon the moral grandeur of work would be looked upon as crack-brained. It is related that a German Colonial Governor visiting the Marshalls listened patiently, at a dinner given in his honor, to a discourse upon "speeding up" native labor for the general welfare, and replied when the speaker ran down:

"All you say is true, but what does the native want with more money? To

bury it in the sand? If I were a native, I'd do just what the natives do now and all their ancestors have done before them; when I was hungry, or needed a new shirt, I'd go out and pick enough cocoanuts to eat or sell, and loaf and sleep the rest of the time."

To a white man of the tonic north who works and frets and wears himself out in duty and service, that is an immoral doctrine; but Mr. Wood says that one night as he sat at dinner in the moonlight at Jaluit, Joachim de Brum, a Portuguese haunter of the tropics, told him that no one had confounded the German Colonial Governor:

"Methods of cultivation and drying may be improved, but the yield from year to year does not vary much. The tons of copra have a ratio to the number of natives. If the population increases, there may be more cocoanut trees."

Are the Japanese going to work the miracle of surplus production where the Germans failed? Will the mandatory isles be made to produce extra copra, more sugar and luscious fruits of the tropics by transforming the nature of the aborigines and coercing them to toil for the superfluities and futilities of life in their part of the world? Can they be induced to stop lounging in the sun, loafing in the shade and observing the rite of the siesta? Would it not be necessary to change the climate? Under the Treaty of Versailles Japan was appointed mandatory to the Caroline, Pelew, Marianne (Guam excepted) and Marshall Islands. There are about 500 Carolines, of which the most populous is Yap (7,155). There are many Carolines open to settlement by individual beach-combers capable of living on an atoll. The Pelews number twenty-six, and it is grotesque that the largest, where most of the Peluvians live, is called Babelthuap. The number of Mariannes is indefinite. In the north they are volcanic and not posted—any one may land and stay. The Marshalls consist of two chains of lagoon islands strung out like pearls over many leagues of glistening sea, the one chain known as Ratack, the other as Ralick. Chief of the islands is Jaluit, where Joachim de Brum upheld the experienced

to the same as the United States. In fact, the United States is a country which has been established by the same principles as the Japanese Empire. The United States is a country which has been established by the same principles as the Japanese Empire. The United States is a country which has been established by the same principles as the Japanese Empire.

There is a certain amount of similarity between the two countries. The United States is a country which has been established by the same principles as the Japanese Empire. The United States is a country which has been established by the same principles as the Japanese Empire. The United States is a country which has been established by the same principles as the Japanese Empire.

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German Governor. Some of the Marshalls are untenanted, awaiting expatriates. A very little capital would be needed. It could be earned by shipping before the mast. An off hand census of the Mariannes gives them 5,103 people, of whom only four are whites. The Carolines have a population of 37,046, with 30 whites; the Marshalls, 9,945, fourteen whites. Returns from the Pelews are not in. In the Mariannes there are 1,428 Japanese; in the Carolines 1,512, and in the Marshalls 190.

If any people can make the mandatory islands pay, it is the Japanese. There is a handicap: they are not fond of the blazing tropics. In 1920 the Japanese exported from their new possessions 5,674 tons of copra, 285 tons of sugar and 40,000 tons of phosphate, a decrease from some previous years, "due partly to economic causes, but chiefly to unavoidable accidents of nature," blights, typhoons. The Marshall Islands produced more than half the copra. The Pelew Islands are the chief phosphate yielders. Cocoanut trees are being set out extensively by the new colonists, and they are experimenting in cocoa, coffee, tapioca, castor beans, lemon grass and drug-producing plants. Fishing, which was followed in a primitive way by the natives, is being developed. The Japanese are looking after the health of the natives. It had been woefully neglected. Six hospitals are maintained. Every child between 10 and 15 is sent to school and taught Japanese. Immigration (from Japan) is encouraged, but is slow. After all, it is the strategic value of the islands that interests the home authorities most. The Carolines and Marshalls are scattered over 2,460 miles east and west; the Mariannes over 1,175 miles north and south. — EDITORIAL in *The Japan Advertiser*.

Japanese-American Dual Citizenship

In the revised and elaborated brief submitted to the American Department of State by the Japanese Exclusion League of California, copies of which have recently reached Japan, the fact that American-born children of Japanese parentage have a dual citizenship is stressed and advanced as one of

the main reasons why the United States should have an Exclusion Act against all Japanese, with the Gentlemen's Agreement abrogated. In much other recent literature issued in the United States in favor of anti-Japanese legislation this fact of the dual citizenship of American children of Japanese blood is also emphasized.

There is a wealth of American ignorance on the general matter of citizenship, which is largely responsible for the emphasis the anti-Japanese writers put upon it and for the effect their statements have upon the average American reader.

There is, likewise, a wide ignorance, or lack of appreciation in Japan of American feeling in this matter, so little appreciation of it that suggestions that the whole matter of the citizenship laws of both nations be made a subject of diplomatic exchange, in order that the position of each Government may be made plain to the citizens of both, fall on altogether deaf ears. "We have recently amended our law in respect to citizenship, making it more liberal in respect to Japanese born in the United States," say the Foreign Office officials, in effect, "we can go no farther."

This is quite true, but the matter is wholly misunderstood by the average American, who has heard of dual citizenship only through sources that prejudice him. He first knew of it when war with England came, with dual citizenship as the immediate cause. He knows that America had trouble with Germany over dual citizenship, and he knows of the German law that was enacted to permit Germans to assume American citizenship for what benefit it would bring financially and politically but which permitted German citizenship—although renounced under oath—to be still secretly retained. Now he is hearing of dual citizenship from the anti-Japanese writers and orators, who are explaining that it is a sinister system of Japan which permits the Japanese Government to exercise powers over people born citizens of the United States.

There ought to be some simple way of making it plain to Americans that the Japanese law is now so framed that American citizenship for American-born

children of Japanese parentage is neither denied nor abridged, but has been designed in order not to deprive such children of their Japanese citizenship if they elect to become Japanese subjects. In other words, Japan does not shut the door in the face of these American-born Japanese, if they of their own choosing prefer Japanese citizenship, while, at the same time, it permits such children to remove themselves from the obligations of Japanese subjects if they prefer to be citizens of the land wherein they are born.

Japanese prize their citizenship as highly as do Americans, and it is as difficult for the average Japanese at home to imagine any Japanese renouncing that right of citizenship as it is difficult for an American to appreciate the fact that there may be some Japanese children who do not want to be American citizens. When the Foreign Office officials say that the Japanese Government has gone as far as it can in liberalizing the citizenship law, they mean that the average Japanese would regard it as a gross injustice if the Government here would refuse to accept as Japanese those children born abroad of Japanese parents who desire to be known as Japanese. The Japanese Government cannot renounce Japanese citizenship for Japanese born abroad, nor refuse to permit any of Japanese blood from claiming Japanese citizenship.

Under a general international agreement, Japanese children born in America, while regarded as Japanese subjects under Japanese law, are not regarded as in any way under Japanese jurisdiction, while Japan will cancel the Japanese citizenship of all those children in whose name the parents may apply for such cancellation. When the child becomes of adult age, he or she may make such application personally. Even when no such application is filed, no obligation of Japanese citizenship is ever imposed or attempted to be imposed unless the possessor of such dual citizenship comes within Japanese territory. When such happens, under the same international agreement, the American Government does not interfere, nor could such a Japanese apply successfully for assistance at any American

Embassy or consulate. The international rule is that no Government claims as a citizen any person claimed as a citizen by any other country when such person is within the jurisdiction of the country claiming him.

At the present time, except for the use the anti-Japanese workers on the American Pacific Coast are making of it, the question is largely academic. Within five years, however, at the rate at which American-born children are coming to Japanese parents abroad, and many of them reaching the age of army service, the issue will be a live one, capable of producing much irritation and possible trouble.

The Japan Times, at the risk of being tiresome, would again urge upon the Foreign Office the advisability of some steps to make the matter regarding dual citizenship clearer, both to Japanese and to Americans, and we know of no speedier, cheaper way than having a little official correspondence on the subject with the American State Department. Such correspondence would be widely published in both countries and should have the proper effect. At least it would choke off McClatchy and those others like him who are making a mountain out of the dual citizenship molehill.—*The Japan Times & Mail*.

French Envoy Arrives His Excellency, M. Paul Louis Charles Claudel, the newly arrived French Am-

bassador in Tokyo, presented his credentials at the Imperial Palace this morning, where he was received in audience by the Prince Regent and the Empress. Madame Claudel and nine officials of the Embassy accompanied the Ambassador, who drove to the Palace in a decorated carriage sent from the Imperial Household.

Mr. Yamabe, master of ceremonies, accompanied the Ambassador and Madame Claudel, under escort of a squad of lancers.

At the Palace, the Ambassador and members of the suite were ushered into the Phoenix Hall, where the Prince Regent, attended by Count Uchida, Minister of Foreign Affairs, Viscount Makino, Minister of the Imperial House-

but even so, it is not a child of the Japanese race. It is a child of the Japanese race, but it is not a child of the Japanese race. It is a child of the Japanese race, but it is not a child of the Japanese race. It is a child of the Japanese race, but it is not a child of the Japanese race.

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and China ports (the Kevastone State, one of the Shogun's Board of War's headquarters) operated by the Admiral Ito in the 1910's. Of this matter, will be the home of the politics and their views. The Japanese State is one of the most liberal states and the American flag. The Admiral Ito is attempting to turn the two world virtually over to the Shogun. Real laws will cover the master of the business will be it can in very part of the business and economic development and the right of the government are being prepared in honor of the Japanese.

It is reported that influential residents of the country will be in Japan. In the future are planned to form a park around the house in that village in which the President Ito has been as a memorial to the state.

A lot of things will be erected around the house. The ground is paved with a lot of the same kind of things. There are to be planted on the ground a lot of things. In a park in which a lot of things are to be erected.

The condensed milk industry in Japan, like so many other enterprises, has been in the line of the war period, fell into evil days after the Armistice and has as yet been unable to recover from its difficulties.

It was the war the condensed milk industry there was very insignificant. It was so because there were very few cows to supply any reasonably adequate quantity of milk for the factories. The greatest part of the condensed milk used in Japan came from Europe and America, only 30 percent of the consumption being produced in the domestic factories.

Shortly after the war began, imports fell off and demands increased abroad. In order to fill up the primitive industry the Government granted many exemptions from taxation to condensed milk companies. In 1915 and 1916, the industry began to grow, and in 1920 there were more than 30 factories in Japan.

held and many other dignitaries received the Ambassador and members of the staff.

The Ambassador received his order this through Mr. Watanabe, Minister of the Interior, who, according to the Ambassador, addressed the Ambassador in a very warm manner.

Afterward, the Ambassador and Mr. Watanabe, accompanied by Mr. Watanabe of the Ministry and other officials, were received in audience by the Emperor at the Hall of the Imperial Palace. The Ambassador was then introduced to the Empress through the Countess, who accompanied the Ambassador. Her Majesty to the Ambassador and the Empress and the Prince.

At noon, the Empress and the Prince gave an audience in the Hall of the Imperial Palace in honor of the Ambassador and his staff, and members of the staff.

The Countess, who accompanied the Ambassador, was also accompanied by Mr. Watanabe of the Ministry and other officials. They were then introduced to the Empress and the Prince.

After receiving his Royal Highness at Yokohama, the Prince Regent will accompany his son to Tokyo where the 13th Ito Agreement will proceed to the Akasaka Palace, which is being renovated in preparation for his reception.

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hold, and many other dignitaries, received the Ambassador and members of the suite.

The Ambassador presented his credentials through Mr. Watanabe, Master of Ceremonies, to the Prince Regent, who, accepting the credentials, addressed the Ambassador in graceful terms.

Afterward, the Ambassador and Madame Claudel, accompanied by officials of the Embassy and their wives, were received in audience by the Empress, at the Hall of Paulownia. The greeting of the Ambassador was transmitted to the Empress through the Court translator, who conveyed the message of Her Majesty to the Ambassador and party.

At noon, the Empress and the Prince Regent gave an Imperial lunch in the Homei Hall of the Imperial Palace in honor of the Ambassador and Madame Claudel, and members of the suite.

The Crown Princes of Japan and Great Britain will meet for a second time at Yokohama on April 14, 1922, according to an announcement. They first met in England this year when His Imperial Highness made his trip abroad.

After welcoming His Royal Highness at Yokohama the Prince Regent will accompany his visitor to Tokyo where the British Heir Apparent will proceed to the Akasaka Detached Palace which is being renovated in preparation for his reception.

Designating the \$8,500,000 liner Keystone State as the ship and Seattle as the port of departure, Nile Temple, Ancient Order, Nobles of the Mystic Shrine, has invited the other 150 temples of North America to join its fourth grand pilgrimage to the Orient.

At least one representative from each of the other temples is expected to go to Seattle to join the large company that will come to the Far East, according to Frank B. Lazier, recorder and past potentate of Nile, who is making arrangements for the pilgrimage. The ship will leave Seattle January 14.

For 60 days, the time required for the voyage to Manila and back via Japan

and China ports, the Keystone State, one of the Shipping Board ocean greyhounds operated by the Admiral Line in the Seattle-Oriental routes, will be the home of the pilgrims and their wives. The Keystone State is one of the most palatial liners under the American flag. The Admiral Line is arranging to turn the big vessel virtually over to the Shriners. Red fazes will crown the masts and Shrine banners will be flown in every port. Special menu cards and souvenir programmes for the ship entertainments are being prepared in honor of the Nobles.

Hara's Birthplace a Memorial Park

It is reported that influential residents of Motomiya village in Iwate prefecture are planning to form a park around the house in that village in which the late Premier Hara was born as a memorial to the statesman.

A steel frame will be erected around the house, the ground paved with concrete and the adjacent paddy fields reclaimed. Trees are to be planted on the reclaimed soil to form a park, in which a library and memorial statue are to be erected.

Condensed Milk Industry's Blue Outlook

The condensed milk industry in Japan, like so many other enterprises which found their reason for being in the prosperity of the war period, fell into evil days after the Armistice and has as yet been unable to recover from its difficulties.

Before the war the condensed milk industry here was very insignificant. Naturally so, because there were very few cows to supply any reasonably adequate quantity of milk for the factories. The greatest part of the condensed milk used in Japan came from Europe and America, only 30 percent of the consumption being produced in the domestic factories.

Shortly after the war began, imports fell off and demands increased abroad. In order to build up the primitive industry the Government granted many exemptions from taxation to condensed milk companies. In 1915 and 1916, therefore, it began to grow, and in 1920 there were more than 30 factories in Japan.

Shriners To Visit Orient

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port of departure, Nile Temple, Ancient Order, Nobles of the Mystic Shrine, has invited the other 150 temples of North America to join its fourth grand pilgrimage to the Orient.

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Even at the height of the war prosperity production was insignificant compared to the European or American industry, but considering Japan's lack of pasture grass and milch cows, it was comparatively great.

In 1912 production was 2,113,290 kin, growing as follows: 1914, 3,188,587 kin; 1917, 7,538,560 kin; 1918, 10,821,043 kin and 1919, 16,902,994 kin.

From 1914 to 1919 the increase was five-fold, but from 1920 business has fallen off, and production consequently decreased and the future prosperity of the whole industry is extremely problematic.

Only under the beneficent shade of the Great War and by means of Government protection was it possible to develop this industry to its past greatness. The Government put an import tax on foreign condensed milks of ¥5.50 per 100 kin, rescinded the domestic consumption tax on all sugar used in condensed milk manufacture, and for three years from the date of establishment of a condensed milk company exemption from all taxation was granted. All these governmental aids were necessary to start the manufacture even, and it can not be wondered at that its foundation is therefore decidedly weak.

Today there are 30 companies engaged in producing condensed milk but their combined capital is not more than ¥5,000,000. Three companies, the Toyo Condensed Milk Co., capitalized at ¥1,500,000, the Kona Milk Co., ¥1,000,000, and the Boso Condensed Milk Co., ¥1,100,000, account for the greater part of this total. All the other companies are small, ¥50,000 being a large capital for any one of them. It can readily be understood therefore that the equipment of these factories is decidedly inadequate and production can only be on a very small scale.

Each of these petty companies has registered dozens of trademarks and consequently there are many competing brands of condensed milk on the market for the limited domestic trade.

Not only is there cut-throat competition in buying but the principal raw material, milk, is extremely limited in quantity, so they are all competing

against each other to get supplies on which to continue production. So the price of milk is driven up, and naturally their products must be sold at high prices.

Manufacturers of condensed milk proudly say that they are making very good condensed milk indeed, and that imported milks will soon be driven off the market by their efforts, but even at the time when foreign milk was most scarce in the domestic market, Eagle Brand (American) and Nestle's brands (Swiss) were not driven out by the home made product.

Since the peace released European and American condensed milks for export, Japan has been importing more and more of them every year. The quality of the European and American manufactures is unquestioned abroad, while Japanese condensed milk exported during the war earned a poor name, and there is no market abroad now open to it.

Imports and Exports of Condensed Milk were as follows:—

	Imports kin	Exports kin
1913	6,969,482	—
1918	3,233,976	1,307,350
1919	4,060,950	4,701,388
1920	4,701,388	—
1921, end June ...	3,073,388	54,838

In 1920, from January to June inclusive, imports were 2,158,188 kin, and in 1919 during the same period they were 2,291,627 kin. It can be seen how imports have increased this year.

It can readily be seen that competition with American and European brands has dealt a terrible blow to the Japanese industry. Certainly the Japanese manufacturers can not continue to produce as they have in the past, especially as now selling competition is getting worse and worse in the extremely limited home market, and export is dead.

The profits of companies is getting lower and lower. The Toyo Condensed Milk Co. was organized especially to manufacture for export. At the height of its prosperity it made only ¥100,000 profit and the highest dividend it paid was 10 percent. At the end of October

1920 there was no dividend declared and since that time things have been getting worse.

The Nippon Kona Milk Co. began business in 1917. It earned profits of ¥80,000 at the height of its prosperity and paid a dividend of 8 percent. The special production of this company is powdered milk. This is now coming from England, and the Japanese manufacture simply cannot compete with it in quality nor in price. Since last year the industry has shrunk to nothing, and most companies have closed their factories. Other companies have amalgamated their interests, while others are having their business adjusted.

The Boso Condensed Milk Co., has been amalgamated with the Tokyo Kashi Co., under the name of the Nihon Condensed Milk Co., with a capital of ¥300,000. The Tokyo Condensed Milk Co., with a capital of ¥50,000 was amalgamated with the Morinaga Candy Co. These amalgamations are all movements in the right direction, but there are still many small companies in the business, and they are much upset about their future in the face of these amalgamations of bigger interests. It is thought they should all amalgamate into one company, decrease their expenses and improve their product, as well as labour for an improvement of dairying conditions in Japan. The manufacturers themselves look at their future in somewhat this same light, but unfortunately not all of them can be made to see the light of reason, so they go on competing in a ruinous manner, and are thus hastening the complete destruction of their industry.

Shinto Shrine for
the Late Henry
Bowie

A new Shinto Shrine, within which is to be apotheosized the spirit of an American, and a Californian, that of the late Mr. Henry P. Bowie of San Francisco, who died in December, is soon to be erected in Tokyo, if the plans being considered by those who were his friends are carried through.

Mr. Bowie, who was a California millionaire, and for long the president of the America-Japan Society of San Fran-

cisco, lived at various times in Japan, for which country he had a strong affection and where he had a multitude of friends. He came last to Japan in the winter of 1919, taking up his residence at Nakashibuya, in the suburbs of Tokyo with his Japanese wife and his two sons. He had made up his mind to live permanently here and devoted his time to the study of Japanese handwriting and painting, studying under Mr. Baiyen Sato, the well known master. He spoke good Japanese.

On Sunday, 27th, at one o'clock, a Shinto ceremony was held at the Gingetsu-ro, Araki-yama, Nakashibuya, on the Insen electric line, near the Shibuya Station; later some of Mr. Bowie's paintings and writings will be exhibited. A circular inviting his friends to this ceremony says of him:

"Mr. Bowie was an American and a Christian, but he understood our nationality well and he showed great respect for our Shinto faith and to the Imperial Family. He was exceedingly happy when he was told by his friends that when he should die he would be deified as a kami-sama for all that he had done for Japan. The promoters now suggest that a shrine be built for him at Araki-yama, Nakashibuya, where he lived his last days. For one hundred days the shrine will be opened and ceremonies will take place to pay respect to the departed soul of one of the best friends of Japan."

The circular is signed by sixteen promoters. The deified name to be given to the late Mr. Bowie is Henry P. Bowie-no-Mikoto, the last word meaning Lord, or Prince.

¥200,000,000 Bank To Establishment of a
Promote Foreign bank with ¥200,-
Business 000,000 capital as
an organ to facilitate and promote the foreign trade of Japan is proposed by a joint resolution of the Tokyo Chamber of Commerce and the similar institutions all over Japan. The main objects of the proposed bank are to help the manufacturers and businessmen engaged in foreign trade; to make long term loans at low rate of interest available to such manufacturers and merchants; to guarantee and to purchase negotiable papers

and to make advances for the purpose of stimulating and assisting foreign trade in general ; to issue letters of credit and to attend to collections abroad ; to act as agent for governments, banks, shipowners and others and to ascertain credit abroad and to acquire rights of concessions, etc.

The Government will be asked to subscribe to a portion of the capital which will be divided into 2,000,000 shares of ¥50 par value. A guarantee of 7 percent dividends per annum will also be asked of the Government.

The promoters will ask for the privilege of issuing debentures to an amount equivalent to ten times the paid in capital.

The proposition is an outgrowth of the defective system of banking which, it is stated, those engaged in the manufacture of export goods and the exporters have keenly felt in the past. Japanese manufacturers often have no access to the necessary capital required in the manufacture of export goods and ex-

porters are handicapped because they cannot get long term loans to finance their transactions.

As many of the Japanese industries are the outgrowth of family work by women and children, the necessity of financing them will greatly stimulate production. Small exporters are also in similar category while those who are engaged in the import and export business, require still longer credit. The new bank will attempt to fill this gap and further the financing of Japan's foreign trade.

The new enterprise, when established, will run parallel with the Foreign Trade Corporation, of England, and the International Corporation, of the United States, both of which institutions are to a certain extent fostered and protected by the Governments of their countries. The new corporation, when organized after obtaining the Diet's approval and the Government's sanction, may be called the International Foreign Trade Financing Corporation.—*Japan Times and Mail*.



and to make advances for the purpose of stimulating and assisting foreign trade in general; to issue letters of credit and to attend to collections abroad; to act as agent for governments, banks, shipowners and others and to ascertain credit abroad and to acquire rights of concessions, etc.

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HON. S. HIRAYAMA

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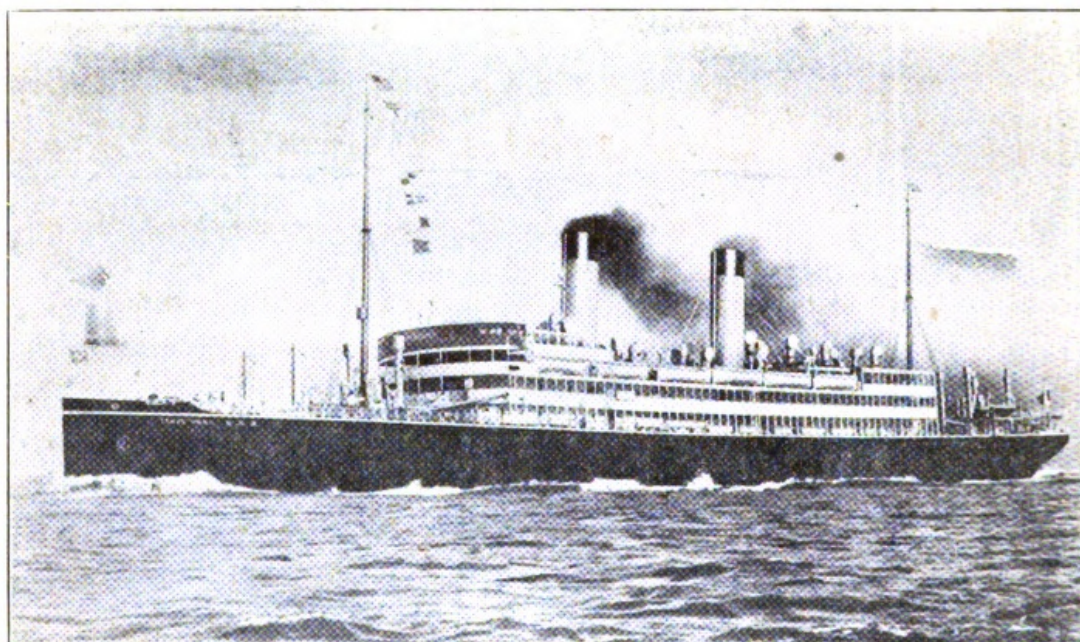


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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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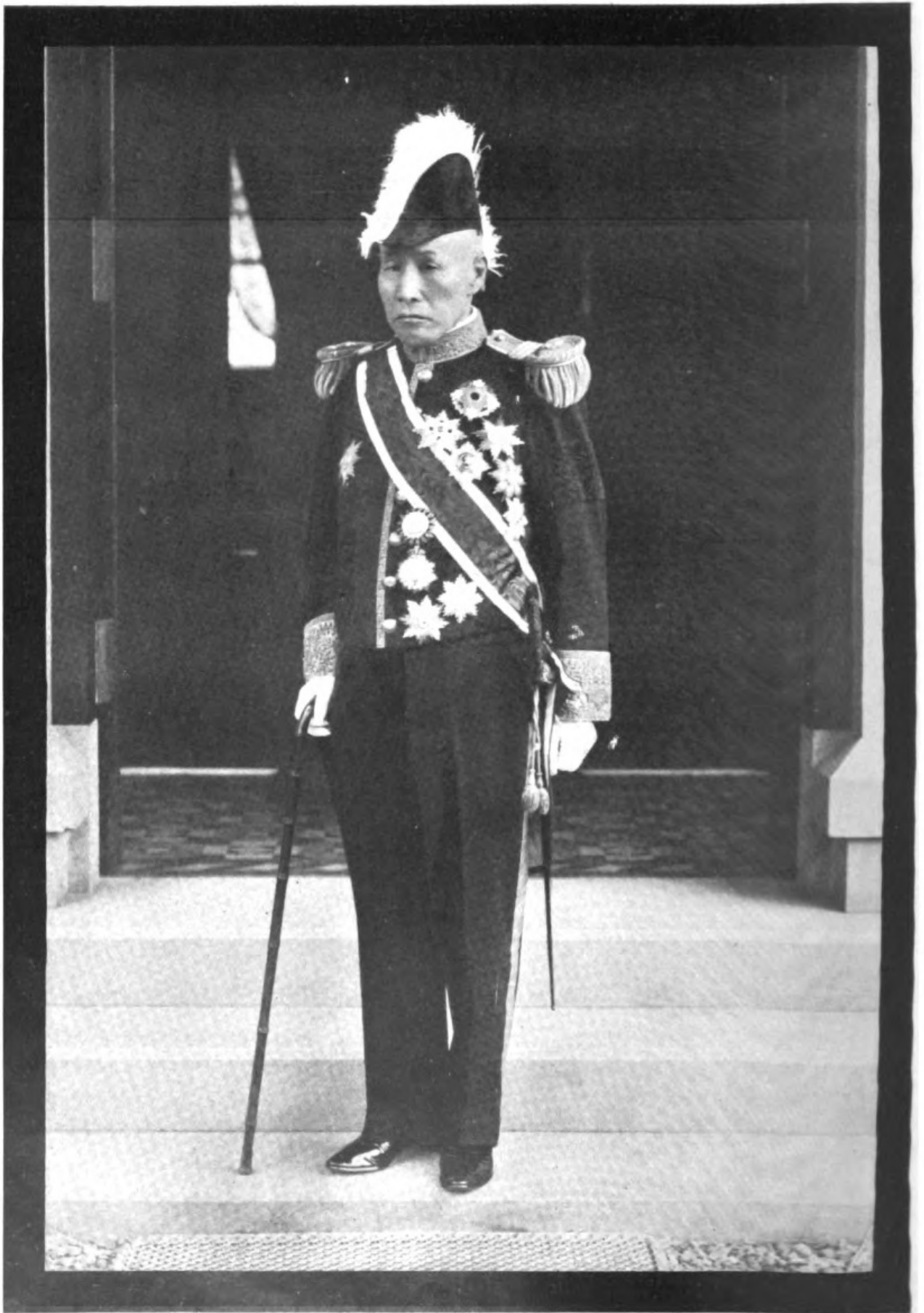
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The Sea Glittering Under the Beams of the Rising Sun



The Late Marquis Okuma in Official Dress

THE JAPAN MAGAZINE

VOLUME TWELVE : JANUARY, 1922 [NUMBER EIGHT

THE LATE MARQUIS SHIGENOBU OKUMA

By M. YAMAMOTO

IN the northeastern section of Tokyo, close to Waseda University, of which he was the founder, a remarkable man passed away at exactly 6:30 o'clock on the morning of January 10, 1922. This world-renowned character was no other than Marquis Shigenobu Okuma. Since 1919 this veteran statesman had been suffering from renal paralysis, complicated with other troubles, and about December 23rd of last year his condition became suddenly very serious, and it was soon realized that his end was near.

As he was born in 1838, it will be seen that he was in his 84th year at the time of his demise. He was born in Saga, a city of Hizen province, on Mizunoe street, Kaishokoji. His father was a *samurai* whose moderate position commanded an annual revenue of 400 bushels of rice. The whole amount received by the Saga clan was 350,000 bushels. His father was in command of the forts at Nagasaki, so the son naturally succeeded to political influence.

The boy Okuma studied the Chinese classics in the school called the Kodokan, established by his feudal lord. Even at that early age the lad was a controversialist and strong-minded. He became the leader of a movement known as the North and South Feud. He was forced to leave the school finally, and removed

to a Dutch school called Rangakuryo. The feudal lord of Okuma's time was the well-known Kanso Nabeshima, who was a sagacious and far-seeing man and had engaged the Rev. Guido Verbeck, a Dutch-American, to establish a school of English, as he realized the importance of the language earlier than others did. Young Okuma was one of the 30 students from the Rangakuryo selected by Nabeshima to attend this new school, called the "Chienkan." Here Okuma studied for five years, and in 1867, after consulting with the president, Tancomi Soejima, he went to Tokyo and coolly advised I. Hara, an official connected with the Shogunate government, that in his opinion the administrative power should be restored to the Emperor. Okuma, it is not surprising to learn, was severely rebuked for his temerity and soon thereafter returned to his home in Saga. He and a few others were in reality ahead of Shojiro Goto in agitating for the restoration of power to the Emperor, but as the time was not yet ripe for this change and their numbers and strength were inadequate, the credit was secured by Count Goto.

At this time Okuma was only 20 years of age, yet he was monitor in the school and showed his ability and cool head by warning the students not to

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and discussed political as well as world politics together. But Okuma was distinguished by his rich clothing from the other students who lived and dressed in the simplest manner. Over underwear of light yellowish silk material he wore a handsome kimono, and over this a deep-blue silk coat with conspicuous silk cords buttoned high upon his chest. He carried two sword ornaments with silver and gold hilts. He looked indeed like a noble, a feudal lord, or a child of a noble family.

When asked by the restaurant-keeper, "What do you expect to become?" he replied, "A great feudal lord. I hope." All were surprised at his ambition.

This extravagance in dress and manner of living continued until his later years, but it was made possible by his mother's foresight and prudence. His father died when he was a child and his mother was his sole guardian. She was a woman of rare good sense and a beautiful personality. His expenses were provided by his mother's good management and he never looked for money from her purse until he was established in an honorable office; hence he was saved all financial worry.

When the Shogunate was overthrown at the time of the Restoration in 1868, on January 14th a high official named Kawanuma Kamekuni slipped away from his post and the office was at once taken over by Okuma and a friend Takayuki Sasaki—later Matsuda. So he secured a good position at the very beginning of the Meiji era.

Some time after this Nobuyoshi Sawa was appointed by the Imperial Court Governor-General of Nagasaki, and this incumbent was succeeded later by Kaoru

become too much excited over politics, he himself keeping silent and devoting his time to English study and reading. At this period there was much discussion as to the advisability of excluding foreigners and overthrowing the Shogunate, but Okuma seems not to have been one of the students who took an active part in this movement. Thus he won the approval of Verbeck, who said Okuma would be an accomplished scholar some day. Once when a talkative student challenged him to debate he refused, saying, "What was the object of you students in coming to this school? Why don't you give your whole attention to English and so keep abreast of the world's progress?" Some of the students were quite indignant and threatened to draw the sword which as sons of samurai, all wore at that time. But Okuma only smiled and called them the "rice-weevils of the land." So he was generally admired for his sagacity and boldness, and secured the respectful hearing of the majority.

In 1868 Okuma and Sasaki presented a petition to their feudal lord, and thus secured permission to engage in foreign trade. A firm called "Sansho Co." was established by them in Shanghai, China, and the wide knowledge gained in this task enabled them to succeed in this venture.

Under Verbeck Okuma studied foreign languages and the science of gunnery and fortification. Of the many talented young fellows from the respective feudal clans then studying in Nagasaki, we may note the names of Tatematsu Komatsu of the Satsuma clan, Munemitsu Matsui of the Kii clan (later a noted Minister of Foreign Affairs), Shojiro Goto, of the Tosa clan, and Shunsuke Ito, afterward Prime Minister.

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Inouye—afterwards Marquis. The Nagasaki Law Court was established next and Okuma was made one of the officers. Not long thereafter he was summoned by the Central Government and appointed a councillor of state. He became a judge in the office of Foreign Affairs. That he later became Minister of Foreign Affairs and was able to deal so tactfully and wisely with foreigners, was the result of his experience and training in Nagasaki. While there he won the confidence and admiration of foreigners by the cool judgment and prompt decision displayed in his dealings with them. Sir Harry Parkes of the British Embassy, for example, was one who relied upon his counsel and admired his ability.

In 1869 young Okuma became Treasurer and later Vice-Minister of Finance. In 1870 he was appointed a state councillor.

At that time the two most difficult posts to fill were those concerned with diplomacy and finance. Each new Cabinet was in despair over the problem of finding suitable candidates for these portfolios. Okuma was distinguished for his coolness in undertaking tasks which dismayed others and succeeding in a marked degree.

Dr. Miyake, chief editor of "Japan and the Japanese," and an influential critic, has this to say on the point :

"Since Okuma had the happy faculty of easily believing that he was quite equal to tasks which others could perform, he was for many years an exceedingly valuable member of society and yet without at all falling a victim to megalomania.

While others were worrying over whether they were able to perform a given task, Okuma would quietly finish the work without feverish haste, worry or anxiety. The positions which the Meiji officials had least taste for were those requiring skill and knowledge in dealing with foreign and also financial questions, so these two posts in the cabinet were hard to fill. It was common for the ministers of that day to hesitate over matching wits with foreigners and they often shirked duties of this kind in a cowardly fashion. But Okuma was strong-minded and having made up his mind that no foreigner need be feared, nor indeed any one else in Japan, boldly attacked diplomatic problems, and negotiated apparently without difficulty the questions that arose between the British Ambassador and Japan, although others avoided interviews with the somewhat choleric Sir Harry Parkes.

"In regard to finances, too, most *samurai* shunned such work, as they had been taught to despise money; even if this dislike were overcome, few had the training required to solve financial problems. Here, again, Okuma's ability was shown. He could and did handle financial questions successfully, and for this was much esteemed by the Meiji Government. When this new Government found itself with increased expenses to meet, Okuma was able to devise a way to meet them. In diplomacy Mutsu and Komura may have been Okuma's superiors, and in finance Matsukata, Watanabe, and others, but Okuma did not hesitate to assume the leadership in both fields when invited so to do.

"Perhaps he would have done as well in other departments, such as justice, the army or the navy—we do not know; but at least we must admit that he showed courage and force of character in his readiness to undertake work which others avoided."

(To be Continued)

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"Parkes and his friends too, most of whom seemed to work as they had been taught to do, money; even if this money was overused, how had the training applied to solve financial problems? Again, Okuma's ability was shown. He could and did handle financial questions successfully, and for this was much esteemed by the Meiji Government. When the new Government found itself with increased expenses to meet, Okuma was able to devise a way to meet them. In diplomacy, Matsuda and Komura may have been Okuma's superiors, and in finance, Matsuda, Watanabe and others, but Okuma did not hesitate to assume the leadership in both fields when invited to do so.

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(Y. A. Cawman)

MARQUIS OKUMA'S DEATH AND FUNERAL

The Marquis Okuma, who had been ill for some time, died at his residence in the West at 10:30 a.m. on the 10th of February. He was 78 years of age. The Marquis was a member of the House of Peers, and had been a member of the House of Representatives for many years. He was a statesman of the first rank, and his death was a great loss to the country. The Marquis was a member of the House of Peers, and had been a member of the House of Representatives for many years. He was a statesman of the first rank, and his death was a great loss to the country.

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He became a leader of the rebellion against the old clan that contrasted with the new civilization brought in by the West. He was a member of the House of Peers, and had been a member of the House of Representatives for many years. He was a statesman of the first rank, and his death was a great loss to the country. The Marquis was a member of the House of Peers, and had been a member of the House of Representatives for many years. He was a statesman of the first rank, and his death was a great loss to the country.

The coming of Commodore Perry with a gunboat was a great event for the young radicals, which was followed by the later, combined movement of Shimadzu by the combined forces of Commodore Perry and the United States, France, and Holland.

Okuma and some of his friends formed the first of the Sogakukan movement. They were very active in the movement, and went to Kyoto to see the Imperial capital, to join with other clans and members of the Sogakukan to reform the

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The streets leading to the Okuma villa were crowded this morning by the thousands of visitors who came to pay their respects to the Marquis. The Marquis was a member of the House of Peers, and had been a member of the House of Representatives for many years. He was a statesman of the first rank, and his death was a great loss to the country.

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A LONG BATTLE LIFE

Shigeru Okuma, called Hachiro Okuma in his boyhood, was born in February, 1832, at Soga, one of the leading cities of Kyushu, the most southern of the three great islands of Japan. He was raised by an ideal father and mother, and began his studies at an early age. His father, Nokyuu Okuma, was a member of the Soga clan, was the commander of the fortress at Nagasaki; but he died when his son was eight years old. The father's death was a great loss to the young Okuma, who was then a student of a clan school where he was obliged to receive education in Chinese classics, and especially to study a textbook to study of Bushido, the moral spirit of the samurai.

MARQUIS OKUMA'S DEATH AND SHINTO FUNERAL

Marquis Okuma, who had been lingering on the point of death for four days, died January 10th about 7 o'clock, after having been in a state of coma since 4 a.m.

At his bedside when the end came were the Marchioness Okuma, his widow; his adopted son, who inherits his title; Viscount Kato, his political lieutenant and intimate friend, and his physicians. Viscount Kato, on receipt of news that the last moments of his chief had come, hastened to Waseda at 5 in the morning, but too late to be recognized.

The streets leading to the Okuma villa were crowded this morning by the thousands of visitors hastening to express their condolence and show their grief at the news, and there was a scene of great confusion in the approaches to and within the grounds of the Okuma mansion.

The Japanese papers report that posthumous honors will be granted the departed Genro, the rank of the dead statesman to be elevated to the Junior Rank of the First Class, the highest rank attainable by one not of Imperial blood, while he will be awarded the Grand Cordon of the Chrysanthemum.

The Marquis leaves a widow and an adopted son, but had no children of his own.

A LONG, USEFUL LIFE

Shigenobu Okuma, called Hachitaro Okuma in his boyhood, was born in February, 1838, at Saga, one of the leading cities of Kyushu, the most southern of the three great islands of Japan. He was raised by an ideal father and mother, and began life under very fortunate circumstances. His father, Nokuyasu Okuma, a *samurai* of the Saga clan, was the commander of the fortress at Nagasaki; but he died when his son was eight years old. The latter entered the Kodokwan, a clan school where the sons of clansmen or retainers were obliged to receive education in Chinese classics, and especially to study a textbook treating of Bushido, the moral spirit of the samurai.

The clansmen of Saga were the first to come in touch with Westerners, for the port of Nagasaki, the only place opened to international trade in the Shogunate period, was under the jurisdiction of Saga. The result was that many of the rising generation became imbued with the ideas of Western civilisation despite the restraining efforts of the elder samurai. Strict regulations, even a loss of hereditary fortune, did not stifle the awakened zeal of the young clansmen, nor remove their thirst for a knowledge of the mysterious West.

Young Okuma was one of the first to show his discontent with what he deemed the oppressive and dogmatic educational system of clan government. The school imposed by his elders became hateful to him, and his sense of rebellion grew into open hostility. He had not neglected his culture. He mastered the classics, and also the philosophic, political and economic theories advocated by the Chinese scholars of the radical school, which incurred the wrath of the clan leaders, and for a time he was expelled from the school.

He became a leader of the rebellion against the old idea that contact with Western civilisation meant danger for the Empire. He abandoned his classics to study the language of the Dutch who had arrived in the country, and from an English teacher at Nagasaki he picked up English as well as mathematics, and something of the learning of the West which he coveted so much.

The coming of Commodore Perry when Okuma was sixteen had caused a great sensation among the young radicals, which was increased by the later bombardment of Shimonoseki by the combined fleets of Great Britain, the United States, France, and Holland.

Okuma and some of his friends deemed the fall of the Shogunate régime inevitable. They secretly left Nagasaki and went to Kyoto, the then Imperial capital, to join with other clans and memorialize the Shogun to relinquish his

power in favour of the Imperial Court, which had existed only in name for about two centuries. The division over this question resulted in the great war between the Shogunate and Imperial forces, which terminated in the restoration of the Meiji Emperor.

On the reorganization of the government in 1868, Okuma was appointed to the important post of Councillor. Previously he had been commissioned to the direction of international affairs at Nagasaki which was then the only port open to foreign commerce. He soon won a reputation for diplomatic ability.

The important question in the early stages of the restored Meiji government was the persecution of Christians. A Shogunate law prohibited belief in Christianity, but the number of converts at Nagasaki had gradually increased. Although personally not anti-Christian, Okuma favoured the rejection of the demands of the Foreign Ministers in connection with the arrest of Christians on the ground that they had no right to meddle with the internal affairs of Japan.

The government adopted his opinion and made him a member of the committee to negotiate with the foreign representatives. The proceedings were held at Osaka, where Sir Harry Parkes, the British Minister, and Mr. Townsend Harris, the American Minister, were present. Okuma was the spokesman of the Japanese, and he astounded the foreign diplomats by his cleverness of exposition and the force of his insistence. He contended that the authorisation of Christianity might mean bloodshed in Japan. But he insisted especially that it was a purely domestic question. He did not accept the idea of the foreigners that if Japan did not accept Christianity her doom was sealed. The conferees reached no agreement; but the Japanese authorities avoided extreme measures in connection with the Christians.

Okuma's rise was now rapid. He took historic part in the development of the great Meiji reign which opened Japan to Western civilisation. He raised loans and saw that they were paid. He

laboured for the abolition of the feudal system and the establishment of a constitutional government. He was Minister of Finance from 1871 until he resigned in 1881 because his colleagues rejected his proposal for a more representative government. A year later he formed the Progressive Party, and became its President.

In 1888, a year before the promulgation of the Constitution, he was appointed Foreign Minister in the Kuroda Cabinet, and undertook the important task of revising the treaties which had been concluded with the Powers before the Restoration. The object was to regain rights that had previously been conceded. It was at this time that the outrage occurred which crippled him for life, yet did not quench his extraordinary vitality and energy. A young agitator named Tsuneki Kurushima, incensed at some of Okuma's methods, threw a bomb at his carriage, which inflicted such a severe injury on one of his legs that it was consequently amputated.

In January, 1916, he was again the object of a bomb attack near his residence at Waseda, but escaped unhurt.

The statesman was a member of the second Matsukata Ministry, as Foreign Minister and Minister of Agriculture, in 1896 but resigned the following year. In June 1898 he formed a Cabinet of his own and in addition to the Premiership assumed the duty of Minister of Foreign Affairs; but this Cabinet only lasted for six months.

Although he resigned the leadership of his party at this time, he still continued to take an active interest in politics and other affairs, especially in the founding of the Waseda University, the largest University under private management in the Empire, of which he was the President. He was also the Patron of the Women's University at Mejiro. He wrote constantly for both the newspapers and magazines.

On the overthrow of the Yamamoto Cabinet in consequence of the naval scandal in March, 1914, the Emperor summoned him to form the Ministry which held office during the first two years of the great European War.

It was under this administration that Japan herself entered the war on August 23, 1914, on the side of the Entente Allies, contributing to the embarrassment of the Germans by the capture of her Chinese possession of Kiao-Chau, and by aiding the Entente Powers financially and through the manufacture of munitions. It was also during this administration that the important Russo-Japanese Convention of 1916 was arranged and signed. During this time of great international strife Premier Okuma led his country onward with all the enthusiasm, energy and hope of a young man of thirty. He was wonderful in every way—even his enemies thought that.

Count Okuma, as he then had been for a number of years, was created a Marquis on July 14, 1916, in recognition of his distinguished service to the State, and at the same time was decorated with the Grand Cordon of the Chrysanthemum. He resigned his Premiership in October, 1916.

Marquis Okuma was one of Japan's greatest orators. He was democratic by conviction and democratic in manner. He possessed a strong, heroic face which lighted up as he talked. His mouth breathed courage, and with his chin showed firmness and tenacity. His eyes showed intelligence and gentleness, and a great understanding of the needs and problems of the millions of Japanese which make up the Empire of Nippon. He was always the great bridge between old and new Japan. His life work was devoted to reconciling the old and the new. While striving to maintain the dignity and nobility for which the *samurai* fought he yet pushed Japan forward intellectually and materially to obtain for her the rank of a first-class Power by taking over the civilisation of the West and making it an integral part of Nippon.

The late Marquis's beautiful home in Tokyo adjoining Waseda University was the Mecca for thousands of visitors. He seemed to find time to talk with everybody. He admired and believed in the press as the great medium to reach the people, and as the great medium of

progress. He liked to talk to journalists, and then to show them his wonderful garden of orchids and tropical plants, his collection of which was perhaps the best in Japan.

Amongst his numerous writings, his greatest book-production was "Fifty Years of New Japan."

The funeral of Marquis Okuma was conducted according to Shinto rites and the remains were interred in the burial ground of the Gokokuji temple in Otowa, Koishikawa. The funeral was held at Hibiya Park on Tuesday the 17th.—*The Japan Times and Mail*.

OKUMA'S IDEALS

Mr. Masami Oishi, a retired statesman, commenting on the death of Marquis Okuma, compared the loss of the Marquis to the country to the loss of Kwan-non temple to Asakusa. "Most of those who visit the temple do not go there from any religious motive but are attracted there by the surroundings in which it stands; so visitors to Marquis Okuma, whether they were Japanese or foreigners, did not understand the ideals of the Marquis but went away satisfied with the impression he gave them.

"The remarkable thing about Marquis Okuma was his sound common sense. He had a general knowledge of everything. On his favorite topics he had such a firm grasp of every detail that even experts wondered at his versatility. He had something to say about every subject, and every visitor went away apparently satisfied with hearing him. There are many points of resemblance between Marquis Okuma and Lord Northcliffe."

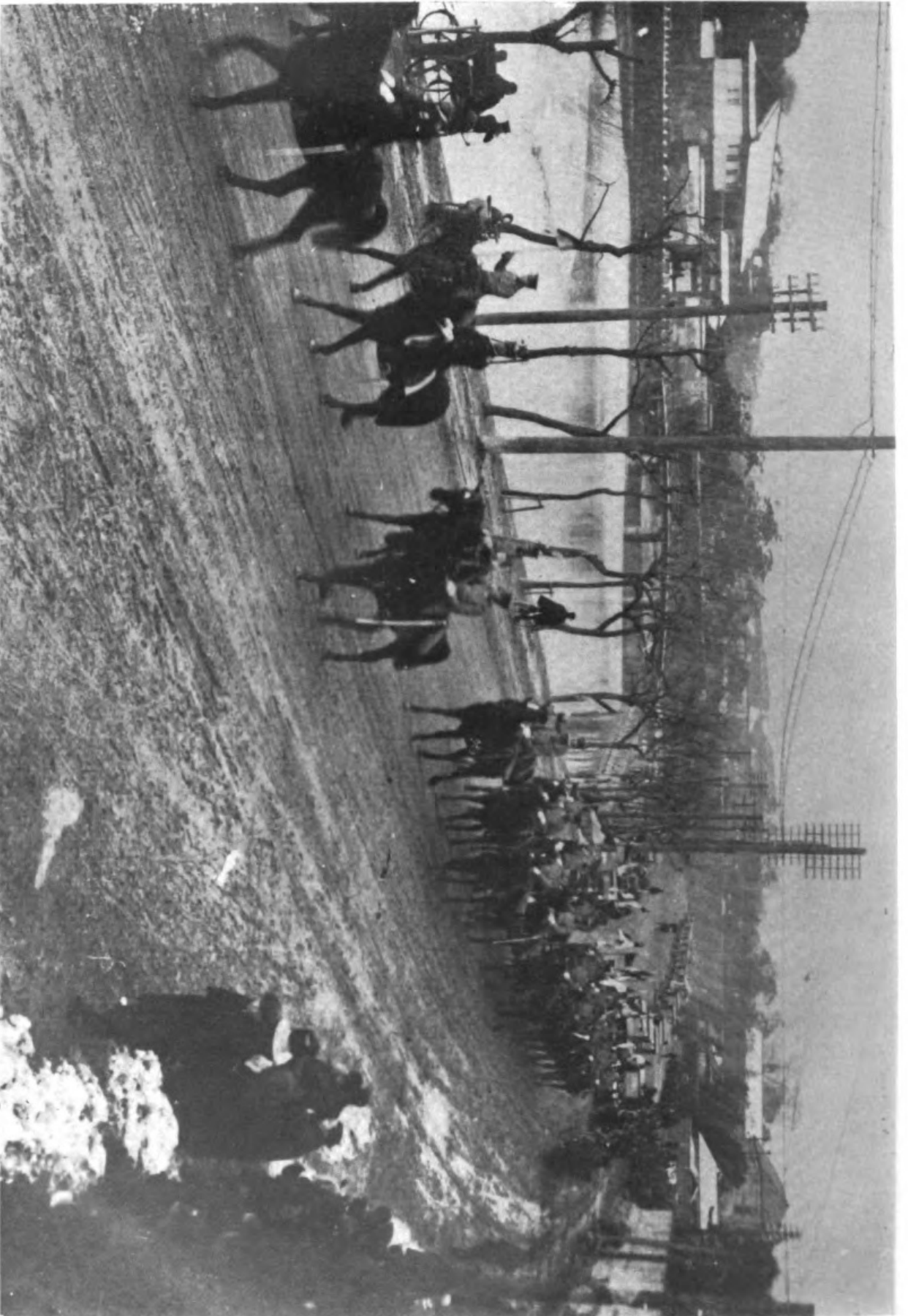
Turning to the political side of Marquis Okuma's life, Mr. Oishi said that he lacked the definite policy which some statesmen have. This, although it served to make him popular, incapacitated him to guide the nation on the road to progress.

"There were, however, two things achieved by Marquis Okuma which will be remembered as long as he is in the memory of the nation. They are the



Upper: The Late Marquis Okuma as President of Waseda University.

Lower: His Latest Portrait



The Late Marquis Okuma's Funeral Procession Passing
Along the Moat on the Way to Hibiya Park, Tokyo

establishment of the Kaishinto political party and the founding of Waseda University. At the time when Marquis Okuma established the Kaishinto party he was the subject of criticism especially by the bureaucrats. But this did not daunt him in the least. He often declared that he did not fear anything except God and the Emperor. Unshakable in this faith, he guided the Kaishinto along the path of innumerable difficulties. I was a supporter of the Jiyuto, a political party founded by Mr. Itagaki, and naturally opposed the Kaishinto and all that it represented. There was one thing, however, in which I was in complete agreement with Marquis Okuma, and that was distrust of government by the bureaucrats and militarists, as opposed to government by civilians. Marquis Okuma was a prophet when he declared that the hours of bureaucracy as a dominating influence in the control of national affairs were numbered. What Marquis Okuma said about 30 years ago is coming true. Government by the bureaucrats is being replaced by that by civilians. It is a pity that Marquis Okuma did not live to see the bureaucrats and militarists completely relegated to the background.

"The first time I saw Marquis Okuma was after he had established Waseda University. I had luncheon with him at his residence in Waseda. At that time his school had very few students. It is said that the Marquis lived like a daimyo. To me it will remain a wonder why he did not live more sumptuously, in consideration of his financial standing. There is reason to believe that Marquis Okuma has left a fortune amounting to ¥5,000,000. But the sad thing is that Japan will be without a statesman of his caliber for a long time.

"Marquis Okuma was essentially an optimist. I, however, remember an occasion when he wept. It was at the time of the formation of the Matsukata Cabinet. We members of the Jiyuto, and the Kaishinto, of which Marquis Okuma was president, had made common cause in bringing about the fall of the Kuroda Cabinet. When Marquis Matsukata was ordered by the Emperor to form a Cabinet, he asked Marquis Okuma to hold

the foreign portfolio. Marquis Okuma declined the offer partly for sentimental reasons. It was a disappointment to us that he did not accept a position in a Cabinet formed to succeed a Cabinet whose fall was the joint work of the Jiyuto and the Kaishinto. I, together with Mr. Inukai and Mr. Ozaki, went to the home of Marquis Okuma, and demanded a reasonable explanation of the reasons for his refusal to serve in the Matsukata Cabinet. We tried to induce him to withdraw his decision not to serve, by pointing out that he as leader of a party which participated in the work of causing the fall of the Kuroda Cabinet should occupy a seat in a new Cabinet. We even went to the length of making it clear to him that if he should persist in his declination the only way open to us would be to sever political relations with him. At this he said he valued our friendship more than anything and pledged to serve under Marquis Matsukata." —*The Japan Advertiser*.

TRIBUTES TO MARQUIS OKUMA

In January and February every year, we have to part with illustrious men in every walk of life in the Empire. And now we mourn the departure from among us of Marquis Okuma who was one of the great men of the world, an inculcator of the principle of democracy in our people and a non-bureaucratic representative statesman.

As the result of the European War, the spirit of democracy which had long remained in the recesses of human minds came suddenly to the surface. In Japan, however, Marquis Okuma studied and disseminated among the people the very same spirit 30 years ago. The idea of permanent universal peace was taught by Sakya and Christ in the East and was propounded by Greek scholars in the West, but it was only appreciated as a great and sacred ideal. After the termination of the Great War, however, this common ideal of humankind suddenly gained strength and influenced the policies of the statesmen of the Powers with the result that the League of Nations was created at Versailles, followed by the convocation

of the Disarmament Conference last year. Therefore, the lamented Marquis must be said to have guided our people in the realization of this ideal long before the whole world awoke to its paramount necessity.

The life of 84 years of the Marquis was largely devoted to politics, but we must not lose sight of his inestimable contribution to the promotion of education in this country as founder of Waseda University. Already the University has sent out hundreds of thousands of men well qualified for active and efficient work in every branch of society. Those who were educated at the University figure prominently in political and journalistic circles of Japan. Indeed, the name of Marquis Okuma will go down forever in the history of our national education.

The Marquis was not necessarily the leader of the Kenseikai but it is not to be gainsaid that he had close affiliation with that political party in view of the fact that, when he formed his cabinet in 1913, the Kenseikai acted as the ministerial party in the Diet. However, we take it that the Grand Old Man of Waseda was far from satisfied with the present condition of the Kenseikai.

When we take into account the situation of the Empire both at home and abroad, the death of such a great statesman and leader of the people at this critical time is an irretrievable loss to the nation in general. Also, we regret that the world, which has already lost such foremost statesmen as Gladstone, Bismarck and Roosevelt has now been constrained to lose the Marquis who is one of the luminaries in the international political firmament.

We may add that our Government and people should accord to the Marquis such respect and honor as is commensurate with his immeasurable services to the country. In our opinion, to express the sense of deep sorrow and lamentation of the nation by according a state funeral to the deceased great man is the most appropriate thing to do for our authorities and people especially at this time when bureaucracy is fast receding before the rise of demo-

cratic thought throughout the land.—*Asahi*.

Many men get the complimentary appellation, "great man," after their death, but only a few men are entitled to be called such while they live. The deceased Marquis Okuma was one of those select few. For he had something in him which inspired men who came in contact with him to admire the greatness of his personality and character.

We can not definitely say at the present time whether the political career of the Marquis was on the whole a successful one. Perhaps the historian in coming ages will be greatly puzzled in judging it. For all that, the Marquis with uncommon sagacity, unfathomable knowledge and uncommonly retentive memory always elicited the admiration, devotion and respect of the people both in this country and in lands beyond the seas. It is not too much to say that he ranked among the greatest men of the world.

The long life of the Marquis was a succession of ups and downs. When the Tokugawa Shogunate restored the government of the country to the Emperor and the Meiji government was organized in 1867, he at a bound became Councillor of State and did much for the adjustment of difficult diplomatic and financial problems based on the principle of radical progress. Later, he brought into existence the Kaishinto, a political party of progressive ideals, with the late Count Itagaki and exerted all his energy for the establishment of representative government in this country. It was when he was Minister of Foreign Affairs that he came near being assassinated by a political fanatic. For many years he was under a cloud, but, in 1913, he re-entered the arena of active politics by forming his cabinet at the express wish of the Emperor and steered the ship of State safely and successfully through the turbulent sea of international politics during the Great War.

We must not forget to pay a high tribute to the Marquis for his strenuous endeavors as a man of education. In 1882, the Waseda Semmon Gakko, the

nucleus of the present Waseda University of international fame, was first established by the Marquis. Who will refute the assertion that, but for the exertions of the Marquis, the University could never have been initiated? No words of ours are required to remind the world that the University stands foremost among the private institutions of learning in Japan and holds an honorable position beside the universities and colleges in Europe and America today.

Alas, the great man and sage of Waseda is no more! The nation has lost in the death of the Marquis the most eminent leader and orator and supporter of national diplomacy, beloved both by the young and old and venerated and esteemed for his uncommon sincerity and incessant efforts for the promotion of the welfare of the nation.—*Nichi Nichi*.

Marquis Okuma who was the earnest advocate of the theory that man can live as long as 125 years is now dead at the age of fourscore and five. It is idle to say that his death has caused an irrecoverable loss to the nation. No one could equal him in eloquence and oratory. Speech was his especial forte. It appears that, barring literature and arts, the Marquis possessed knowledge in various ramifications of learning and research as deep and ample as that of specialists. As he was a student of medicine in his youth, he had a fairly good knowledge of medical science also. But he was most versed in politics and political economy. He was also very fond of discussing diplomatic questions since he held the post of Foreign Minister several times. Toward the decline of his life, he had profound interest in history and religion and prosecuted studies extensively therein. His vast knowledge was not gained without paying a price for it. He was a very zealous seeker after knowledge. In the daytime, he took great pleasure in receiving a large number of visitors and conversing with them on different topics but at night he devoted all his time to the reading of books and periodicals and it was not seldom that he sat up in his study till the small hours of the morning. He was an early

riser, nevertheless, and his first work in the morning was the perusal of newspapers. In point of memory and diligence and talent, he was not behind anybody. Perhaps he was the greatest of the great men which the political upheaval attendant upon the fall of the Tokugawa Shogunate produced.

On the downfall of the Tokugawa Government and the formation of the Meiji regime in its stead, the Marquis was abruptly intrusted with the task of administering the country as Councillor of State. At that time, he was scarcely more than 30. He had no specially powerful backer and he secured such an exalted political position solely through his talent and eloquence. He was appointed to the aforementioned high post prior to the appointment of Prince Yamagata and Ito thereto. This fact attests fully his exceptional political talent.

As a statesman, the Marquis always adhered to the principle of progress and tried to lead the people against bureaucrats and militarists. Minor points apart, his political views were all the time full of vitality and novelty. It is worthy of especial mention that he contributed immensely to the progress and development of constitutional government in the Empire in co-operation with the late Count Itagaki.

After all, the Marquis was a statesman of great and uncommon merits. Particularly, he enjoyed fame and renown far and wide in the countries abroad. The country and people have most assuredly sustained a vast loss by his death.—*Yomiuri*.

We cannot suppress our great sorrow at the death of Marquis Okuma, when we take into consideration the estimable services rendered by him to the country and people.

During the days of chaos and dislocation preceding the Restoration of Meiji, he did his utmost for the rehabilitation of the Imperial rule in the country and after the Restoration, was energetically engaged in introducing new and advanced knowledge from Occidental countries for the development of our economics and finance which was in an infantile state.

spoke of it to Viscount Kato who sat near his bed. To harmonize the civilizations of the East and the West has been much discussed and studied in the world a long time since and some people have been of opinion that in view of her geographical position Japan is destined to act as the medium for harmonizing and adjusting these two great civilizations in the world. As a matter of fact, they have been harmonized and brought into full contact with each other in certain respects; but, viewed from broad and general viewpoints, the ideal has been realized in but a small degree much to our regret.

If we do not pay proper attention in the absorption of Occidental civilization with the object of civilizing and developing our spiritual enlightenment, we may commit the mistake of swallowing the Western knowledge and thoughts and eventually lose our existence as a race in the strict sense of the word. Quite recently a certain Chinese scholar has deplored the fact that the Japanese of the present day are fast losing the special spirit inherent in them as a race. It is much to our regret and grief that we are unable to contradict the view maintained by him as there are things that endorse what he says.

In undertaking the true harmony and conglomeration of Eastern and Western civilizations, it is essential that we should first perfectly understand what Oriental civilization is like and have the complete mastery of that which is a unique and sacred treasure. Is not the present the most opportune time for us, an Oriental people, to go back to the fountain-head of our civilization and grasp its peculiar spirit and significance? If we can revive the essential spirit of Oriental culture and civilization in our breasts thereby, then and not till then, we shall be able to adjust ours with the civilization of the Western peoples with the ultimate object of creating a new world civilization. Only when we succeed in the initiation of a new civilization in the world, our mission as harmonizers of the two civilizations and leader in the enlightenment of the Orient will have been fulfilled. We imagine that the lamented Marquis made the full understanding and revival of the

Subsequently, he was several times appointed Foreign Minister and twice Prime Minister and, till the end of his life, as a Genro he spared no pains for the advancement of the national prestige and the development of the national fortune.

The Marquis was also an exponent of extraordinary talent. For he founded Waseda University which has produced a great number of men of eminent ability and renown in every field of national activity at the present time. Also, he may be said to have been an enlightened critic of all worldly things, as he was thick in guiding the people by his valuable opinions on everything that concerned their welfare and prosperity. Along with the spread of his fame abroad, his spiritual activity became international in scope and importance and it is well known that his residence was always crowded with visitors from distant lands. As a matter of fact, the cordial hospitality and welcome he extended to foreign tourists was of incalculable service in improving or cementing the relations between Japan and other countries either directly or indirectly. In this respect, the death of the Marquis will be mourned throughout the world. The present state of things both at home and abroad demands all the more the great services and valuable advice of the grand old statesman, but he is no more to our regret and grief. —Chusan Sogata.

MARQUIS OKUMA'S IDEALS

A week has already elapsed since Marquis Okuma departed from among us. An imposing popular memorial service was held at Hibiya Park in honor of the deceased great statesman yesterday. We who were struck with profound regret on the death of the grand old statesman and lamented anew the great sorrow and lamentation.

The grand ideal which was always uppermost in the mind of the late Marquis Okuma, who was known as an idealist while he was alive, was the adjustment and harmony of Oriental and Occidental civilizations and it is said that a few days previous to his death, he

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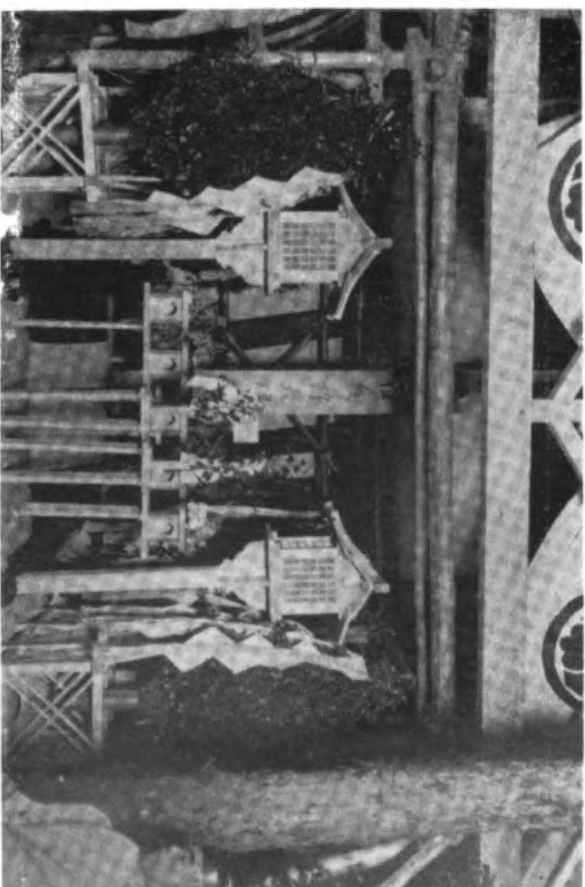
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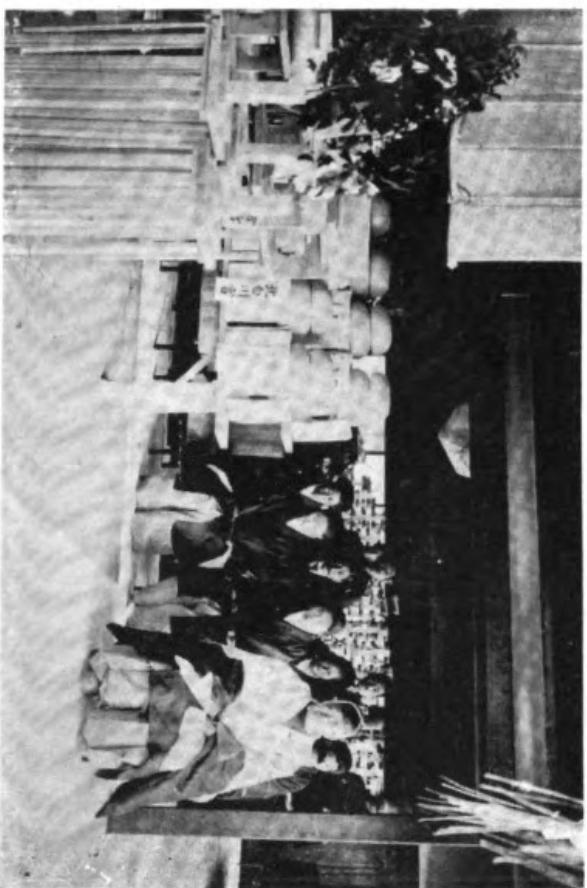
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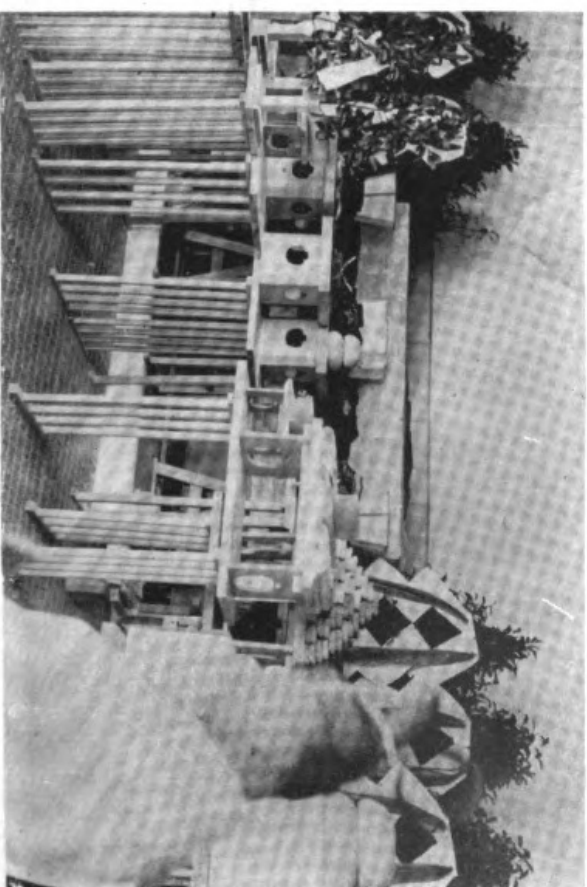
The Late Marquis Okuma's Coffin Leaving the House



Tomb at Gokokuji Cemetery, Tokyo



Mr. Nobutsune Okuma, Heir to the Late Marquis,
Before the Coffin With His Family



Coffin of the Late Marquis at His Residence



National Funeral Ceremony for the Late Marquis
Okuma at Hibiya Park, Tokyo



spirit of Oriental civilization the foremost necessity for our people in connection with the accomplishment of the said object. We urge our people, especially the young sons and daughters of Japan, to unite their efforts for the realization of the high and noble ideal of the Marquis who was a great contributor to our national well being and whose name will be a constant source of veneration and esteem to us.—*Tokyo* ———

MARQUIS OKUMA

The passing of Marquis Okuma severs another of the few remaining bonds that link Japan of to-day with the Japan forced open to the world by Commodore Perry, the Japan that had been content for three centuries to live wholly by and for itself. Marquis Okuma was a lad of sixteen when the representative of the Shogun met Perry at Yokohama, a youth of samurai blood on whose young mind the advent of these strangers from over the eastern horizon exercised a deep impression. The better to reap the benefit of what these men brought to Japan, young Okuma began the study of English, under English tutors who had landed at Nagasaki, and, despite chauvinistic remarks credited to him in his older days, when the fire of his intellect had begun to burn less brilliantly, he was consistently, until the day of his death, a friend of and an admirer of Americans and British.

From his study of Western institutions he became the leader of a movement for liberalizing the institutions and the government of Japan. Disowned for his radicalism by his own political party, in 1882 he founded the Progressive Party, which has evolved into the present Kenseikai. As Minister of Foreign Affairs he had much to do with shaping the policies of Japan when it was passing through the period of extraterritoriality, and the early elimination of all but a slight vestige of those old extraterritorial rights was largely his work.

Okuma was one of the first of the many victims of misunderstanding from those for whom they laboured, which list in Modern Japan begins with the name of Lord Ii and ends—for the present—

with that of Hara. In his case the would-be assassin failed, although the bomb he threw crippled his victim. It throws an interesting sidelight on the memory of the dead statesman to remember now that, a short time ago, Marquis Okuma met the expenses in connection with memorial services for the man who once tried to kill him.

The Marquis, then Count Okuma, was Premier during the worst of the friction with America arising out of the California School Question and the launching of the anti-Japanese agitation on the Pacific Coast, at which time war between Japan and the United States was regarded by Americans as a very serious probability. Throughout this agitation Premier Okuma persisted in efforts to demonstrate Japanese friendship for the United States and worked to secure American-Japanese co-operation in Chinese developments. At that time he used to refer to the Hawaiian Islands, which were then excited at what was believed the prospect of the appearance of Admiral Togo and a hostile Japanese fleet, as a land proving the possibilities of a peaceful combination of Japanese muscle and American cash.

Okuma's name will live in the world's history as one of the makers of Modern Japan. His has been a long and a useful life, the memory of which has been well perpetuated in the Great Waseda University, of which he was the founder. He has been an influence for good, the force of his personality extending far beyond the confines of his own land.—*The Japan Times and Mail*.

MARQUIS OKUMA

One by one the links that connect old and new Japan are parting. Japan of the Tokugawas will presently be only a memory. To the children now being born it will have merely a historical existence, like colonial America. It would be so to-day but for the presence of a few old men who have lived in both worlds. Until yesterday there were three who had been political leaders in the breathless days when new Japan was rising; to-day there are but two—Yamagata and Matsukata. The death of an old statesman like Marquis Okuma in these circumstances is

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1. The first part of the paper discusses the importance of the study of the history of the United States. It is argued that the study of history is essential for a full understanding of the present and for the development of a sense of national identity. The author points out that the study of history can help us to understand the causes of the problems that we face today and to find ways to solve them. It can also help us to appreciate the achievements of our ancestors and to learn from their mistakes.

2. The second part of the paper discusses the role of the government in the development of the United States. It is argued that the government has played a crucial role in the development of the country and that it is responsible for the success or failure of the nation. The author points out that the government has been responsible for the establishment of the Constitution, the creation of the federal government, and the development of the states. It has also been responsible for the protection of the rights of the citizens and the promotion of the general welfare.

3. The third part of the paper discusses the role of the individual in the development of the United States. It is argued that the individual has played a crucial role in the development of the country and that it is responsible for the success or failure of the nation. The author points out that the individual has been responsible for the establishment of the Constitution, the creation of the federal government, and the development of the states. It has also been responsible for the protection of the rights of the citizens and the promotion of the general welfare.

4. The fourth part of the paper discusses the role of the future in the development of the United States. It is argued that the future is a time of great opportunity and that it is up to us to make the most of it. The author points out that the future is a time when we can build a better country for ourselves and for our children. It is a time when we can create a new society that is more just and more equitable than the one we have today.

more than the passing to his rest of one full of years and honors; it is the breaking of a visible link between two ages.

Marquis Okuma's contribution to the history of new Japan has been obscured by the fact that the latter part of his life was spent in the cold shades of opposition. But his contribution was real and as time goes on it will stand out more clearly. He helped to bring about great changes from which his opponents took care that he should derive no benefit. He had the misfortune to oppose the clansmen at a period when they were supreme. He had a large share in bringing about the changes which are making a reversion to clan government impossible but he did not reap the fruits of his exertions. Yet it is probable that he served Japan better thus; the "Power that shapes our ends" made better use of his adventurous spirit in the freedom which his opponents forced upon him than it could have done in the sobering responsibilities of office. The kind of unofficial leadership which Okuma exercised when he was shut out of power was at least as necessary to the Japanese people as the possible advantages which they would have gained by his statesmanship at the head of the Cabinet. There is nothing to deplore in the fate that assigned that unofficial leadership to him and deprived him of the outward and visible signs of power. Out of office he played the rôle of Gladstone. He believed in a policy of "trust the people." He might have said with Gladstone "I have learned that there is wisdom in a policy of trust and folly in a policy of mistrust. I have not refused to acknowledge and accept the signs of the times." But the time when that spirit might have been made a rule of conduct by a Japanese Premier had not then come and has not yet come. In office Okuma would have found himself obliged to act very much as other statesmen, balancing themselves between the various groups, and, in fact, his record in recent office does not differ from that of the other leaders of his time.

Japan's political progress seems slow when compared with that of countries where democracy is a deeply-rooted plant.

Yet when we survey as a whole the career of a man like Okuma we have to admit that there has been speed as well as steadiness in that progress. When Perry came knocking at the door Okuma was a lad of 15. His father was in command of the fortifications at Nagasaki. For a young man in such a position at that time his career was marked out. He became an official in the diplomatic service and his natural abilities soon brought him to the front. His first laurels were won in finance. Inouye and Shibusawa resigned from the Treasury announcing that Japan was going bankrupt. Okuma succeeded them and remained at the head of the national finance for ten years. His administration justified the confident optimism of his first official utterance, but it is characteristic of his adventurous methods that the Satsuma rebellion was a by-product of his economies, the too-drastring capitalization of the samurai pensions having stirred up Saigo and his friends. Nevertheless, there was no other way and it was fortunate for the country that Okuma had the courage to take the risk.

He always had courage. His action which preceded and hastened the promulgation of the Imperial Rescript promising a parliament was a striking example of his daring disposition. In 1881 public attention was taken up by the Hokkaido scandal. The scandal, in brief, was that members of a public commission to develop Hokkaido, headed by a Satsuma noble, proposed to form themselves into a private company and purchase for less than a million undertakings on which they had caused the Government to spend ten millions. Okuma was Minister of Finance and it was natural that the scandal should have been disclosed by him. But his method was original. He called a meeting of the citizens of Tokyo and divulged the whole plot. There was a storm against the Government; Okuma became the idol of the people; and on the crest of a wave of popularity he addressed a memorial to the Emperor praying for the establishment in two years of a national parliament. The immediate result was disastrous to himself for within 24 hours

an Imperial Rescript was issued promising a parliament in ten years and warning Radicals that those who advocated sudden and violent changes would fall under Imperial displeasure. Okuma had to resign; his bold step had ended in personal failure.

It was virtually the end of his career as a bureaucrat. Such official positions as he was afterwards to occupy were those which he obtained as a politician leading a party. Like other party leaders in Japan he tried the experiment of working with the clan statesmen and he found it a failure because, in the words of Itagaki, his colleague in the first party administration ever formed, "each party has found co-operation with the clan statesmen a failure because the Government attaches no real importance to political parties but merely consults its own convenience in taking them up and casting them off." The first party Cabinet had Okuma for Premier. It lasted a bare five months. The parties were inexperienced; the nation had no grasp of the principles of representative government; the clans were still all-powerful. It is held by some authorities that the experiment of a party Cabinet was merely Ito's move in the struggle which had begun between the civil and the military bureaucrats—a struggle which ended with the victory of the military party led by Yamagata. But Okuma had blazed the trail. He had shown the Japanese people that government by the party of the elected majority was the goal at which they must aim. For the next 16 years he remained excluded from power. But he was never a silent spectator and at all times and in all channels his voice was heard preaching the doctrine of representative government. His last Cabinet, 1914-16, was but an interlude of which all the facts are not yet known. Okuma entered on power with a good program of retrenchment and reform, but the outbreak of the world war introduced factors on which he had not calculated. Foreign affairs, and especially the "opportunity of a thousand years" in China caused his Cabinet to make the opening moves in the hasty and ill-judged policy summed

up in the 21 Demands. At the end of his life the veteran again experienced the bitter truth that the bureaucrats attach no real importance to political parties but merely consult their own convenience in taking them up and casting them off.

He will live in the minds of his countrymen as a believer in a policy of "trust the people." It was not a time when a politician could gain power by his influence over the masses, but Okuma occupied a position as near that of a popular leader in a democratic state as the times permitted. Waseda remains the monument of his belief in the people, for there is no truer mark of a democratic statesman than his readiness to educate the people. He was one of the most striking figures in the wonderful Meiji gallery. Without him the gallery would have been incomplete for he typifies the democratic, adventurous, progressive side of Japan which is just as truly part of her make-up as the side represented by his successful rivals. Public life is poorer and far less dramatic now that he is gone.—*The Japan Advertiser*.

A vital personality rather than a political career is likely to make Okuma's name live in the recollections of his countrymen. The man always seemed more than his task. At the work of politics he was much as others are. His Premierships were no better than the average. It was his abounding life, his everwelling interest, his immense zest that made him a unique figure. Like Gladstone he had the faculty of knowing something about everything—because he was interested in everything. Like Terence he might have said that nothing that concerned man was alien to his sympathy. His earlier career showed him to be a firstclass administrator and that means sound judgment as well as a capacity for working with others and directing their work. But his peculiar flair in politics was his intuitive understanding that the only way now is "trust the people." In a democratic country he would have had a career like Gladstone's, for, like the swimmer who conquers the water by trusting himself to it, Okuma, trusting himself to the tide of

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public opinion, would have controlled it.

He was a great talker. To interview him was to be carried away by his grasp of subjects and charmed by his exquisite courtesy. You interjected a question. He listened attentively and replied with Gladstonian fulness for a quarter of an hour. Dr. Shiozawa would interpret for another 15 minutes with an amazing, smooth flow of memory. And there was half an hour gone. The Marquis's openness was sometimes a source of embarrassment to the Cabinet and once, I remember, an edict went forth that there were to be no interviews on foreign affairs without the knowledge of the Foreign Office. But wicked reporters would waylay the Premier between his door and the step of his motor-car and often not in vain.

Okuma, my Japanese friends tell me, was not to be compared as an orator with Mr. Ozaki. The latter matches lofty thought with lofty language. His elocution is faultless, as you might say, and that is an evidence of care and respect which always commands the respect of an audience in return. But the banal phrase is inadequate because it suggests something stagey and according to rule, whereas Mr. Ozaki is all fire and liberty. He has a fine voice—without which nothing—and he quickly sets up the electrical contact that enables a speaker to play on an audience as a musician on an organ. Ozaki is in the great line of political orators—as Briand is, as Gladstone was, as Mr. Bryan—was I think, is the word.

Okuma was not an orator in the same full sense, yet he was so much of a natural orator that even a foreigner, sitting in the seats of the deaf, could listen to him with pleasure. With one artificial limb and another that was 80 years old, he would begin with his hands resting on the table to steady himself. But presently he warmed. The low voice rose, the eyes sparkled, smiles lit up the expressive face, first one hand was raised from the table to emphasize a point and then another. In a few minutes both he and his audience had forgotten the wooden leg and the leg 80

years old as the old man eloquent expounded his view. But, says my Japanese friend, sometimes he was very careless about grammar, and he was not above using vulgar language when it served him. Those traits do not disqualify the orator. They even help him to his goal. But the point shows the real nature of Okuma's speech. It was glorified conversation.

What one regrets most as those old men who have lived in two ages leave us one by one is that none of them, so far as I know, has had the imagination to put on record some mental picture of the changes he lived through. Okuma wore a topknot and two swords. He was a samurai, the son of a samurai of some eminence in his clan. The Japan he was born in was the land of Hiroshige's Fifty-three Stations of the Tokaido. His first political impressions began with his clan lord, that Daimyo of Saga whose descendant is now the Marquis Nabeshima whose palace in Tokyo looks across the valley from Kojimachi to Akasaka—a valley where electric street-cars run and where a movie theater nightly lights its flaring facade. Beyond Saga were Choshu and Satsuma, overshadowing clans whose very overpoweringness gave importance to little Saga which held a sort of balance between them. Beyond the clans was Yedo and the all-powerful Tokugawas. Behind the screen in Kyoto was the dim and secluded Mikado. And as the old man dies, the air is filled with talk of manhood suffrage, and Japan that was so small when he was young is one of the world's Big Five.

It is an astonishing record, and it seems incredible that none of the men who went over Niagara in the fifties and sixties of last century should have felt an impulse to write down his personal impression of the transformation. Yet there is the fact. When one occasionally meets them they are far more interested in the things of the day than in the greater things of yesterday. The explanation, I suppose, is that a doer is seldom a depicter. Moreover, the changes that oneself has helped to bring about are less impressive than those we read about.

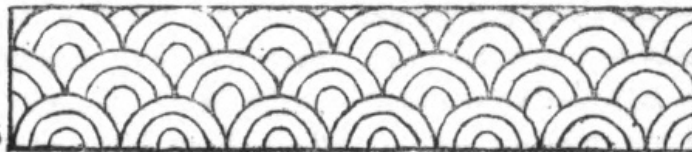
The pace of life is slower than the pace of art. Written history is dramatic because of the speed with which the reader sees the drama unrolled and the skill with which contrasts are presented. The dailiness of life overcomes with most men the dramatic quality of real incidents. Even for Lenin there are 24 hours in every day and 365 days in the year, and some of them are dull days. The transformation of Japan will always seem more thrilling to those who view it from the outside than to those who were part of it.

One might suggest, perhaps to the Yamato Society, that a history of the social life of Japan in the eighteenth century could be a fascinating book. The political changes have been much studied, and one can say now they are broadly understood. But a picture of the ordinary life of the nation in all its phases would be intensely interesting and it has still to be written. Now is the time to write it when, though the old life has completely passed away, it is still near enough in time to be recorded with freshness.—*The Japan Advertiser*.

H. I. H. THE PRINCE REGENT'S NEW YEAR'S POEM

Yo-no-naka mo
 Kaku arama-hoshi
 Odayaka ni,
 Asahi Nioyeru
 O-umi-no-hara.

My heart's desire for the world
 Is pictured in this glorious sun
 Rising over a peaceful sea.



THE HISTORY OF THE UNITED STATES

The history of the United States is a story of growth and change. From the first settlers to the present day, the nation has evolved through various stages of development. The early years were marked by exploration and settlement, followed by a period of rapid expansion and industrialization. The American Revolution and the Civil War were pivotal moments in the nation's history, shaping its identity and values. The 20th century brought significant social and political changes, including the rise of the American Dream and the challenges of the Cold War. Today, the United States continues to grow and change, facing new challenges and opportunities in the 21st century.

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THE POWER OF UNSELFISH LOVE, OR ICHIKURO'S REDEMPTION

By KWAN KIKUCHI

II

FEW would recognize the old Ichikuro now. Never bathing nor cutting his hair nor shaving for long months together, with tangled hair hanging down on his shoulders and a mass of dirty whiskers about his chin, he looked more like an animal than a human being, as he dug away in his cave, slinging his pick and hammer with the fierce abandon of a maniac.

The curiosity and wonder of the villagers about him gradually began to change into sympathy. Sometimes just as he was thinking to himself that he must go forth to beg for bread, he was surprised to find a dish of food placed ready for his needs.

And now the end of the fourth year had arrived, and Ichikuro's tunnel measured fifty feet in depth. The people, while admiring his zeal, were not yet prepared to co-operate in this wild adventure, so Ichikuro worked on alone. Outside in the sweet air, many springtimes and autumn seasons had followed each other during these long years, but inside the tunnel winter and darkness reigned, the silence broken only by the monotonous sound of the mad priest's pick.

"Pitiful, isn't it?" the passers-by would say. "What stupendous folly for one man to attempt to cut his way through that huge mass of rock! He will die before he finishes even one-tenth of the task."

But the years passed and finally, at the end of the ninth year, the tunnel measured 132 feet from the entrance and now the village people waked up to a realization of the importance of the project and began to discuss the enterprise seriously. All were impressed by the fact that this gaunt mendicant priest could accomplish so much by working quite alone, during those past nine years.

"If hands were increased why could not success be achieved in time?" So they began to reason, and before long the seven villages along the Yamakuni river formed a plan and freely contributed money and men for the work. Several masons began to assist Ichikuro, who now no longer toiled in solitude. The next year, however, when after measuring the length it was discovered that even with the additional hands not one-fourth of the whole distance had yet been cut out, the people became discouraged and ceased

their efforts, complaining: "That mad Ryokai has made fools of us all. We have been spending time, money, and labor in vain."

So one by one his assistants dropped their picks and left Ichikuro alone once more. He, however, doggedly persisted as before, but the people almost forgot his existence, since he was working far within the cave, and even when travelers peeped in, they were left in doubt as to whether the lone tunneler were really at work or not.

More and more, as time passed, did the remembrance of priest Ryokai and his foolish project pass from people's minds. He was wholly intent upon his work and took no interest in the villagers. They on their side felt no interest in him either, as his work seemed to hold no hope of ultimate success.

Ichikuro's appearance now became exceedingly wretched and pitiable. For ten years he had spent his time standing or crouching on cold damp rocks. His face appeared bloodless, his eyes sunken, his flesh was loosening and his bones stood out prominently, making him look like some fairy-tale monster.

And now attention was once more centered upon this curious gaunt human. The cave was measured and found to be 390 feet in length with one window cut through the rock toward the river to let in the light—actually one-third of the great task had been accomplished almost entirely by the priest's lean arm alone!

Again the people were startled to perceive how dense and unappreciative they had been. Reverence for Ichikuro began again to take the place of indifference, and soon the sound of many picks echoed within the tunnel, as numerous volunteers offered their services to the

priest. But after working for a year, their zeal flogged again and the people repented spending their money and labor without reward. One by one his helpers retired and Ichikuro was again left to solitary toil.

The devoted fellow had quite lost the memory of his former bad deeds—the murders and robbery of which he had been guilty all faded from his mind. Just eighteen years had been completed when he reached the halfway point in his labor of love and sorrow.

And now the tide turned—no one could longer doubt his zeal or the ultimate success of his work. All turned to Ichikuro in love and admiration and offers of help poured in from each of the seven villages, where the inhabitants were now thoroughly ashamed of having failed twice in their efforts at co-operation. Even the high commissioner appointed by the Lord of Bungo province inspected the tunnel and expressed his wonder and admiration. And thereupon enthusiasm spread like a fire among dry leaves.

When the people, moved with pity, looked upon Ichikuro's emaciated frame, they said with one accord:

"Henceforth you shall lift your pick no more, but only direct the work, while the masons toil."

This advice came none too soon, for twenty years of such severe toil, under conditions destructive to both eyesight and health, had left Ichikuro scarcely more than a bundle of bones and hopelessly enfeebled, but he seemed unable to stop, as he had taken the mighty determination to work until he should utterly exhaust himself.

Let us consider at this point the still more imminent danger that threatened his life.

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After the murder of Saburobei Nakagawa by his own retainer, Ichikuro, his estate was confiscated by the Shogunate government, on the charge of family mismanagement. Jitsunosuke, Nakagawa's only son, who was but three years old at the time of his death, had been placed under the care of a relative. When thirteen years of age he was apprised of the circumstances attending his father's sudden death. Learning that the knight who had dispatched his father was not a *samurai* of equal rank, but merely a retainer, he was filled with a sense of outrage and determined to avenge his father's disgraceful death and restore the fortunes of his ruined house. He registered a solemn vow something of the nature of the vendetta. Soon thereafter he was enrolled as a pupil in the school of Yagyu, the noted teacher of swordsmanship, and by the time he reached nineteen years of age he had completed the full course and received a certificate of proficiency in this art. Immediately thereafter he started out on his journey of investigation, determined to search out the whereabouts of Ichikuro, and take revenge upon him.

So he traversed all the provinces from end to end of the country, going up and down and round about in search of his father's murderer, but could get no trace of him at all. Finally in his twenty-seventh year, on a certain February day, he traveled to Bungo province, and after paying homage at the Usa Hachiman shrine, was resting at a tea-house in the temple grounds when his attention was arrested by the conversation of some men in the garb of farmers. One of them was saying :

"This mad priest came to these parts from Yedo. They say he murdered one

or more men in his youth and now, having repented of his crimes, is working earnestly for the salvation of the people. As I said before, Hida tunnel has been excavated almost entirely by his own hands alone."

Jitsunosuke was deeply moved by this conversation, and feeling that here might be the clue he sought, he eagerly questioned the speaker as to the priest's age, looks, and native province.

"I really don't know his original name, but I am quite sure his native place is Kashiwazaki in Echigo province," replied the man.

Jitsunosuke jumped up in great excitement on hearing this, for he knew that Ichikuro's native town was indeed Kashiwazaki. He rushed off to Yamakuni ravine without waiting to hear more, and by the next morning found himself at the entrance to the tunnel where the priest was working. Finding a stone mason nearby, he asked about the place and whether this was the only entrance. Learning that it was, he thought exultantly, "Ah, now I have my enemy at last just like a rat in a bag. He can never escape me here."

Asking to speak with the priest, he soon found himself face to face with the object of his long search. But what a disappointment! This was no husky fellow worthy the steel of a true knight! From far within the dark cavern a figure emerged—a wretched, emaciated, mendicant priest, a mere skeleton of a man, scarcely human, so weak and blind he looked.

Jitsunosuke's tense nerves and muscles suddenly relaxed, and he spoke quietly to the pitiable object before him :

"You, who are now called Ryokai and disguised as a monk, are the same

Ichikuro who murdered your lord, my father, Saburobei Nakagawa, so long ago, and so successfully escaped punishment all these years. I am his son Jitsunosuke and have come to find you. You cannot escape me now."

Thus solemnly Jitsunosuke announced his purpose and Ichikuro felt at first deep regret as he realized that if he must die now he could not complete the work on which he had labored so long. But as he reflected that his past deeds merited death, he decided to submit patiently to his fate. So he replied meekly :

"Yes, Mr. Jitsunosuke, let me die now, I am quite ready. True, I have worked for nineteen years on this tunnel, hoping to atone thereby for my past sins, and nine-tenths of the work has already been accomplished, but if I die now the work will soon be completed by others, so I am ready to taste the edge of your sword, and shall die without regret." Yet as he spoke his dim eyes filled with tears.

And now it was Jitsunosuke's turn to feel affected by the situation. His hate and desire for revenge seemed melting away as he looked at this poor old wreck who had spent half of his life in the most arduous, self-sacrificing toil in order to atone for the past, who had confessed and repented sincerely, and when called upon to die was instantly ready to go. Did his vow require summary vengeance under such circumstances as these? And Jitsunosuke began to reconsider his resolve. But now again the thought of self-interest presented itself. Though hate was melting away, how could he revive his fallen fortunes if he did not kill Ichikuro? While pondering over the matter many of Ichikuro's fellow workmen came out from the cavern and began to swarm about him protectingly.

And now Jitsunosuke's *samurai* pride made him draw his sword to show his command over the vulgar herd. Just at this critical point Ichikuro cried in a loud voice :

"Stop, all of you ! I am Ryokai who committed many black sins and always expected to die for them some day. How fitting to die at the hand of my lord's son, in this way. I worked for the sake of gaining peace for my soul. Now I am ready to suffer the penalty of my sins. Don't let anyone interfere in this case."

But one of the workmen stepped out from the crowd and reasoned with Jitsunosuke thus :

"If you will condescend to postpone your deed of revenge, Sir Knight, a little longer, this tunnel, on which Ryokai has been working for twenty years, may be completed."

Thus adjured, Jitsunosuke consented to await the completion of the work before taking further action, and he patiently remained near the tunnel to watch the process. As he listened to Ryokai reciting the Buddhist scriptures while wielding his pick and hammer, watching him by the pale moonlight sifting in through the small window, he was much affected. He was not satisfied now to be the only idle person among so many workers, and, besides, the time for his revenge might be hastened if he helped in the toil, so he, too, began to use pick and hammer.

At first working to hasten the day of his revenge, Jitsunosuke was soon brought to a nobler mood. He watched Ryokai handling his pick with the single sincere desire to accomplish as soon as possible his life work, and was much affected by the sight. He was tempted to

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1. *Chlorophyll a* and *Chlorophyll b* were determined by the method of Arar and Collins (1971).

forget altogether his desire for revenge and to forgive his enemy instead.

Especially in the silent watches of the night did his conscience awaken. Often after the other workmen were sound asleep, Ichikuro would continue his work even till midnight with the same zest and zeal as in the day. At such times Jitsunosuke sometimes worked with him and a curious comradeship grew up between these two sworn enemies, as they shared the same toil and longed for the same result.

Finally, one night just twenty-one years since the day Ichikuro had begun his labor on the tunnel, and a year and a half since Jitsunosuke had discovered him, on September the 10th, after the other laborers had gone to their nightly rest, Ichikuro was still handling his pick and Jitsunosuke was bearing him company. Suddenly the priest felt the rock crumble and give way just as a rotten tree yields to the woodman's ax. What could it mean? The man trembled and went on prying into the soft earth, when lo! a dim

light appeared and he could faintly discern a piece of the road on the other side of the huge precipice he had been struggling to conquer for so many years. Yes, he had won at last. The end was right here, before his eyes, and as the faint light from the Yamakuni river could be discerned through the tiny aperture Ichikuro gasped out "Ah!" and when the truth dawned upon him fully he uttered a mighty cry that startled his one companion into a feeling of strange deep sympathy. Ichikuro was laughing and crying all together and making the efforts of a madman to express his inexpressible relief and delight.

"Mr. Jitsunosuke," he cried in a trembling voice, "come here and look. After twenty-one years I have at last done what I set out to do." And taking his enemy's hand Ichikuro led him to the aperture and showed him the Yamakuni river far below and the black spot that was the road. The two men embraced each other and wept with uncontrollable emotion.

The End.

TO ONE AFAR

(To a Husband in Korea on an Imperial Mission)

My lord, when tarrying beyond the seas,

You watch the mists arise,

Know that in them I sadly send

My breath of sighs.

—Tr. by Mme. Yukio Ozaki, in "Freeman."

THE SOCIAL WORK OF THE LEAGUE OF NATIONS

By DR. INAZO NITOBE

Assistant Secretary of the League, in The Japan Advertiser

A good Samaritan is an internationalist and every internationalist should be a good Samaritan. In the sight of suffering and sorrow, all controversy as to whether God is to be worshipped in Gerizim or in Jerusalem dwindles into idle talk, and all claims to race superiority vanish. Compassion has no respect of persons, of races, or creeds, of political philosophies or national frontiers.

As the League of Nations is avowedly a political institution its work must necessarily be largely of a political and legal nature. And yet the moral solidarity of peoples, the interest and welfare of man as man and not as a national, are explicitly recognized in the Covenant of the League. This could not be otherwise, seeing that the primary purpose of the League is to put a stop to war—war which sometimes counts among its protagonists economists and financiers, patriots and moralists, but never a humanitarian.

There are definite statements committing the League to the performance of humanitarian labor. Article 23 of the Covenant reads :

Subject to and in accordance with the provisions of international conventions existing or hereafter to be agreed upon, the Members of the League—

(a) will endeavor to secure and maintain fair and humane conditions of labor for men, women and children, both in their own countries and in all countries to which their commercial and industrial relations extend, and for that purpose will establish and maintain the necessary international organizations :

(b) undertake to secure just treatment of the native inhabitants of territories under their control :

(c) will entrust the League with the general supervision over the execution of agreements with regard to the traffic in women and children, and the traffic in opium and other dangerous drugs :

(d) will entrust the League with the general supervision of the trade in arms and ammunition with the countries in which the control of this traffic is necessary in the common interest ;

(e) will make provision to secure and maintain freedom of communication and of transit and equitable treatment for the commerce of all Members of the League. In this connection, the special necessities of the regions devastated during the war of 1913-'18 shall be borne in mind ;

(f) will endeavor to take steps in matters of international concern for the prevention and control of disease.

As though the clauses in this Article were not sufficiently comprehensive, Article 25 stipulates that—

The Members of the League agree to encourage and promote the estab-

the first of the great principles of the American Revolution, the right of the people to alter or to abolish their government, and to institute a new one, if they think it necessary.

The second principle is the right of the people to be represented in their government. This principle is the basis of the representative system of government.

THE REPRESENTATIVE SYSTEM

The representative system of government is a system in which the people elect representatives to act for them in their government. The representatives are called members of the legislature, or congress, and they are elected for a certain period of time.

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lishment and co-operation of duly authorized voluntary national Red Cross organizations, having as purposes the improvement of health, the prevention of disease and the mitigation of suffering throughout the world.

Certainly "the mitigation of suffering throughout the world" is a large order. It was for this purpose that Gotama Buddha set out on his career of great renunciation. It was to lighten the burdens of all that are heavy-laden that Christ lived and died. Humanitarianism has been so long relegated to religious profession that it was usually thought of as lying outside the pale of a political regimen. By condemning warfare the League has adopted Welfare for its task; hence in the Covenant it is easy to ascertain a humanitarian motive in the articles which bear on their face only political significance. Take, for instance, Article 22, about the Mandates. "The principle that the well-being and development of such people as are not yet able to stand by themselves under the strenuous conditions of the modern world, should form a sacred trust of civilization carries a fertile germ of far-reaching philanthropy. This article insists upon the prohibition of abuses such as the slave trade, the arms traffic and the liquor traffic. Or to give a further example, take the so-called minorities question. The protection of ethnical, religious and linguistic minorities has been a live question in Central Europe ever since the Congress of Berlin (1878) and during the war it loomed high as one of its aims. Though no statement of this principle is inserted in the Covenant, all the Peace Treaties and a number of special conventions to which the Central European States are parties, impose upon them obligations to safeguard the rights of the numerically

weaker. The duty of carrying out these protective clauses is entrusted to the League. The complaints made by the persecuted bodies show that if the remedies are to be legal and political in character, the motive must *au fond* be humanitarian.

May I also add that the financial aid promised to Austria can scarcely be undertaken by the states members of the League as a purely business proposition. It has been the fashion, ever since the time of Adam Smith, to draw a sharp line of distinction between political economy as actuated by the motive of egoism, and moral sentiments as prompted by that of altruism. Are we not finding out that the moral and the economic well-being of a society cannot in practice be separated into two water-tight compartments? If this father of political economy were to rise from his grave and revisit Geneva to-day after a lapse of eight score years, he would be surprised, indeed edified and pleased, to find the two opposed motives—compassion on which he based his ethical system and self-interest from which he deduced all economic phenomena—reconciled and adjusted in the International Labor Office. Industrial experience in the more advanced states of Europe is confirming the truth of an old Oriental proverb—"Love of others is love of self." In the coldest material relation of man, a spiritual element is never entirely absent. I have perhaps unduly emphasized this time-worn theme because in the manifold labors to which the League has been called, the human, the humane and the humanitarian sentiment is manifestly or latently an omnipresent factor, and opens a vast vista for well-doing in this domain, inviting the nations as it were to partici-

pate in a nobler task than that of making the world safe for democracy, namely that of freeing the world of suffering and pain. Certainly the beginnings were small but the beginning is already made and it augurs well for the future.

A very few weeks after its inauguration (January 10th, 1920) the League of Nations seeing the gravity of the sanitary condition of Poland undertook in co-operation with the two Red Cross organizations, the International Red Cross Committee and the League of Red Cross Societies, to help that country in combating the ravages of typhus and other epidemics. To this end the Council made appeals to individuals and governments to raise a fund of £2,000,000. A number of governments responded with liberal contributions, but the sum total that was promised amounted to £220,000, barely one-ninth of what was asked for, and when it came to actual payment, the League received not much more than £122,000, which was only 6 per cent of the fund considered necessary to carry on the work successfully.

The original plan of establishing a fully equipped system of sanitary defence consisting of epidemic hospitals, quarantine stations, delousing plants, etc., on the eastern frontiers of Poland, could not be carried out, and the Epidemic Commission has had to elaborate a plan on a much less ambitious scale. The marked fall in prices that has been witnessed during the last year has, however, enabled the Commission to render more appreciable assistance with the money at its disposal than would have been thought possible a year ago.

The help that the Epidemic Commission has been able to render can be classified under the following headings :

(1) The supply to the Epidemic Commissariat of the Polish Government of such articles and stores as were most difficult to obtain, and of which the need was greatest, when operations commenced, e. g. articles of clothing, soap, drugs, medical and sanitary equipment.

(2) The supply of motor ambulance and other transport to increase the efficiency of the anti-epidemic work in the area which appeared to the Commission last winter to be the area of chief epidemiological importance. This is the northern portion of the most eastern area under Polish administration.

(3) The supply of foodstuffs for the use of the epidemic hospitals in the above-mentioned area.....

Compared with the magnitude of Poland's own effort, the limited amount of assistance that the League of Nations Commission has been privileged to proffer seems small indeed. All the same, we believe that the assistance reached Poland at a critical time and that the additions to the resources of the Polish Epidemic Commissariat recently effected will facilitate in no small degree the efficient handling of such emergencies as may arise next epidemic season.

The Epidemic Commission is only a part of a larger scheme of the League for "the improvement of health and the mitigation of suffering." It will be remembered that as early as 1907, an international agreement called the Rome Convention (from the place where it was signed) established the "International Office of Public Hygiene" in Paris. The object of the Office is to bring to the attention of adhering States any knowledge of general interest in the field of public hygiene and especially information regarding epidemics and the ways of

of the world. It is the only one of its kind in Russia, and will be periodically reprinted and will be periodically distributed to all the local authorities. As the same time epidemic-logical intelligence from Russia is being sent in Russia by the Red Cross organization in Russia, and is being used in Russia for epidemic work. A number of minutes in the supply of this direction is being taken by a large number of cases in Russia, a first step in the campaign against influenza which have occurred with the conditions which have

[illegible]

The history of opium and of its use
 variety of morphine content is becoming
 a world wonder. One country is almost
 entirely addicted to its use, another is
 so near to growing it that another is
 almost a minute away from a fourth
 is engaged with the goal of selling it. It
 is the reputation of the size of a piece
 much who broke a row of regular sales
 but a man has a number of fish-
 monger and a good deal of money
 else is really the only one. And it is only
 way to credit to an effort is for all to
 report a failure. All the parties to the
 case of opium met in an international
 conference in 1907, followed by another
 in 1912, which resulted in the so-called
 Hague Convention, and which would have
 been put into force from the end of 1914,
 if it had not been for the war.

[illegible]

The Hatch Report is a plain and simple statement of the facts as they are, and it is a document of great value to the people of the United States. It is a document which should be read by every citizen of the United States, and it is a document which should be read by every citizen of the United States.

The A family is also considered in the following example.

combating them. It counts among its participants 37 governments, some of them not members of the League of Nations. When the creation of the Health Organization in the League was contemplated, what could be more natural than that the idea of enlarging the Paris Office International should be suggested? But most unfortunately the United States, which is a member of the International Office, refused to consent that any organization with which she is connected should be in any way attached to the League. In consequence the League of Nations had to set up a Health Organization which consists now of a Health Committee and a Health Section under a Medical Director, the Epidemic Commission having now become amalgamated with the Health Organization. The Health Committee consists of 13 medical specialists who have been chosen for their personal qualifications and professional distinction, and although they do not represent their respective Governments, yet they have been drawn from amongst responsible leaders of Public Health Administrations, and practically all of them are also members of the "Office International d'Hygiene Publique." The Health Committee will be the central repository, or rather a clearing house for all medical and sanitary information of the world, with special reference to epidemics.

The Health Section has placed itself at the disposal of the governments desiring to conclude anti-epidemic agreements, and negotiations are about to start between Poland and Russia with a view to concluding a specific Convention to that effect.

The Assembly having considered that the Epidemic Commission should co-

operate with the associations which have undertaken the campaign against infectious diseases in Russia, a first step in this direction is being taken by assisting Nansen's Committee in the supply of essential drugs for anti-epidemic work, and in supervising sanitary action undertaken in Russia by the Red Cross organizations. As the same time epidemiological intelligence from Russia is being regularly obtained and will be periodically distributed to all the health authorities of the world.

If there is anything which can be universally beneficial and beneficially universal, it is medicine. An old Chinese saying defines medicine as a "benevolent craft." In pre-war times no other scientific body held more international meetings than the medical. This international and philanthropic character of medicine will henceforth find its practical and freer expression in the humanitarian labors of the League of Nations.

The abuse of opium and of its derivatives, of morphia, cocaine, is becoming a world scourge. One country is vilified as being addicted to its use, another is accused of growing it; still another is blamed for manufacturing it and a fourth is charged with the guilt of selling it. It is the repetition of the story of a pious monk who broke a vow of vegetarianism, because near his monastery lived a fishmonger and a good cook! Somebody else is usually the offender. And the only way to eradicate an offence is for all to repent together. All the parties to the abuse of opium met in an international conference in 1909, followed by another in 1911-12, which resulted in the so-called Hague Convention and which would have been put into force from the end of 1914, if it had not been for the war.

The framers of the Covenant took up the unfinished work, and Article 25 charged the League of Nations with the duty of controlling the traffic in opium and other dangerous drugs. As the subject is a highly technical one, an Advisory Committee was established by the First assembly. This Committee drew up a questionnaire as to the measures to be followed in carrying out the terms of the Convention, which was sent to all governments and though the replies have not yet all come, the expert Committee made a number of recommendations, such as follow:—that further investigations be made in different countries about the use and production of opium; that the attention of the Chinese Government be specially drawn to the contents of the Hague Convention, and that those states which have not signed and ratified it should be urgently invited to do so.

While by these means the League is placed in a position to control the traffic in opium, it is confronted with the question of a new vice, whose spread eludes our scrutiny. I refer to the use of drugs that are not mentioned in the Convention of 1912—synthetic drugs of chemical and mineral origin, of the same composition as opium and cocaine. One reads almost daily about the victims of addiction to these poisons in the great capitals of Europe, and this will be the next problem for the Health Committee to take up.

While we thus look forward to ever widening regions of good work spreading before the League, we may cast a backward view on what it has accomplished in the 20 months of its existence.

I shall first bring to your remembrance the tragic fact that for months after the Great War was over and the peace treaties were signed, the war prisoners in-

terned in different countries had been left without much attention from their government.

Of all the prisoners the lot of those who were kept in Siberia was naturally the hardest. The League of Nations, as soon as it was established, was approached on the question. The Council immediately secured the services of Dr. Nansen as a man able and respected in all countries, and he as High Commissioner began his beneficent work with his characteristic zeal and alacrity. In conjunction with the *Comite International de la Croix Rouge* he obtained the necessary funds amounting to £400,000 from a number of governments (almost entirely from England, France, the neutral countries of Sweden, Denmark, Norway, Holland and Switzerland) as well as from several private organizations in Europe, besides some \$800,000 from America. Up to this date over 354,000 war prisoners were through his good offices returned to their homes—probably a mere remnant of a much larger army which, escaping sword and cannon, fell easy prey to the lingering agonies of death by cold and starvation. It must be said in fairness to German and Soviet Governments that they did all they could to facilitate the work. It is estimated that some 15,000 are still left around the Black Sea.

Dr. Nansen, in his report to the Council of the League of Nations, called its attention anew to the subject matter, which had been presented before by the *Comite of Red Cross*,—namely the presence of considerable bodies of Russians who were not prisoners of war but who were living as refugees in different countries and who might be assisted either to return to their homes or to settle in countries where they might secure a livelihood. Of such there

...and it will continue to do so until we have a more complete understanding of the situation.

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There is a very real danger that the United States will be drawn into a conflict with the Soviet Union which it does not want. The United States has a long and honorable tradition of non-intervention in the internal affairs of other nations. This tradition is one of the cornerstones of our foreign policy. It is a tradition which has served us well in the past and which we should continue to follow in the future. The United States should not become a party to a world war which it does not want. It should continue to pursue a policy of peaceful coexistence with the Soviet Union. This policy is in the best interests of the United States and of the world.

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(Dated: 10/10/98)

were some 800,000 scattered in Poland, Turkey, Bulgaria and Jugo-Slavia, who with no adequate means of subsistence, were living on the charities of the localities and having no legal status of any kind were unable to migrate freely. Various humanitarian institutions—in particular the International Union of "Save the Children Fund," the International Red Cross Committee, the Russian Relief, the American Y.M.C.A. and many Jewish societies) have all done their best for the succor of the refugees; but the task is too gigantic for private efforts to complete. The Czecho-Slovak Government has offered to help 1,000 students and to settle 5,000 colonists within its territory. Other governments may open their land for settlers, but one great obstacle to the plan of transplanting them from where they are—a large number especially, some 35,000, who are congregated in and near Constantinople—is that they cannot secure visas from countries which they have to traverse in their transit. And just here the League can render invaluable aid in inviting the different governments to lend their helping hand.

The part which the League plays in the relief of Russian refugees is typical of the character of its humanitarian work. Standing aloof in a way and therefore free from intricate details, the League can take a larger and more impartial view of the field, and it is thus in a position to co-ordinate their endeavors, and in doing this the League acts as a central bureau, and as an intermediary between different states.

It will be easily admitted that a co-ordinating function such as the League performs is indispensable in all international enterprises where elements of discord and discordance exist in a larger measure than in private charities. Its functions are unique and can scarcely be entrusted to other bodies; so much so that if there were no League existing,

something like it on a much more limited scale would be created for the purpose.

Because the League occupies this unique position among the national and international organizations, it was naturally regarded as a suitable organ for the relief of the Russian famine.

In the early part of the Second Assembly, Dr. Nansen made a most moving appeal on behalf of the 20 to 30 million Russian peasants who are on the brink of starvation. In order to rescue them before the winter should set in he proposed two methods—(1) that an urgent appeal be made to all governments to grant official credits for Russian relief, (2) that the International Credits Organization established by the Council of the League should be placed at the disposal of the Russian Relief work. When these proposals were brought up in the Committee and in the plenary assembly, one or two voices from the countries which had suffered most from being neighbors to Bolshevik Russia warned against taking hasty steps in relieving the Russian people; but those voices were quickly hushed and finally joined in the unanimous expression of commiseration for the famine sufferers. Though the debate was thus maintained on a high humanitarian plane, making of the question a purely moral issue, the governments represented in the assembly did not see their way clear to committing themselves to any definite and positive plan of relief. Dr. Nansen's speeches did not, however, fall entirely on deaf ears. Only the assembly could furnish a tribune from which he could appeal to the whole world and stir its conscience; and that his appeals were heeded is evidenced by several States Members coming to the front in supplying food and financial credit. Nor does the League as a body remain a mere onlooker on the great tragedy. Before many weeks have passed it will engage itself in organizing medical aid.

(To be Continued)

JAPAN, CHINA AND THE FAR EAST

By K. K. KAWAKAMI, in "*Japan*"

AT the international conference at Washington, China is the center of attention. Circumstances responsible for the unhappy condition in which China finds herself today are numerous. Some may attribute it to China's own waywardness. Others may blame European and Japanese diplomacy for it. I am not trying to find the ultimate reason for the present predicament of China, for the task is beyond my ability.

One thing, however, is certain, namely, that the battle of concessions, which has been merrily fought in China by "advanced" foreign Powers for so many years, is at least one of the main factors which brought about a situation requiring a frank discussion at such a gathering as the Washington Conference. An impartial scholar must recognize that this situation cannot be remedied or altered by singling out any one nation as the target of criticism, for that situation is an outcome of extremely complicated international actions extending over almost a century.

It is no exaggeration to say that the history of the battle on concessions is well-nigh the whole history of China in the past few decades.

If one reads that history aright, even that deplorable blunder of Japan's, the twenty-one demands, becomes at least understandable. No one defends those demands, but an unbiased historian would study the record of Western encroachments upon China before regarding Japan as the chief offender. As Herbert Adams Gibbons puts it, „There never would have been any

Japanese imperialism had European Powers not been conscienceless hogs."

In studying Japanese policy in China one cannot ignore the European scramble for Chinese territory and concessions in the latter half of the nineteenth century. Nor can one forget that even when Europe was on the verge of the World War, the dominant Powers of the West were contriving to push their interests in their respective spheres of influence in China.

Let us take a glance at the activities of European Powers during the year or two immediately preceding the presentation of the twenty-one demands by Japan. In 1913 Russia, through the dummy of a Belgian syndicate, obtained concession for a railway from Tatung to Chengtu. France, through the Banque Industrielle de Chine, secured concession to construct a bridge over the Yangtze River and a port at Pukow. She also obtained concession to build the Yamchow-Yunnan-Chungking railway. Meanwhile England excluded French participation in the financing of the Pukow-Sinyang railway, and secured concession for the Yunnanfu-Talifu line, the first link of the projected Burma-Yunnan railway. In addition England obtained concession for the Shasi-Sinjifu and Nanking-Changsha lines. All this happened in 1913. In July, 1914, Sir Edward Grey emphasized the British intention of closing the doors of the Yangtze Valley, declaring in the House that Railways in that region must be built by British capital and that only. In September, 1914, that is, a month after the outbreak of the World War, France notified China that railways in

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Kwangsi Province must be built only by French capital. All the dominant nations were eager to close the doors of their respective spheres of interest in China. The air was thick with rumors of ominous nature.

It was in this atmosphere that the twenty-one demands were born. Without defending or apologizing for those demands, one can understand the motive which prompted Japan to present them to China. In January, 1915, the outcome of the great war was still uncertain,—a fact which no one could deny. The war might have ended shortly, without overtaxing the resources of the belligerent nations. In such an event, would not Europe come back to China with redoubled zeal and energy for more concessions and territories? That was the fear uppermost in the Japanese mind. Whether that fear was well founded or not, one must at least admit that the fear was genuine and sincere. That fear was not created and nurtured by the propaganda of the military faction. Rather the militarists utilized the fear which they knew was entertained by the sixty million people of Nippon.

To appreciate that fear one must study the history of foreign encroachments upon China. Space forbids us to enter into details of that history, but we must ask the indulgent public to glance at the following chronology showing how European Powers pared down Chinese territory and how they wrung various concessions from China in the latter fifty years of the past century :

England takes Hongkong after the opium war... ..	1842
China cedes Amursk to Russia	1858
China cedes Maritime Province to Russia	1860
England leases Kaulung peninsula opposite Hongkong... ..	1861
France annexes three provinces in Cochin China	1867
Russian troops occupy Kuldja and territory of Ili	1871
France takes Tonking and Annam	1885
England takes Burma... ..	1886
France secures right to extend	

the Annam railway to China	1859
Cassini convention by which Russia establishes herself in Manchuria	1896
Russia organizes a bank (Russo-Chinese Bank) to secure control of China's economic resources and rejects German participation in it	1895
Franco-British agreement for equal participation in railway building in Yunnan and Szechuan	1896
France secures concession for Yunnan railway	1897
Germany seizes Kiau-chow which Russia had intended to lease November.	1897
Russia, through the dummy of a Belgian syndicate, secures concession to build Peking-Hankow railway	1897
England declares the Yangtze Valley her sphere of influence February.	1898
German-Chinese Convention leasing Kiau-chow to Germany March,	1898
American-China Development Company (Morgan interests) secures concession to build Hankow-Canton railway... ..	1898
France declares South China her sphere of influence ... April 10.	1898
British contract for Shanghai-Nanking railway ... May 13.	1898
British contract for Shansi mines May.	1898
Russian contract for Shansi railway... .. May.	1898
England leases Wei-hai-wei to counter Russian occupation of Manchuria... .. July 1.	1898
British-German Agreement, recognizing England's special railway interests in Yangtze, and Germany's special position in Shantung and territory north of the Yellow River September.	1898
Russo-Chinese Convention on Manchurian railways	1898
Scott-Muravieff agreement by which Russia promises to confine her activities north of the Great Wall, recognizing	

British sphere of influence in the Yangtze Valley... ..	1899
China grants Russia the exclusive right to construct railways in Mongolia... ..	1899
Franco-Belgian contract for Honan railway	1899
France leases Kwanchow Bay	January 5. 1900

If one ponders over the above list of foreign encroachments upon China, one finds it hard to contradict Herbert Adams Gibbons when he says in "The New Map of Asia":

"The diplomacy of the European Powers in China at the end of the nineteenth century made the Japanese feel that salvation lay in the development of force to oppose force. China was unable or unwilling to resist European aggression. The European Powers refused to subscribe to the American policy of open door and equal opportunity. The national safety of Japan and of the Far East depended upon the Japanese Army and Navy. The Japanese believed that everything had to be subordinated to the responsibility they must assume of opposing the further extension of European eminent domain. Japan would gladly have united with Europe and America in following the easier and more sensible path of mutual renunciation of exclusive political and commercial advantages in China and Korea. America was willing. Europe was not. If Japan has had to play Europe's game in Europe's way during the first two decades of the twentieth century, who is to blame?"

It would be preposterous to deny that Japan has her military clique. But no fair-minded critic can blame Japan for her militarism, for that is the product of Western aggression in Asia. Rather we must sympathize with her for the condition which necessitated the birth of a military faction, a cumbersome burden upon her shoulders.

We have described the circumstances in which the famous "twenty-one demands" were formulated at Tokyo and pressed upon Peking. In spite of all the publicity they have been given

ever since their presentation to China, the public has but a vague idea of what they were. Much less is it aware of the final agreement arrived at between China and Japan after a parley of five months. It seems, therefore, pertinent at this time to present the following summarized comparison between the original demands and the final agreements:

I.—Concerning Shantung

1. Original Proposal: China to assent to all agreements transferring to Japan former German rights and privileges.

Final Agreement: Accepted and embodied in the treaty on Shantung, May 25, 1915.

2. Original: China not to cede any part of Shantung to any third Power.

Final: This proposal was not entered in the treaty of May 25, 1915, but its principle was accepted by China in a note in which the non-alienation principle was made applicable to all "foreign Powers" as originally proposed by Japan.

3. Original: Privilege for Japan to build railway from Chefoo or Lungkou to a point (preferably Weisien) on the Shantung Railway.

Final: Accepted by China and embodied in the treaty, May 25, 1915.

4. Original: To open certain cities in Shantung to foreign trade.

Final: Accepted and embodied in treaty, May 25, 1915.

II.—Concerning Manchuria

5. Original: Extension of the lease of Port Arthur and Dalny, and the South Manchuria Railway to 99 years.

Final: Accepted by China and embodied in the treaty, May 25, 1915.

6. Original: To allow Japanese to travel and reside in South Manchuria and Eastern Inner Mongolia, and to lease or own land for farming and trade purposes.

Final: This proposal was only partly accepted. In the treaty of May 25, 1915, Japanese are allowed to "lease," but not to own land, and that only in South Manchuria. In Eastern Inner Mongolia only joint undertakings of Chinese and Japanese in agriculture are permitted. Likewise Japanese are

allowed to travel and reside in South Manchuria, but not in Eastern Inner Mongolia. But China agrees to open in the near future suitable cities in Eastern Inner Mongolia for foreign trade and residence.

7. Original: To allow mining privileges in South Manchuria and Eastern Inner Mongolia.

Final: This proposal was not embodied in the treaty of May 25, 1915, but was accepted by China, with qualifications, in a note (May 25, 1915) from the Chinese Foreign Minister to the Japanese Minister to Peking. In that note China permits Japanese to work mines in ten mining lots in Fentien and Kirin Provinces (South Manchuria), but refuses to allow similar privileges in Eastern Inner Mongolia.

8. Original: China not to grant to a third Power or its subject, railway concession in South Manchuria and Eastern Inner Mongolia, or to mortgage to a third Power local taxes of those regions, without the consent of Japan.

Final: This proposal is accepted, not in the treaty of May 25, 1915, but in a note (of the same date) from the Chinese Foreign Minister to the Japanese Minister to Peking.

9. Original: China to hand to Japan the management of the Kirin-Changchun Railway for 99 years.

Final: This proposal was not accepted. But China agreed to revise various agreements relating to the Kirin-Changchun Railway on the basis of the terms of other foreign railway loans contracted by her.

III.—Concerning Hanyehping (Iron Mining and Iron Works) Company

10. Original: China not to dispose of rights and property of the Hanyehping Company without Japan's consent, and not to object to any agreement that may be made with a view to joint undertakings between the company and Japanese capitalists.

Final: This proposal was not embodied in the treaty of May 25, 1915, but its principle was accepted in a note (of the same date) from the Chinese Foreign Minister to the Japanese Minister to

Peking. This note is couched in somewhat different language from the language of the original Japanese proposal.

11. Original: The Chinese Government not to permit, without the Hanyehping Company's consent, the exploitation, by any person not connected with the company, of any mine in the neighborhood of the company's mines.

Final: This proposal was not accepted.

IV.—Non-Alienation of Territory

12. Original: China not to cede or lease to any third Power any harbor or bay or island on the Chinese coast.

Final: This proposal was not embodied either in the treaty or in note.

V.—Miscellaneous

13. Original: The Chinese Government to employ Japanese as political, financial and military advisers.

Final: This proposal was not accepted in the treaty of May 25, 1915, but in a note (of the same date) from the Chinese Foreign Minister to the Japanese Minister to Peking, Japan is given preference in the employment of advisers in South Manchuria, but not in other parts of China.

14. Original: Privilege to own land in the interior of China by Japanese hospitals, churches and schools.

Final: This proposal was not accepted either in treaty or in note.

15. Original: In certain large Chinese cities where Japanese reside in considerable numbers, the police department, in order to avoid complications, to be jointly administered by Chinese and Japanese, or to employ Japanese police officers.

Final: Not accepted in treaty or note.

16. Original: China to buy from Japan certain per cent of munitions used by China, or to establish a Chino-Japanese arsenal.

Final: Not accepted in treaty or note.

17. Original: China to permit Japan to build Wuchang-Nanchang and Nanchang-Hangchow railways.

Final: Not accepted in treaty or note.

18. Original: China to consult Japan before raising foreign loans for mining,

and railway and harbor construction in Fukien Province.

Final: This proposal was not embodied in the treaty of May 25, 1915, but its principle was accepted in a note from the Chinese Foreign Minister to the Japanese Minister to Peking.

19. Original: China to permit Japanese subjects the same privilege of religious propaganda as enjoyed by other foreigners.

Final: Not accepted in treaty or in note.

As the above comparison shows Japan, in the final agreement, considerably receded from the original position. One of the most important parts of the final agreement is the treaty and notes on Shantung. As the Shantung question is still a matter of controversy between China and Japan, it is important to make Japan's position clear on it.

The Versailles Treaty confers upon Japan all the properties and rights formerly enjoyed by Germany in Shantung Province. But Japan has more than once signified her intention to renounce some of those rights and properties in favor of China. Even before the conclusion of the Versailles Treaty, or to be exact, on September 24, 1918, the Japanese Foreign Minister, Baron Goto, addressed a note to the Chinese Minister at Tokyo, defining Japan's stand on the Shantung questions as follows:

1. Japanese troops along the Kiaochow-Tsinan Railway, except a contingent of them to be stationed at Tsinanfu, shall be withdrawn to Tsingtao.

2. The Chinese Government may organize a police force to undertake the policing of the Kiaochow-Tsinan Railway.

3. The Kiaochow-Tsinan Railway is to provide a reasonable amount to defray the expense for the maintenance of the above-mentioned police force.

4. Japanese are to be employed at the headquarters of the above-mentioned police force, at the principal railway stations and at the police training school.

5. Chinese citizens shall be employed by the Kiaochow-Tsinan Railway administration as part of its staff.

6. The Kiaochow-Tsinan Railway,

after its ownership is definitely determined, is to be made a Chino-Japanese joint enterprise.

7. The civil administration established by Japan and existing now is to be abolished.

To this note the Chinese Minister replied that "the Chinese Government are pleased to agree to the articles proposed by the Japanese Government."

The above proposals have been of late again modified to the advantage of China. In a memorandum submitted to China, on September 7, 1921, Japan made further concessions to China. For one thing, clause 4 in the above agreement has been entirely eliminated. The new memorandum contains eight proposals.

I.—The leased territory of Kiaochow, 200 square miles in area, will be returned to China.

II.—Japan does not seek to establish an exclusive, or even international, settlement at Tsingtao, the capital of the leased territory, but will place the whole territory under Chinese administration, though for the present the usual extraterritorial rights will have to be recognized for all foreigners residing there. In return Japan asks China to open the whole leased territory to foreign trade.

III.—Japan wants the Shantung railway (Kiaochow-Tsinan), only 245 miles long, together with mines appurtenant thereto, to be worked as a joint enterprise in which Japanese and Chinese capital will be equally or equitably represented.

IV.—Japan gives up, in favor of the International Financial Consortium (in which America figures most prominently), privileges she had obtained for the construction of three new lines, namely, the Tsinan-Shuntch line, 160 miles, the Kaomi-Shuchou line, 220 miles, and the Weichien-Yentai (or Chefoo) line, 150 miles.

V.—Japan renounces all preferential rights, formerly enjoyed by Germany and transferred to Japan by the Versailles Treaty, with regard to the employment of foreigners and foreign capital and material.

VI.—Japan will withdraw her troops,

affairs of the country is definitely determined, it is to be made a Sino-Japanese joint enterprise.

7. The civil administration established by Japan and existing now is to be maintained.

To this note the Chinese Minister responded that the Chinese Government are prepared to agree to the note with the proposed by the Japanese Government.

The above proposals have been of late again made to the Government of China, in a memorandum submitted to China, on September 2, 1911. Japan made further concessions to China. For one thing clause in the note was changed. The new has been entirely Chinese. The new measure had an extension of 200 years.

1.—The leased territory of 200 years will be returned to China.

11.—Japan was not to establish a permanent or even international railway at Tsingtao, the capital of the leased territory, but will place the whole territory under a joint administration, subject to the right of Japan to extend, amend, or alter the railway to be built, and to have to be open to the whole leased territory to foreign trade.

11.—Japan wants the Shantung railway (Kiaochow-Tsien), only 225 miles long, together with mines and a joint tract to be worked as a joint enterprise in which Japanese and Chinese capital will be equally or equally represented.

IV.—Japan gives up, in favor of the International Financial Corporation (in which America is a most prominent member), the privilege she had obtained for the construction of the new line, namely, the Tsinan-Shantung line, 180 miles; the Kiangsu-Shantung line, 220 miles; and the Wenzhou-Shantung line (on Chinese land), 150 miles.

V.—Japan renounces all protection rights formerly enjoyed by Germany and transferred to Japan by the Versailles Treaty, with regard to the employment of foreigners and foreign capital and industry.

VI.—Japan will withdraw her troops

and railway and harbor construction in Liaoning Province.

Finally, the proposal was not embodied in the note of May 25, 1911, but the principle was accepted in a note from the Chinese Foreign Minister to the Japanese Minister to Peking.

10. On July 1, 1911, the Japanese subjects the same privilege as before, in the proposed and accepted by the Chinese.

Final: Not accepted in treaty or in note.

As the above proposal shows Japan in the final movement, to withdraw from the original position. One of the most important parts of the final proposal is the early and note on still a matter of controversy between Japan and Japan, it is important to make Japan's position clear on it.

The Versailles Treaty deals upon Japan and the properties and rights to be enjoyed by Germany in the leased territory. But Japan has more than once signified her intention to return some of these rights and properties to favor of China. Japan has in the conclusion of the Versailles Treaty or to be exact, on September 2, 1918, the Japanese Foreign Minister, Baron Goto, addressed a note to the Chinese Minister at Tokyo, dealing Japan's and on the Shantung question as follows:

1. Japanese troops along the Kiao-Tsao-Man Railway, except a contingent of them to be stationed at Tsingtao, shall be withdrawn to Tsingtao.

2. The Chinese Government may organize a police force to maintain the peace in the Kiao-Tsao-Man Railway.

3. The Kiao-Tsao-Man Railway is to be a neutral road open to all to carry a reasonable amount of cargo for export for the maintenance of the international police force.

4. Japanese was to be employed at the depots at the above-mentioned points located at the principal railway stations and at the police training school.

5. Chinese citizens shall be employed by the Kiao-Tsao-Man Railway administration as part of its staff.

now only 4000, guarding the Kiaochow-Tsinan railway, the moment China is ready to place her own guards along the line.

VII.—the Tsingtao Customs House will become an integral part of the Maritime Customs system of China.

VIII.—Japan will hand over to China all public property used for administrative purposes within the leased territory.

In the wake of the Versailles Treaty, when Shantung was a subject of heated discussion in America, Dr. John C. Ferguson, adviser to the Chinese Government, published a pamphlet on the question and spread it broadcast. In it he said that Japan intended to "reserve to herself part of the territory for her exclusive jurisdiction, and further to take possession of all German property in Shantung."

In the memorandum of September 7, 1921, Japan openly pledges herself not to establish an exclusive Japanese settlement or even an international settlement, in Kiaochow or anywhere in Shantung. In the face of this pledge Dr. Ferguson's accusation has no meaning. As for former German property, Japan retains only half share in the Kiaochow-Tsinan railway (245 miles) and three mines appurtenant thereto. Under the German régime, China was under obligation to employ Germans, if she had to employ foreigners in Shantung. China was also obliged to give Germany preference in the employment of foreign capital and material. Japan entirely gives up this preferential privilege. She gives up even three railway concessions in favor of the International Consortium, of which America is the most important figure.

True, China does not get all she wants. But it must be remembered that nothing was taken from China. Everything that Japan proposes to give China was taken from Germany and not from China. Japan dislodged the Germans from Kiaochow at the time when China, torn by internal feuds and political discord, had neither will nor ability to attack them. In the Kiaochow campaign Japan's loss was 2,000 killed and wounded, as well as 300,000,000 yen in treasure. The total expenditure of the Japanese army and

navy for the Great War was 924,000,000 yen—a pittance, to be sure, when compared with what other nations expended, but Japan is a poor country, groaning under the heavy burden of taxation. I am giving these facts merely to show that Japan, though situated far from the scene of the Great War, did not remain idle.

That justice must be done China goes without saying. At the same time Japan must be given a square deal. Japan, for the sake of peace and harmony, is willing to give up much that she might keep. Shantung is a province of 55,970 square miles. In such a large province, half share to be retained by Japan in a railway of only 245 miles, two collieries and an iron mine, cannot, by any stretch of the imagination, be regarded as a menace, for Japan's participation in these enterprises is to be purely economic. There will be no Japanese soldier or police guarding the railway or the mines. The Japanese civilian population in Shantung, at present only 22,000 as against the Chinese population of 25,810,000, will decrease considerably with the withdrawal of the Japanese troops, now numbering some 4,000, because much of that population consists of tradesmen who followed in the train of the soldiers, and who are more than likely to go home with them.

Comparing the Fiume case with the Japanese case in Shantung, Professor Douglas Wilson Johnson, chief of the Division of Boundary Geography of the American Peace Commission, says:

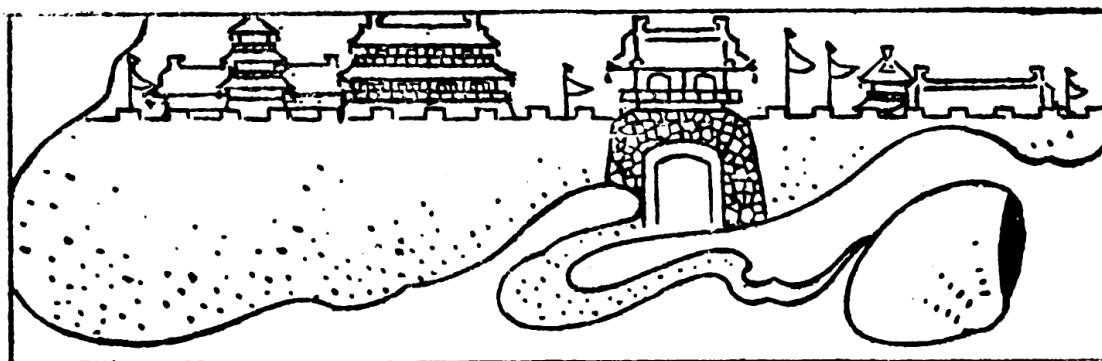
"It must not be forgotten that the Shantung agreement was based upon a Japanese promise to evacuate Shantung after receiving certain economic privileges similar to those which other nations enjoyed in China. Italians made no such offer respecting Fiume."

Japan has more than once signified her intention of fulfilling the promise made at the Peace Conference. Her proposal set forth in the memorandum of September 7th last goes much further than that promise in favor of China. If China enters into conference with Japan and discusses the Shantung question on the basis of the above proposal, the matter will be adjusted at once.

There is one thing which Americans must not ignore in dealing with the Far Eastern question, and that is the prevalent feeling among the Japanese that Japan is an oppressed nation, arbitrarily discriminated against by the big brothers of the West, and denied the usual freedom of immigration into any of the territories where the best opportunities await honest labor. It is not necessary to discuss whether this feeling is right or wrong. It is enough to know that the feeling is general. The Japanese resent the comparison of their case to the German case before the war. Before the war Germany eagerly sought a "place in the sun," by which she must have meant the establishment of colonies or addition of new territories under the German flag. Certainly she could not have meant freedom of emigration, for that freedom she enjoyed with no hindrance in all parts of the world. The Japanese case is totally different. Japan cherishes no ambition to extend her territory. What she asks is the freedom of peaceful economic activities in countries which offer the greatest opportunities. Deprived of this elemental freedom by the great nations of Europe and America, Japan must perforce direct her attention to the eastern section of the Asiatic

Continent. She does not ask for the right of free immigration into continents around which the Powers of the West have erected a Chinese wall. But she asks that her economic expansion on the Asian continent be not thwarted, for that is to her a matter of life or death.

If Japan's recent acts in Siberia or China seemed militaristic, that is merely incidental. The fundamental thing is that Japan's sixty millions know that their country is over-crowded, that their soil cannot overcome the stern law of diminishing returns, that, in short, starvation is staring them in the face. That, in the last analysis, is the driving force behind the national desire for economic expansion. This sentiment may have been utilized by militarists or navalists to advance their selfish ends. The fact, therefore, seems self-evident that Japan's militarism cannot be eliminated unless we allow the Japanese to follow the line of least resistance and expand, economically and commercially, in Eastern Asia. If the Conference at Washington were to let the Japanese go home with the feeling intensified that theirs was an oppressed people, the effect would be deplorable, for the militarists would not fail to harp upon that feeling and thus fortify or maintain the position which they have held in the past.



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If Japan's recent acts in Siberia or China seemed threatening, this is mainly incidental. The fundamental thing is that Japan's sixty million know that their country is over-run by that their soul cannot overcome the stern law of the thing that is in the face. That there is something in the face of the thing in the last analysis is the driving force behind the national life for economic expansion. This sentiment may have been the cause of the recent acts. The fact, however, is no revelation that Japan's nationalism cannot be eliminated, nor as we allow it a Japanese to follow the line of least resistance and expand economically and commercially in Eastern Asia. If the Conference at Washington were to let the Japanese go home with the feeling intensified that the way was opened before the effect would be debatable for the military would not fail to help upon that feeling and thus forty or more on the position which they have held in the past.

There is one thing which Americans must not ignore in dealing with the Far Eastern question and that is the pressure being brought by the Japanese that Japan is an oppressed nation, especially in regard to the rights of her business. It is not denied the usual freedom of immigration into any of the territories where the best opportunities are to be found. It is not necessary to discuss whether this is right or wrong. It is enough to know that the feeling is genuine. The Japanese want the complete freedom of their case to the German case before the war. Before the war Germany's slogan was "place in the sun" by which she had first have no more colonies or colonies or colonies. Certainly she could not have meant a freedom of immigration for that freedom is a good deal more than a freedom in all parts of the world. The Japanese case is fairly different. Japan cherishes no intention to expand her territory. What she wants is the freedom of peaceful economic activities in countries which offer the greatest opportunities. Oppression of this elemental freedom by the great nations of Europe and America, Japan must before direct her attention to the eastern section of the Asiatic

preferential privilege. She gives up even three railway concessions in favor of the International Consortium, of which America is the moving spirit and force.

True, China does not get all she wants. But it must be remembered that the thing was taken from China. Even so, Japan proposes to give China what has been taken from Germany and not from China. Japan dislodged the Germans from Kiaochow at the time when China, torn by internal and political discord, had neither will nor ability to attack them. In

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THE RED CROSS SOCIETY OF JAPAN

printed matter will be kept and be constantly at the service of the public. It is a matter of course that the public should be kept informed of the progress of the work of the Society. The following reply in substance:

1.—A Junior Red Cross Society has received a telegraphic communication from Minister Arita regarding the establishment in Japan of a Junior Red Cross Society. This inquiry was at once transmitted to our Society, which sent the following reply in substance:

2.—Since it was decided to establish Junior Red Cross societies in the respective countries at the first general conference of the International Red Cross Union in 1900, the Red Cross Society of Japan took action in the matter and a committee was appointed at the meeting of the Union in 1900. We have since then been working for the establishment of a Junior Red Cross Society in Japan. The following reply in substance:

3.—A Junior Red Cross Society has received a telegraphic communication from Minister Arita regarding the establishment in Japan of a Junior Red Cross Society. This inquiry was at once transmitted to our Society, which sent the following reply in substance:

1.—ESTABLISHMENT OF A MUSEUM AND REFERENCE LIBRARY.

As we have already notified our friends, since the great European war the Red Cross Society of Japan has initiated a positive policy regarding active work both domestic and foreign, to be carried on in time of peace as well as war. Accordingly it was decided to establish during this fiscal year the Museum and Reference Library which the Board of Permanent Councilors had already voted for in 1921.

By these means, viz., the exhibits in the Museum, and the books and other publications in the Library, we hope to diffuse a knowledge of the principles and beneficent activities of the Red Cross throughout our nation. It is true there have been some more or less successful attempts to establish libraries heretofore, but propaganda work such as we propose to do has not hitherto been tried, and we are hopeful of excellent results therefrom.

The expense of establishing these agencies of education and library will be met by the main building and the Y. M. C. A. building. The building for the library will be supplied to a community of about 1000 persons and it is hoped that collections of various kinds will be preserved and displayed, while in rooms devoted to library purposes, books and

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The expense of establishing these agencies—Museum and Library—will be ¥364,000 for the main building and ¥106,000 for the auxiliary buildings, or a total of ¥470,000. The large auditorium will be equipped to accommodate about 1000 persons and in this building collections of various kinds will be preserved and displayed, while in rooms devoted to library purposes, books and

printed matter will be kept and be constantly at the service of the public.

2.—GENEVA CONFERENCE

Commissioners have already been appointed to attend the Second General Conference of the International Red Cross Union to be held in Geneva, Switzerland, March 27-31 of the present year. The names are given herewith :

Mr. Tetsuichiro Miyake (third secretary of the Japanese Legation in Switzerland) Commissioner ; Dr. Yoshiro Arai (retired member residing in Holland) Commissioner ; Dr. Arata Ninagawa (now in the U. S. A.) adviser.

3.—A JUNIOR RED CROSS SOCIETY

The Department of Foreign Affairs has received a telegraphic communication from Minister Ariyoshi regarding the establishment in Japan of a Junior Red Cross Society. This inquiry was at once transmitted to our Society, which sent the following reply in substance :

"Since it was decided to establish Junior Red Cross societies in the respective countries, at the first general conference of the International Red Cross Union in 1920, the Red Cross Society of Japan took action in the matter and revised its regulations at the meeting of permanent councillors in May, 1920. We have also begun to establish such a society as in October of the same year our society summoned the secretaries of the respective branch offices and informed them on

all the matters already investigated and asked their opinions. Then all unanimously approved. Hence the officials concerned decided to carry out this project in the best way possible.

As to measures suitable for carrying it out it seemed the best to spread information concerning said new enterprise as widely as possible through elementary schools and other educational agencies, and also to request teachers and officials to make great efforts to aid us. All this will require time for preparation, so we cannot organize at once.

REPORT AS TO FOREIGN PATIENTS

Since a Sanitarium for Russians was established in Tsujido, near Chigasaki, Kanagawa Ken, it has offered accommodation to many Russian and Czech military patients; however, on account of a deficiency of funds it had to be closed.

The light cases among the patients may be sent back to Russia but it is found to be impossible to transfer others on account of the condition and expense. Wherefore through the negotiations of Mr. Krupensky, the Russian Ambassador, in January 1920, in regard to free accommodation for three Russian military patients and a nurse at the Red Cross Society Hos-

pital, said society, sympathizing with the State of affairs, decided to accommodate free from January, 1920, four patients and two Czech military patients and one Russian patient—total seven—in said Red Cross Hospital, Tokyo, but only one of them is still remaining there.

Five patients out of above stated number gradually improved and retired while one unfortunately died.

As to the cases, six were pulmonary tuberculosis, one capillary bronchitis; that only one death resulted is creditable to our Society.

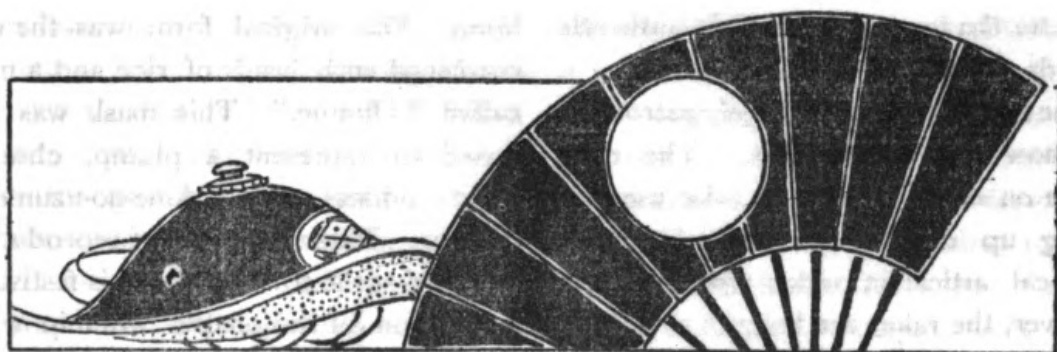
REPORT FROM SAGHALIEN

Special Relief Corps, Alexandrovsk, November, 1921.

No. In-patients.	old	78,	new	264,	
total ...	...	...	...	...	342
No. Days' Sickness	...	...	...	...	2,822
No. recovered	...	...	...	...	231
No. emergency cases	...	...	...	...	130
No. remaining	...	...	...	...	81

Out of 342 cases, the foreign patients were 51. In addition 1,130 patients were treated in the woman's hospital.

We may add that the highest temperature in Alexandrovsk during the month was 70 below zero, while the lowest was 13.5 below.



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CURIOUS CUSTOMS OF JAPAN

CONNECTED WITH THE CLOSE OF THE YEAR

By F. YAMAZAKI

As it is impossible to describe all the curious and amusing features that mark the close of the year throughout the whole of the country, in the brief space at our command, attention will have to be concentrated upon Tokyo and vicinity where opportunities for observation are most abundant.

The festival called *Tori-no-ichi*, which occurs in November, marks the beginning of this season of nervous flurry and worry. This is the festival connected with the (*Otori* or Eagle-god) shrine in Asakusa, Tokyo. The main shrine is $7\frac{1}{2}$ miles from Tokyo, in Hamamatsu, Katsushika county, and this festival usually occurs on the day of the month devoted to the cock, according to the old calendar. The gods worshipped are said to be the mythical *Amnohivashino mikoto* and *Yamato-takeno-mikoto*, but as no such name as the former is found in authentic records, it must be an invention. The fair was formerly largely patronized but now visitors are few. The main article on sale is a bamboo rake used for raking up dead leaves, which was a practical article in older times. Now, however, the rakes are bought chiefly by the superstitious who connect the word for "cock" with the Japanese word for "cock" with the Japanese word different forms.

many visitors went out in the old days, and on the way, as the paths were narrow, the knights often played tricks on the merchants, when coming and going, especially at night. The latter, being indignant, established a bunch shrine in Asakusa, Ryosengji street, and this soon superseded the former in popularity with the merchant class while the *samurai* descendants continued to go to Hamamata village as before. Recently this has been quite neglected and now the rakes are sold chiefly at Asakusa, and even there only as good luck symbols or for decorations. The original form was the rake combined with heads of rice and a mask called "Okame". This mask was supposed to represent a plump, cheerful-faced goddess named *Amo-no-uzume-no-mikoto*. These symbols of reproduction have led some to describe this festival as a variation of the phallic worship which may be found all over the world in different forms.

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The fair was formerly largely patronized but now visitors are few. The main article on sale is a bamboo rake used for raking up dead leaves, which was a practical article in olden times. Now, however, the rakes are bought chiefly by the superstitious, who connect the word for "cock" with the Japanese word

meaning "catch" or "gain," and hence buy them just as foreigners buy horse-shoes, for good luck, hoping to make great gains in the coming year.

This festival dates from the *Kyoho* era (1716-35). As it was celebrated so near Tokyo—only three leagues distant—many visitors went out in the old days, and on the way, as the paths were narrow, the knights often played tricks on the merchants, when coming and going, especially at night. The latter, being indignant, established a branch shrine in *Asakusa*, *Ryosenji* street, and this soon superseded the former in popularity with the merchant class, while the *samurai* descendants continued to go to *Hanamata* village as before. Recently this has been quite neglected and now the rakes are sold chiefly at *Asakusa*, and even there only as good luck symbols or for decorations. The original form was the rake combined with heads of rice and a mask called "*Okame*." This mask was supposed to represent a plump, cheerful-faced goddess named *Ame-no-uzume-no-mikoto*. These symbols of reproduction have led some to describe this festival as a variation of the phallic worship which may be found all over the world in different forms.

Such symbols are still sometimes placed on sale but a more popular combination is the bamboo rake and a treasure ship containing seven gods of fortune with one goddess. A case holding gold is added—the so-called *sen ryo* (1000 *rian*) *bako*. By purchasing this, superstitious people hope to obtain good luck the coming year. Fancy prices are charged for the rakes—sometimes twice the actual cost, and for the treasure boats, too. For some especially large boats, say ten feet long, with rakes and decorations covering four square feet, prices from 30 *yen* up are charged. While bargaining for these boats, both seller and purchaser become apparently much excited, and act as if quarreling, but when the bargain is struck they clap their hands in token of congratulation.

In the shrine precincts, they sell also various talismanic papers to be attached to the rakes, and as it is thought desirable to obtain the first one if possible, people start at dawn in order to get ahead of others. Just behind this shrine the Yoshiwara prostitution quarters are located. Usually the gates are kept strictly closed, but on this particular festival night, the gates are opened wide and a large crowd of people is attracted. The Ohtori shrines in Sugamo and Yotsuya are also popular resorts.

About the end of November comes the enlistment of recruits in the army and the return home of those having served their term. The relatives and friends of the newly enlisted men crowd the districts where the garrisons are located, coming to congratulate them and wish them well, while those who have come to welcome the disbanded soldiers are also numerous. This is one of the annual events which give brilliance to the closing days of the

year. These young and good-looking men well-dressed in smart uniforms add to the gayety of the city, but in recent years they are not so conspicuous, being carefully guarded lest they be exploited by sharpers.

The 22nd of December is the winter solstice. According to the Chinese lunar calendar, the year is divided into twenty four divisions, of which the winter solstice is one. At this time the days are the shortest and the nights the longest of the year. The people celebrate by making rice dumplings. In olden times the day was devoted especially to the entertainment of servants and maids. It is customary for public bath-houses to put slices of citron in the bath on this date, as there is a popular belief in the efficacy of citron to ward off miasmatic diseases. Children enjoy playing with the fragrant citron.

At the end of the year much house cleaning is done, especially in removing dust and soot from kitchens and wherever it may collect. This is also considered the preparation for a happy spring time. For this cleaning, the chief magician or diviner was asked to set a fixed date which could be regularly observed in the Imperial palace. During the Tokugawa Shogunate, this lucky day was the 20th of December. Afterwards this was changed to the 13th because Iyemitsu died on the 20th. In mercantile houses it was customary for all the employees and attendants to take part in this cleaning, and at the end of their arduous work, to receive a present and be feasted on buckwheat noodles. A bamboo rod was used to clean the soot from the chimneys, and hence many mongers went about selling these sticks with a bunch of green leaves on the end of each. While this

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About the end of November comes the enlistment of recruits in the army and the return home of those having served their term. The relatives and friends of the newly enlisted men crowd the districts where the garrisons are located, coming to congratulate them and wish them well, while those who have come to welcome the disbanded soldiers are also numerous. This is one of the annual events which give brilliance to the closing days of the

gray-colored balls of woad. These are made to please the children, and look like flowers blooming in winter. The balls of woad are sold to the vendors pasted on the gate-posts of rich men's houses by peddlars who have been well treated on woad at this season of good cheer. When these vendors hear the sound of woad, and they go in and offer congratulations to those at work, hoping to receive a share. When successful, they appear others of the fact. The rice cakes which are prepared are spread on new straw mats to dry for a certain time. All who see this sight have a sense of good cheer and sympathy spring.

Christmas, which occurs just at this busy season of preparation, is now being observed quite generally among middle-class people up since Christianity was introduced into Japan many years ago, and the pleasure of exchanging presents is quite popular among Japanese, especially in the large cities. On the Gion in Tokyo the windows are full of decorations and the streets are full of Christmas atmosphere about the 25th and 26th of December.

On the 15th or 16th of the month a fair called *Yokawa* is held at which decorations for the New Year and articles in use at that season are on sale. *Hachi-nan, Fukuyama ward, Tokyo*, begins first, *Asakusa Kannon* follows on the 17th and 18th, and *Kanda Myojin* on the 20th. The *Ariga Shintei*, celebrates on the 21st and 22nd, and the *Teijin* shrine in various localities on the 23rd, while the *Fudo* shrine of *Yaguchi*, *Kyobashi ward*, on the 28th is the latest. Usually these fairs are held in the nearest temple or shrine grounds and the dealers draw lots for locations.

cleaning is not now so universal at the end of the year, it is still customary to welcome the spring with wholesale renoval. The poet *Saigyô* of *Waka* the oft-remembered day thus:

*Susubashi ya kumori otonari
Tsunonobori!
Oh what a scene on the great
house cleaning day!
When all the rats are driven
into the bottom basket!*

These boxwood bushes are plants artificially shaped into balls, cubes, etc., for decorative embellishments in a Japanese garden. These form a natural refuge for rats driven by the housewife's broom from their haunts within doors.

After this winter cleaning is finished the next great piece of work in preparation for the New Year is the steaming and pounding of rice for *wadai* or thick glutinous rice cakes. Sometimes small red beans are mixed into the mass, or green mugwort leaves.

The custom of making *wadai* at the New Year season is a very old one, dating from the age of the Emperor *Kôten* in the seventh century. These cakes correspond to Western Christmas cakes, only they are not sweet, and are eaten every morning for three days at the opening of the year. Without *wadai*, Japanese feel they cannot properly celebrate the New Year.

This pounding of the rice after it has been steamed is called *wadawaku*, and is a serious business, in which the whole family are wont to engage unless they are able to employ expert assistants. After the *wadai* is thoroughly pounded it is made into a dough and shaped into squares 1½ ft. in size or into round thick flat cakes of varying size. *Wadawaku* is a term used in connection with this. It means "wadai flowers," and is used of willow branches devoid of their leaves, stark full of

cleaning is not now so universal at the end of the year, it is still customary to welcome the spring with wholesale renovating. The poet Sanko describes the oft-recalled day thus :

Susuhaki ya nezumi oikomu
Tsuge-no-uchi !

Oh what a scene, on the great
house-cleaning day !
When all the rats are driven
into the boxwood bushes !

These boxwood bushes are plants artificially shaped into balls, cubes, etc., for decorative embellishments in a Japanese garden. These form a natural refuge for rats driven by the housewife's broom from their haunts within doors.

After this winter cleaning is finished, the next great piece of work in preparation for the New Year is the steaming and pounding of rice for *mochi*, or thick, glutinous rice cakes. Sometimes small red beans are mixed into the mass, or green mugwort leaves.

The custom of making *mochi* at the New Year season is a very old one, dating from the age of the Emperor Koken in the seventh century. These cakes correspond to Western Christmas cakes, only they are not sweet, and are eaten every morning for three days at the opening of the year. Without *mochi*, Japanese feel they cannot properly celebrate the New Year.

This pounding of the rice after it has been steamed is called *mochitsuki* and is a serious business, in which the whole family are wont to engage unless they are able to employ expert assistants. After the *mochi* is thoroughly pounded it is made into a dough and shaped into squares 1 ½ ft. in size or into round thick flat cakes of varying size. *Mochibana* is a term used in connection with this. It means "mochi flowers" and is used of willow branches devoid of their leaves stuck full of

gayly colored balls of *mochi*. These are made to please the children, and look like flowers blooming in winter. The term *mochi-no-fuda* refers to the cards pasted on the gate-posts of rich men's houses by beggars who have been well feasted on *mochi* at this season of good cheer. When these mendicants hear the sound of *mochi* pounding they go in and offer congratulations to those at work, hoping to receive a share. When successful, they apprise others of the fact. The rice cakes when prepared are spread on new straw matting to dry for a certain time. All who see this sight have a sense of good cheer and approaching spring.

Christmas, which occurs just at this busy season of preparation, is now being observed quite generally among middle-class people up, since Christianity was introduced into Japan many years ago, and the pleasant custom of exchanging presents is quite popular among Japanese, especially in the large cities. On the Ginza in Tokyo the windows are full of decorations and the streets are full of the Christmas atmosphere, about the 24th and 25th of December.

On the 15th or 16th of the month a fair called *Toshi-no-ichi* is held at which decorations for the New Year and articles in use at that season are on sale. Hachiman, Fukagawa ward, Tokyo, begins first, Asakusa Kwannon follows on the 17th and 18th, and Kanda Myojin on the 20th. The Atago shrine, Shiba, celebrates on the 24th and 25th, and the Tenjin shrine in various localities on the 25th, while the Fudo shrine of Yagenbori, Kyobashi ward, on the 28th, is the latest.

Usually these fairs are held in the nearest temple or shrine grounds and the dealers draw lots for locations.

They build temporary booths where they sell rice-straw decorations, pine and bamboo *kado-matsu*, or gate trees, ferns, *yuzuriha* (macropodium) lobsters for symbols, dried chestnuts to place on the "mirror *mochi*," *kayanomi*, *daidai* (bitter oranges), battledores and shuttle-cocks, toy *sugoroku* (or backgammon dice) for children, and especially foods for the New Year. The city hoodlums are all in evidence here and cause such clamor and excitement as is quite indescribable.

The famous festival of Asakusa Kwannon originated about 1659 or 1664. That of the Atago Shrine, Shiba, Dec. 24th, was popularly called *dorobo-ichi* or "thieving fair" in olden times, as the stewards and servants in attendance on the feudal lords who had their residences in this section, often took advantage of their masters' position and hectorred and even robbed the defenceless vendors at this fair, who found it advisable to leave the grounds before dusk.

The temple grounds at Asakusa were under the control of the Imperial prince abbot of Kan-eiji, Uyeno, and hence such outrages were not permitted there. This explains why the Asakusa fair was so popular and is even to the present day.

We may understand the feelings of those who made purchases for the New Year and bought toys for their children, if we recall the atmosphere of Christmas Eve in Western lands. As the poet Ryoto puts it:

"Kamo ichiwa obi-ni hasamuya
Toshi-no-ichi."

"The wild duck hanging from his girdle

Shows where he spent the New Year's eve."

We can picture the proud father re-

turning home with all his various purchases and last of all buying and suspending from his belt a fowl for the morrow's stew, just as a Westerner carries home his Christmas turkey when it is too late for suburban delivery.

So the New Year draws on and with it come mingled emotions of joy and sorrow, thoughts of the swift passing of time, recollections of the past. All these feelings are common to both East and West. But in Japan the close of the year is the great time for the settling up of accounts. Now there is anxious thought on the part of the poor as to how the money is to be found to pay their bills, while merchants eagerly send their messenger boys out to the houses of customers, knowing that it is "now or never," in a sense, as money is not collected after the New Year dawns. Those hard pressed for ready cash sometimes feign absence or persecute their friends and relatives for a loan. There are many sad housewives and children in tears because no new holiday dresses are forthcoming. So the tragic and the comic come close together on this eventful evening. The poet Sampon speaks of how every year the same old greetings are exchanged:

"Kono kuremo mata kurikaeshi
Onaji koto,"

and everyone will agree with the observation of the poet Yaha:

"Toshi-no kure
Tagai ni kosuki
Zenizukai."

Oh! how clever we all are
at spending money
On New Year's Eve!

There are various expressions used to indicate the New Year's customs, as *toshi-mamoru*, "watch night," *toshi-komori*, "seclusion," the former referring to watching the old year out, the latter

Wakazawa, or "forgetting the past," refers to a gathering of friends to "drive ball game away," or in other words to help each other forget the sorrows of the past year. Such a fest may be held at other times in the year also.

As the hour of midnight approaches, all the Buddhist temples sound their temple bells 108 times to welcome the incoming year. The reason why the number 108 is used is this: Man is supposed to possess 108 unholinesses or vices, and from these he prays to be delivered. Tokyo citizens who are watching the old year out, especially the merchant class, eagerly listen for these bells.

to shutting oneself up in temple or shrine until New Year's morning, when with purified heart one worships at the sacred place to begin the new year aright. The writer, as well as many others in Tokyo, practiced this custom this very year. In Kyoto, they perform the same ceremony at Gion shrine. Kyonin, temple, and Okokunji, at this season.

Wakazawa, a returning the visitation, is another expression used at this time and refers to the custom of collecting the cards received from temples and shrines as one brings the year and preserving them in the Buddhist temple of which the family are adherents.

THE UNDERGROUND STREAM

(Shogun Sanctuary—12th Century)

The subterranean river takes its rise
And flows beneath the hills;
Like this my love; and I indeed am sad
Because I may not tell my love.

—T. by H. W. Yokoyama, "Fremont."



to shutting oneself up in temple or shrine until New Year's morning, when with purified heart one worships at the sacred place to begin the new year aright. The writer, as well as many others in Tokyo, practiced this custom this very year. In Kyoto, they perform the usual ceremony at Gion shrine, Kyomizu temple, and Otokoyama Hachiman, at this season.

Fudaosame, "returning the talisman," is another expression used at this time and refers to the custom of collecting the cards received from temples and shrines as charms during the year and preserving them in the Buddhist temple of which the family are adherents.

Toshiwasure, or "forgetting the past," refers to a gathering of friends to "drive dull care away," or in other words to help each other forget the sorrows of the past year. Such a feast may be held at other times in the year also.

As the hour of midnight approaches, all the Buddhist temples sound their temple bells 108 times to welcome the incoming year. The reason why the number 108 is used is this: Man is supposed to possess 108 unholy desires or *tunha*, and from these he prays to be delivered. Tokyo citizens who are watching the old year out, especially the merchant class, eagerly listen for these bells.

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The subterranean river takes its rise
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 Like this my love ; and I indeed am sad
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—Tr. by Mme. Yukio Ozaki in "Freeman."



THE HARMONIZATION OF SIBERIA

By AIZO KIKUCHI

A Christian Commissioner Recently Returned from the Continent

IN lieu of the fuller study of conditions in Siberia which I hope to publish later, these condensed suggestions are here presented for what they may possess of value as incentives to thought.

It is well known to all the world that Russia has been for a long time in the throes of a terrible Revolution caused by the bitter conflict raging between communists and anti-communists for political supremacy. The worst of this conflict seems to be past now, and the tendency is manifestly toward a saner mood and the gradual evolution of a democratic state along moderate lines. But however near together the two factions may come in theory, in practice it will be exceedingly difficult for them to forget the deadly rivalry of recent years and co-operate in any reasonable scheme for the harmonization of the State.

This, being the case, and Siberia especially having been the chief battlefield, it seems to me it would be far better for all interested in that region in any way to realize the hopelessness of ever securing a lasting settlement by strife, and to agree upon some more practical method of harmonizing the discordant elements.

To facilitate the return to stable conditions, I would suggest that preliminary action be taken as follows:

1. Let the Powers recognize two governments, one at Moscow and one at Vladivostok.

2. Let the Chita government be recognized as a local, prefectural government, subordinate to that at Moscow.

Now the first suggestion may seem impractical at first glance but it is in reality not so, for since a monarchical government can without difficulty maintain friendly relations with a republic, why not likewise with a communistic state? More especially since we know the extreme brand of communism cannot exist long in any part of the world, we need not fear that communism will become a permanent menace.

If the people of the Maritime province, for example, prefer the domination of the White party, let them have their will, while those who prefer the Reds may live elsewhere. Since it is not a case of political *akameshi*—i.e., red beans mixed with white rice—why try to combine the two governmental polities in one locality?

Then, as to the second point, since the Chita government is in fact a state subordinate to the Moscow authorities, why not recognize it as such, and so simplify matters?

Can any reader improve on these suggestions?

THE HARMONIZATION OF SIBERIA

BY AINO KIKUCHI

A Christian Commission, Assembly, Report from the Continent

1. Let the Powers recognize two governments, one at Moscow and one at Vladivostok.

2. Let the China government be recognized as a local, provincial government, subordinate to that at Moscow.

Now the first suggestion may seem impractical at first glance but it is in reality not so, for since a monarchical government can without difficulty maintain friendly relations with a republic, why not likewise with a communist state? Here especially since we know the extreme brand of communism cannot exist long in any part of the world, we need not fear that communism will become a permanent menace.

If the people of the Maritime provinces, for example, prefer the domination of the White party, let them have their will, while those who prefer the Reds may live elsewhere. Since it is not a case of political *kyōwa* (war), red beans mixed with white rice—why try to combine the two governmental policies in one locality?

Then, as to the second point, since the China government is in fact a state subordinate to the Moscow authorities, why not recognize it as such, and so

settle matters?

Can any reader improve on these suggestions?

In the full study of conditions in Siberia which I hope to publish in the condensed suggestions are merely recorded for what they may possess of value as incentives to thought.

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This being the case, and realizing especially having been the chief battle-field, it seems to me it would be far better far off interested in that region in any way to realize the hopelessness of ever securing a lasting settlement by study and to agree upon some more practical method of harmonizing the discordant elements.

To facilitate the return to study, conditions I would suggest that preliminary action be taken as follows:

REVIEW OF THE YEAR 1921

From America-Japan

The old year now approaching its end has been marked by two events of far-reaching import in Japan's national affairs and her international relations. The one has been the serious illness of His Majesty the Emperor, which has prevented him from taking part in the affairs of State. The consequent burden and anxiety resting on those entrusted with high offices in the Government have been greatly increased; while on the side of the people, unaccustomed to modern politics and as yet not much interested in or trustful of them, this most regrettable circumstance has seemed to conspire with a widespread misunderstanding of Japan by the other peoples of the world so that her usually bright heavens have been darkened with present gloom and future anxiety. Against this somber background the trip abroad of His Imperial Highness the Crown Prince, his hearty welcome everywhere, the natural ease and ability with which he showed himself at home in new situations, and his popularity with all classes of men, stood out in bright contrast. His journey and home-coming, and subsequent proclamation as Prince Regent, on November 25th, will always be to the Japanese people the great event of the year.

The other leading event was, of course, the calling of the Washington Conference, at which Japan of all countries is the one most vitally interested. Over this, too, there was a cloudy sky; but it is gradually clearing up, and the month of December sees the nation looking forward to a bright New Year.

The sitting of the Imperial Diet which regularly occurs in January, February and March, gives a political complexion to the opening of the year. The session of 1921, which was the forty-fourth in

the history of the Japanese parliament resulted in but a few definite measures. Mr. Hara's Cabinet was supported by the Seiyukai party with 280 votes out of a total 381. This rendered effective opposition impossible. Nevertheless, the demand for universal suffrage which had been loudly voiced in the election campaigns of the previous year, again made itself heard immediately before the Diet convened and was, so far as indicated by political agitation, the most widely discussed question before the country. As a movement for universal suffrage it was a failure; but the Government justified the rejection of the proposed measure by the fact that a recent law lowering the income tax requirement for the suffrage to three yen per annum was just being put into effect, and would go far towards meeting the popular demand. Another palliative was the new income tax law which by introducing a sliding scale took the burden of taxation from the poorer portion of the middle class and put it on the rich. A new law likewise increased the salaries and pensions of persons in government service including the large body of teachers in primary schools throughout the country. The reason for these measures which recognized the serious increase in the cost of living and to some extent relieved it, was also used to justify a large addition to the appropriations for national defense. Under this item, it was shown, had to be included both increased pay for officers and men and increased cost of materials for construction, principally in the navy. The massacre at Nicolaievsk in 1920 and the anti-Japanese agitation abroad undoubtedly had their effect in making it seem that the increase of the budget from ¥1,200,000,000 to ¥1,500,000,000, including

¥761,781,780 for defense, was reasonable. The Diet also passed a law to protect lessees of houses and lands from extortionate landlords; but thus far no noticeable result has followed. In the case of the increased salaries and pensions, the practical application of the law has been to give from 80 to 90% of the village taxes to the village school-teachers leaving too little for necessary public works, and consequently at the close of the year a clamor for help from the Treasury of the Imperial Government is rising from all over the country.

Two picturesque incidents in the Diet attracted wide attention. Early in the session, the Hon. Saburo Shimada, formerly President of the Lower House and probably its most eloquent member, resigned from the Kenseikai, the chief opposition party, because of evidence that the head of the party, Viscount Kato, had accepted from a steamship magnate a contribution to party funds of ¥50,000 which was earmarked "not to be used in encouraging universal suffrage," of which Mr. Shimada is an enthusiastic advocate. From the same opposition party, His Excellency, Mr. Yukio Ozaki, who at different times had been Minister of Education and Minister of Justice, was expelled because of his eloquent pleading for disarmament. The Kenseikai had given its pledge to support the eight-eight naval scheme, and after vain efforts to persuade Mr. Ozaki to resign was forced to take stronger measures and expel him. He then began throughout Japan his campaign for disarmament. That was in February, before Mr. Harding was inaugurated and even before Mr. Hughes had accepted the position of American Secretary of State. Mr. Ozaki proceeded to arrange disarmament meetings throughout the country, and for the following five months was constantly addressing large gatherings. Everywhere, all classes of people from University students to laboring men listened to his impassioned protests against the national waste involved in the purchase of fighting machinery. To obtain tangible results from his campaign Mr. Ozaki sent out a post card plebiscite to his audiences, and got 31,519 replies, of which 29,255 *i.e.*

about 93 per cent. were in favor of his views.

With Japan's foreign relations this summary must deal briefly. The aftermath of the Californian initiative was a series of legislative enactments or attempts at such action in the western states of America and in British Dominions, all aimed against Japanese. The foreign press comment on these was highly provocative and the daily papers in Japan naturally responded to the attack. With the announcement of the policy of President Harding's administration, and especially after the calling of the Washington Conference for the limitation of naval armaments and the consideration of Pacific questions, all this unfortunate agitation died down and has been followed by a national attitude of expectancy, sometimes of anxiety, but on the whole of hope. As there had been at all times an active and influential sympathy with the people of the western United States in the difficult problems arising from Japanese immigration, and a sincere desire to prevent an aggravation of those difficulties, so also as towards China the Japanese people manifested in many ways a growing sympathy coupled with the wish to remove all existing causes of misunderstanding. Peking's repeated refusals to enter into negotiations with Japan were disappointing, and now seem to have been unreasonable. For if the Washington Conference has thus far brought to light anything that may be said to be a fact, it is that in its meetings Japan has shown towards China's demands a willingness to comply which is remarkable in view of the size of Japan's investments and vested interests in the Chinese provinces in question.

The course of business and finance during the year is set forth in Governor Inouye's Osaka address, which we produce in another column. On the side of industry the business depression with which the year began seemed to promise much unemployment through the loss of foreign markets to which American and European products had rapidly returned. Yet in spite of depression on the one hand and high prices on the other, the laboring man has enjoyed good wages, and unemployment can scarcely be said

increased wages, he last year distributed a million yen which but for him would have been carried to the company's reserves.

Generally speaking the strikers won only slight increases in wages because of the depression but gain is considerable ground in bringing capital to realize that it must accept or later give labor what is considered to be due in countries that are more industrially advanced. The year closes with a big Japanese labor meeting protesting against disarrangement with the consequent loss of work for the nation. During the year, organized labor voted not to endorse the movement for universal suffrage. This is one of many indications which go to show that the professional politician in Japan is discredited by the people at large.

Attention to organized socialism was attracted by police raids on two meetings held at the Y. M. C. A. hall in Tokyo and a third at which implicated addresses were delivered by advanced workers.

The political literature contribution and organized labor in the field of the year. Only seven strikes lost money. The world's most serious strike in 1920 and beyond occurred. The monthly magazines and to some extent the daily papers for the past two years have been filled with a rash of the most advanced thinking of Europe. Communist on the influential Tokyo City, the Y. M. C. A. in a December editorial points out the urgent necessity of putting a check upon the prevailing manipulative policy of political bosses which in apparently republican politics, cater to the taste of a moribund reading public. All of these new and dangerous thoughts have given the authorities cause for much concern. On the surface of this is the movie film which the country once was seen by the larger part of the youth, have been more curiously concerned, especially to eliminate "black" movies which encourage every kind of trivial and morbid in the Orient. But on the other hand, ideas on sex matters, such as birth control, prevention of venereal disease, and the fashion of choosing an intelligent selection of related political and social

to have existed. Indeed, on the contrary, in the larger cities it has been almost impossible to secure manual labor for irregular jobs and also the domestic servant question has become almost as difficult as it is in the United States.

The movements towards organized labor made some progress during the year, chiefly in additional ways and in improving labor organizations. The delegations sent abroad to labor congresses early in the year and the May Day rallies and demonstitions which under police supervision passed off quietly, to sure the increase of intelligent class consciousness which was generally the object aimed at by the union of the labor leaders. The month of July witnessed large strikes and was a demonstration in the great industrial district of Osaka and Kobe. The cost of the strike was so threatening that two were called out to keep order. But the strikers were principally concerned with their families and the dock companies were not eager to keep the work going, and the strikers themselves, though the largest number of the country has not seen ended in the month, the character of which certainly refers to an absence of the severe class bitterness against employers which is characteristic of other lands. This is probably due to the fact that Japan has no foreign labor. As in the financial troubles of 1919, the adjustments were easier because of the absence of controlling foreign interests, so in her labor troubles too homogeneity makes settlements easier and heart-burnings less violent.

Worth mention is the fact that a large number of the disengaged men said they struck because their friend Mr. Kojima Matsukata was in Europe and they found the other directors would treat them unjustly. Mr. Matsukata, the second son of Matsukata's of the Genji and a Yakuza grandee, has always shown in his administration of the Hosenka Dock Company the sincerest interest in the condition of his men. In addition to night schools, which give to the men raising the courses certifies enabling them to

to have existed. Indeed, on the contrary, in the larger cities it has been almost impossible to secure manual labor for irregular job work, and also the domestic servant question has become almost as difficult as it is in the United States.

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Worth mention is the fact that a large number of the dockyard men said they struck because their friend Mr. Kojiro Matsukata was in Europe and they feared the other directors would treat them unjustly. Mr. Matsukata, the second son of Marquis Matsukata of the Genro, and a Yale graduate, has always shown in his administration of the Kawasaki Dock Company the sincerest interest in the condition of his men. In addition to night schools, which give to the men taking the courses certificates entitling them to

increased wages, he last year distributed a million yen which but for him would have been carried to the company's reserves.

Generally speaking the strikers won only slight increase in wages because of the depression, but gained considerable ground in bringing capital to realize that it must sooner or later give labor what is considered to be due it in countries that are more industrially advanced. The year closes with a big Japanese labor meeting protesting against disarmament with its consequent loss of work for the men. During the year, organized labor voted not to endorse the movement for universal suffrage. This is one of many indications which go to show that the professional politician in Japan is distrusted by the people at large.

Attention to organized socialism was attracted by police raids on two meetings held at the Y.M.C.A. hall in Tokyo, and a third at which impassioned addresses were delivered by advanced women.

In periodical literature emancipation and expressionism have been the fads of the year. Only feverish writing lost much of the socialistic character which it had in 1920 and became sex-mad. The monthly magazines and to some extent the daily papers for the past two years have been filled with a rehash of the most advanced thinking of Europe. Commenting on this the influential Tokyo daily, the *Jiji Shimpō*, in a December editorial points out the urgent necessity of putting some check upon the prevailing unscrupulous policy of publishing-houses which, in apparently reputable publications, cater to the taste of a morbid reading public. All of these new and dangerous thoughts have given the authorities cause for much concern. On the surface of things the movie films, which the country over are seen by the larger part of the youth, have been more carefully censored, especially to eliminate "kissing" scenes which outrage every instinct of traditional morality in the Orient. But on the other hand alien ideas on sex matters, such as birth control, protection of maternity, mutual freedom of choice in marriage, and discussions of related physiological subjects,

have pushed their way even into magazines for girls and boys. Three independent translations of Mrs. Ellen Key's "Love and Marriage" appeared within the year.

On the side of more sober thought, the spring season witnessed the return of German publications in large numbers to the stores handling European books. This was only natural considering the large number of Japanese scholars whose schooling has made German the language of their scientific or professional work. From the Japanese side has come a revival of tales of Bushido (Japanese chivalry) without which the daily paper apparently cannot keep its family subscribers. There has also been a very desirable interest in sincerity of life, and of novels the two best-sellers have been stories of this kind. One is by Mr. Toyohiko Kagawa, who calls himself a Christian socialist. His *Shisen wo Koete* (Beyond the Death-Line) is the story of his own experiences as a rescue worker in the slums of Kobe and Osaka. It is now in its two-hundredth edition. The other novel, *Shukke to sono Deshi* (A Buddhist Monk and his Disciple) by another young author, Mr. Hyakuzo Kurata, has been dramatized and is running in the Imperial Theatre as the most fascinating play of the year. It, too, is an attempt to socialize religion. Confession of sin and the uncovered frailty of human nature on the part of the disciple, is met by the old monk with free forgiveness and a like confession. The play fills the theatre night after night and often sobs break the silence. The story is described as Buddhist in form and Christian in spirit.

The religious life of the year has been marked by political activities on the part of Buddhist societies, chiefly in support of universal suffrage and disarmament. An interesting incident of a different kind was the sending of the Right Reverend Sekizen Arai, the head of the Zen sect, to encourage its followers in the United States. Zen doctrine, on account of its philosophical character, has in recent years attracted more or less attention in both America and Europe, and is said to have many adherents even outside of Japanese communities in foreign lands.

The participation of religious bodies in active politics has always been uniformly discouraged, if not forbidden, by the Imperial Government, without respect to the character of the religion. It was on this ground that the new religion called Omotokyo, a strange mixture of communism and imperialism; was suddenly repressed at the beginning of the year. In radical reviews of the year the protestant Christian community has been charged with having become tainted with capitalism. This, however, is undoubtedly a misunderstanding of a strong movement towards self-support in many individual churches, due to a desire for national independence in all things. The Methodists of Japan in 1920 raised ¥618,000, mostly in small gifts, for evangelistic work which has been carried out this year. The resignation of Bishop Cecil of the diocese of South Tokyo was the occasion of the churches affiliated with the missions of the Church of England as well as those connected with the Episcopal Church of America organizing a movement to raise a suitable fund to endow a Japanese bishopric. Of the great work of the Roman Catholic church no satisfactory statistics are available, but there are evidences of strong growth which has received encouragement from the cordial reception of the Crown Prince at the Vatican, to which court the appointment of an ambassador is said to be under consideration. As a body the Christian communities throughout the country have given active support to the movement for disarmament.

In the field of social endeavor there have for many years been such great societies as the Red Cross, presided over by Her Majesty the Empress, and the Ladies' Patriotic League and Women's Volunteer Nursing Association with Imperial princesses as patrons or chief officers.

While these have maintained their usual activities, a new growth has been seen in the astonishingly large number of women's clubs of various sorts. During the year the voice of these has been heard upon nearly every important question. Women's rights, domestic and political, have been championed persistently but

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have failed to find their way even into magazines for girls and boys. Three independent translations of Mrs. Helen Key's "I Love and Marry" appeared within the year. On the side of more sober thought, the spring season witnessed the return of German publications in large numbers to the store handling European books. This was only natural considering the large number of Japanese scholars whose schooling has made German the language of their scientific or professional work. For the Japanese side has come a revival of the use of English (Japanese idiom) without which the daily press apparently cannot keep its family and social contacts. There has also been a very desirable interest in sincerity of life, and of novels the two best-sellers have been stories of this kind. One is by Mr. Toyohiko Kagawa, who calls himself a Christian socialist. His *Shinwa no Kōwa* (Beyond the Death-Line) is the story of his own experiences as a reformer, whether in the slums of Kobe and Osaka. It is now in its two hundredth edition. The other novel, *Shinwa no Kōwa* (A New World) by Mr. Hideo Hara and his friend, Mr. Hideo Hara, has been dramatized and is running in the Imperial Theatre as the most fascinating play of the year. It too, is an attempt to socialize religion. Confession of sin and the uncovered frailty of human nature on the part of the disciple, is met by the old monk with free forgiveness and a like confession. The play fills the theatre night after night and often sends back the silence. The story is described as Buddhist in form and Christian in spirit.

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measure of the growth of sports in Japan was seen most clearly in the regatta held on the Sumida (Tokyo) for two days in October. The crews of nine Japanese universities and colleges competed in eight-oared paper shells with sliding seats, the final race being rowed before His Imperial Highness the Crown Prince.

In the world of fine arts during 1921, marked features were the dispatch of Mr. Eisaku Wada by the Government to the International Art Congress at Brussels in June, followed by Dr. Seichi Taki who attended a similar conference at Paris. The Royal Institute of Oil Painters conferred honorary membership on Viscount Kiyotaru Kuroda. Mr. Kojino Matsukata's collection of masterpieces of European art was another noticeable event. In addition to these official activities or honors, there was individual and private activity displayed by such famous artists as Mr. Katsumi Miyake, the distinguished water-colorist and others, who went to Europe at their own expense and produced many attractive works on their return. The art season was as popular as before. The Government Art Exhibition at Ueno Park, Tokyo, was overcrowded, paintings of the Japanese school predominating.

With, on the whole, that modest dignity which is characteristic of Japanese womanhood. On the other hand a new feature in Japanese life is the increasing number of young women employed in office work. Here competition with men and the daily struggle for transportation on the overcrowded street cars are rapidly developing an independence and self-assertion in public that is a new thing in Japan. For these young women the Y.W.C.A. does a helpful work, not only directly but also through the influence which it exerts on other organizations of women. The incident of the year so far as women's clubs are concerned was the preparing of a petition for disarmament signed by representatives of 500,000 Japanese women, which was presented to the Washington Conference by Mrs. Kajiko Yajima, a new woman over eighty years old.

Amongst young men the development of modern sport is, we feel, highly significant. Not only have Japanese competed successfully abroad in both tennis and golf, but also baseball has been as popular as ever and the games played with visiting teams from America have attracted large crowds. The effect of such international intercourse is excellent. But the true



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BOOK NOTES

"What Japan Wants." By Yoshi S. Kuno. New York: Thomas Y. Crowell Company; price, \$1 net.

Professor Kuno writes as an interpreter of Japan to America, on questions of immigration, international relations and internal affairs. He proves himself able and willing to see the case of the Western nations, and with avoidance of extremism asks us to look at the other side of the shield.

Professor Kuno believes that "people well informed regarding the conditions of both nations (Japan and the United States) are inclined to believe that a war between two such countries is next to impossible." The source of irritation in the Japanese resident in California should be smoothed away, he considers, not by State laws which, in his opinion, are bound to be ineffective, but by Federal legislation permitting the naturalization of Japanese already within the United States, only on condition, however, that Japan also revise her laws regarding naturalization and expatriation.

In the Pacific, "the people of Japan, with the exception of a few militarists, are united in wanting all nations to remove all fortifications from their insular possessions, so that this ocean may become in reality a peaceful sea." The problem of Yap could be solved to the satisfaction of Japan by ceding the cable line which runs to the Philippines to the United States and allowing the mandate of the island to remain with Japan, in

accordance with the terms of the peace treaty.

As for the Philippines themselves, "what Japan wants is that, in the course of time, the Philippines may be granted independence, either complete or under the protectorate of the United States, and that Japan may be allowed to enjoy unhampered trade with them."

A great deal has been written of late in behalf of Korea against the rule of Japan. The case for Japanese control is put by Professor Kuno in the following terms: "Korea has never, for any length of time, been able to stand alone, but has been either a dependency of Japan or of China. Moreover, because of her geographical situation, Japan cannot grant Korea independent self-government because, as can readily be seen by the map, Korea is strategically of much greater importance to Japan than is Cuba to the United States."

The need of territorial expansion on account of overpopulation is not considered pressing, since Japan is rapidly changing from an agricultural to an industrial nation. But Siberia is regarded by Japan as a natural field for colonization, and the suggestion is made that Siberia be acknowledged an Oriental country.

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Of the large number of books that the present acute interest in the political intentions and conditions in Japan has brought forth in this country, almost all have been written by and for Occidentals. The "first-hand observation" of their writers is at best the observation of an outsider.

A collection of articles on "What Japan Thinks," edited by K. K. Kawakami, is of particular interest because it was not written to explain Japan to the West, but expresses opinions current in Japan itself. It is avowedly a symposium, and includes attitudes ranging from a defense of autocracy to an appeal for alliance with Bolshevik Russia.

It is in accordance with the very scheme of the book that they show no unity of thought any more than editorialists republished from the *New York Times*, the *New Republic* and the *New York Evening Post* would agree. But they show the American reader what the Japanese are talking about when they do not expect to be overheard—"X's say."

In public life as in the professions, the men most to be pitied are those second-raters, whose inborn talents would have made them first-raters if they could have mustered a little more courage, a little sterner devotion to principle, a sense of duty a little higher, if they could have lost their heads at the right time and refused "to play it safe," if in short, they could have brought themselves to pay the price that the truest success demands even of genius itself.—*New York Evening Post*

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The Monroe Doctrine, the League of Nations, racial equality, militarism, "illusions of the white race," are among the problems presented from the Japanese point of view—or rather from several diverse Japanese points of view.

The articles, with two exceptions, are taken from newspapers, magazines and books published in Japan or China, addressed primarily to the Japanese themselves. It is in accordance with the very scheme of the book that they show no unity of thought any more than editorials reprinted from the *New York Times*, the *New Republic* and the *New York Call* would agree. But they show the American reader what the Japanese are talking about when they do not expect to be overheard.—"*Japan*."

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FROM THE JAPANESE PRESS

Historic Relics in Kyushu

Down on the island of Kyushu, along the shores of Hakozaki Bay, within what is now the city of Fukuoka, there has recently been discovered and preserved what is believed to be the last vestige of the great battle which took place in 1281 between Kublai Khan's Mongol forces and the Japanese. This battle constituted the culmination of the only serious attempt which has ever been made by an alien ruler to subjugate the island Empire of Japan and annex it to what many authorities consider the largest area ever controlled by a single monarch in the history of the world.

A part of the Khan Wall, as it is known in Kyushu, has been found to underlie a large part of the buildings of the Seinan Gakuin, a mission school which is maintained by the Southern Baptist Convention in Fukuoka. A portion of this old fortification has been preserved under the direction of Mr. George W. Bouldin, acting president of the school, and it is planned that a monument be erected on the site to commemorate the significance of this historic defense work.

The records of the earliest events in Japan are for the great part legendary but it is considered well established that in the second century the Empress Jingo ordered an expedition to invade Korea which was entirely successful. For the next ten centuries the Japanese are believed to have been entirely taken up with internal affairs and to have entered upon no foreign conquests. But during the latter part of this period there had been forming on the Asiatic Continent one of the world's largest empires which finally came under the domination of a

man with a remarkable genius for leadership and an insatiable lust for power, Genghis Khan. His entire life was given to extending his domains and at the time of his death his word was law not only throughout the whole of Mongolia but through all the central zone of Asia, from the Persian Gulf to the Pacific.

This vast Asiatic domain was then passed on to his grandson, Kublai Khan, who in time displayed even greater ability as an empire builder and a leader of men than Genghis. Under his direction a campaign was begun in the extreme north part of China, which at that time was under the Sung dynasty. He and his men swept in from the north and in 1264 he is believed to have founded the city of Peking as his capital. For the following 15 years he was engaged in a steady advance to the southward and at the end of this time he had taken the city of Canton and had brought the whole of the Chinese Empire under his direct domination. The forces he commanded are often referred to as a "rabble," but according to most modern writers they are believed to have been highly trained, although they were composed of almost every nationality in Asia, and to have possessed what at that time were the most modern implements of war. The present day Chinese troops are rated as poor soldiers but at that time they offered the strongest resistance and it was only after a long series of campaigns that the invading leader established himself with security at what is now Peking.

Korea had been a part of the Mongol domain for a generation, and Kublai now began to turn his eyes toward Japan. This move is believed to have been instigated by a native Korean, who

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It is believed to have been about June 23, 1281, that the sails of the fleet of Kublai Khan and his force of 150,000 men were seen from the headlands of Kyushu and the battle which constitutes the only serious attempt in history of an outside power to subjugate Japan began. The Japanese had guessed right as to what part of the islands Kublai would attempt to make a landing on (why he did not attack the main island has never been fully explained) and practically all of their land troops were massed about Hakozaki Bay. Various numbers of men up to a half million have been estimated by various writers on Japanese history to have been waiting the attack of Kublai and his Mongols, but with those that were there and with the aid of the winds and the tide the Japanese leaders once and for all defeated a menace which threatened to make them a vassal state to the great Mongol Empire.

From then until recent times the coast of Hakozaki Bay has undergone the changes brought about by time and tide, and the stone defense which aided in the defeat of Kublai Khan and which is believed to have stood at that time six to eight feet above the ground has become buried and sand and earth to a depth of six feet has been deposited over it by the action of the sea. At that time it is also believed to have been very near the water line and now it is about 300 yards from the edge of the bay.

The city of Fukuoka, formerly the castle town of the Daimyo Kuroda, has since grown to have a population of

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The events led to active preparation by both forces for the coming struggle; on the continent Kublai ordered the building of hundreds of ships, and in Japan preparations for defense were begun. Defenses were erected at all the principal harbors on the coast facing Korea. Military roads along the coast were constructed and a fleet of small wooden defense boats were built. The Japanese were well informed as to what would be their fate if the forces on the Continent gained a footing in their territory as the two opposing forces had had a minor engagement a few years previous in which the Japanese had lost the islands of Tashima and Iki in the Tashima Straits, lying between Japan and Korea, but had succeeded in driving the invaders out of Hakozaki Bay on the northwest coast of Kyushu.

This period of active preparation was carried on for six years during which the main Japanese defenses were centered on land, along the shores of Hakozaki Bay. To obstruct the attackers and to protect the Japanese swordsmen the Japanese built along the main part of the shore of Hakozaki Bay a long breastwork, faced on both sides with a stone wall and filled in the center with loose earth and stones. According to Ballard, "every man fit to bear arms was now in the ranks or about in the light flotilla, and every other preparation that could be made was completed. The noncombatants in the population, headed by old men and the principal dignitaries of the State, flocked in crowds

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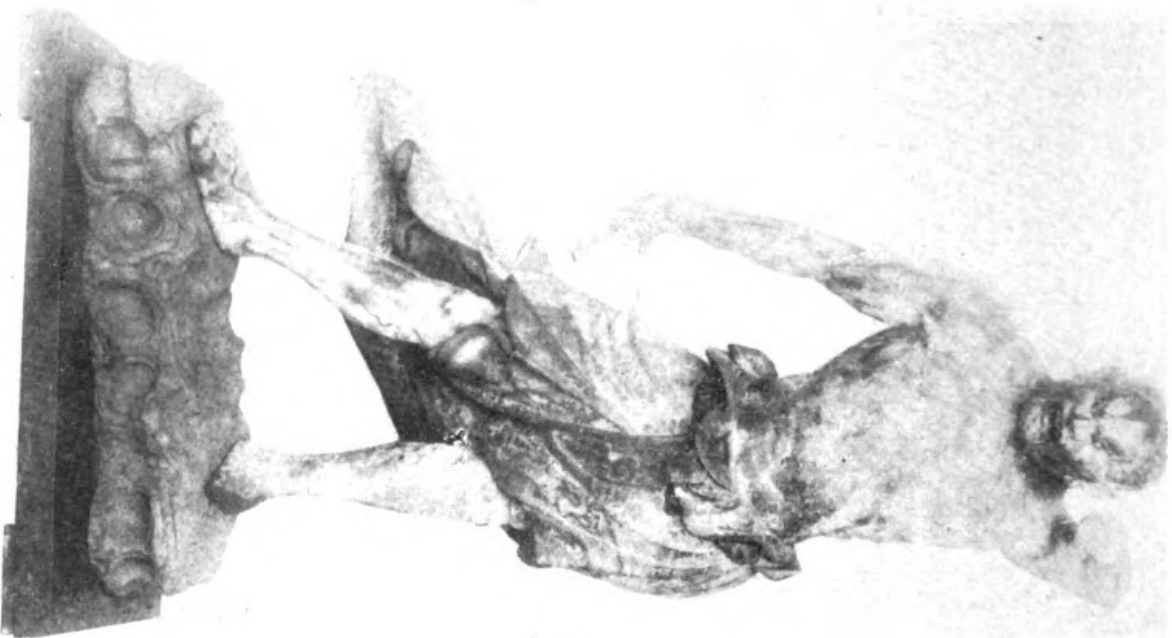
Marshal Joffre
Arrives at Yokohama



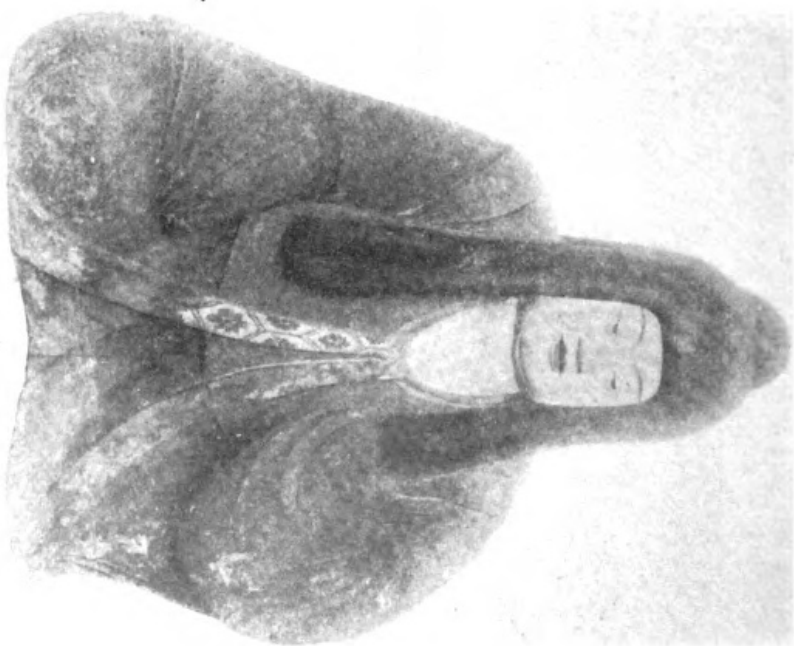
Madame Joffre
Passing Japanese
School Girls at
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Lantern Procession in Welcome to the French Envoy, Tokyo



Wood Carving - Kongo - Rikishi (Wrestler) in
Nara Imperial Museum



Wood Carving of Empress Jingu
Yakushiji Temple, Nara

approximately 100,000 persons and has become one of the main business centers of the island of Kyushu. The presence of the old stone defense against the Mongols has been discovered at times in out-of-the-way places along the Hakozaki shore outside of the city of Fukuoka but it was only recently, according to Mr. George W. Bouldin, acting principal of Seinan Gakuin, a boys' school maintained by the Southern Baptist Convention, in Fukuoka, that a well preserved section of this old defense work has been found to pass through a section of the city of Fukuoka itself, and to lie directly across the grounds of the Seinan Gakuin.

According to Mr. Bouldin, excavations were being made on the school grounds preparatory to the erection of a new building when this old stone wall about six feet under ground was found. At first it was thought to be of no particular interest, but due mainly to the investigations carried out by Mr. Bouldin it was shown to be a part of the old wall erected in the thirteenth century. The government authorities of Fukuoka then tried to purchase part of the school ground where the old wall was buried and had plans made for the building of a park there and the erection of a monument to commemorate the historic event, but as this would seriously interfere with the program of Seinan Gakuin for the erection of new buildings and the improvement of its grounds, the school officials found it impossible to sell. They have, however, bared a small portion of the old wall (which does not happen to be covered by any of the school buildings) and have erected a temporary fence about it and plan in the future to erect a monument in commemoration of the great battle, a part of which took place on the site which is now occupied by one of Japan's largest and most rapidly growing mission schools.

The city authorities, being unable to procure any of the desired land within the city limits, have also taken over a section just outside the city on the immediate shore of the bay and are transforming it into a park where the old Khan Wall, as it is known there, is to be preserved and tablets explaining the

historic significance of the work are to be erected in order that the last remaining vestige of one of the greatest events in Japanese history may be made known to all who visit the city of Fukuoka.

The interpretation of Korea and the Koreans by means of the wood-block color print is a service being rendered foreigners in the Orient and to many residents of the larger American cities today by Miss Lillian "Jack" Miller, daughter of Consul-General and Mrs. Ransford S. Miller of Seoul, Korea. During the last Christmas and New Year's season Miss Miller's famous Korean characters, "Father Kim," the old man of Korea, the washerwoman who is prominent in "Monday Morning in Korea," and various other subjects this young American artist has made well known, were purchased by many hundreds of art lovers in Peking, Shanghai, Tokyo and Seoul, the total number of sales running to more than 6,000.

An American girl, who was born in Tokyo while her father was in the consular service here, is to-day one of the outstanding Americans in the Orient who is doing her share toward interpreting the spirit of the East for the people of the West. Mr. Miller, who was among those mentioned for the post of Ambassador to Japan, has been in the American consular service since 1888. He was Japanese Secretary of the American Embassy in Tokyo during Miss Miller's childhood, and it was in those days that she first became interested in Japanese wood-cuts. She had her preliminary education in foreign schools in Japan, going to Washington D.C., for her high school work. At the age of 10 she was taking painting lessons under Kano, who was at that time famous as a court painter in Tokyo. When only 12 years old she had exhibited paintings at the Uyeno Academy of Fine Arts. While she was at college in Vassar her father was sent to Korea, and when she returned to the Orient in 1917 she decided to study and to work definitely on wood-block prints. When America entered the Great War she went to Washington, where from 1918 until 1919 she had a share in the civilian war work. It

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of the way: of my country, dear reader -- has ever been called the Land of Morning Calm. Mine tobacco is my mission."

Miss Miller's formal presentation to the Americans and foreigners in Tokyo was made at the home of Mrs. Charles Barnett, wife of the American military attaché in Tokyo, in December 1920. At that time her first display of screens and wood-block cuts was made, and her popularity has increased every month since that time. A lot of her 6,000 greeting cards sold in a little over a month last year, she has sold 2,000 woodblock prints and screens since her presentation at Mrs. Barnett's house. The Japanese of Japan had got acquainted with her Miller-XXX-Yawa sketches.

At the meeting of the Christian Work Tokyo Union Church, recently Mr. K. Tomoda, the agent of prisoners, was introduced and spoke of his work.

Mr. Tomoda apologized for the length of his introduction, but as he was speaking to a foreign audience, he explained he wanted them to know how much his work he is doing had been influenced and helped by them and so he felt he was reporting to them. He began with the story of the call to work in connection with the prison in the Hokkaido coming to him while a prisoner near Kyoto and of consulting with various friends, both foreign and Japanese. One Japanese friend wondered why he should go to work with a class known to be hardened, when Christianity was making but slow progress with more favored classes. Some people felt that once a criminal always a criminal, but Mr. Tomoda told that there must be ways of bringing the heart as well as the body and that Christ had offered a way of cleansing even though their "sins were as scarlet."

"I thought people were not born criminals but were made so from poor and unwholesome conditions," and the speaker said, "I believed that the help Christ could give would change these men."

"Up to this time Christians in Japan had come from the middle or upper classes, and I felt that Christ's light had

been when she returned to Japan in 1919 that she began to earnest her work on wood-block prints.

Asked recently why she decided to change from Japanese to Korean subjects, Miss Miller said: "In 1917 I saw Korean for the first time. It seemed to me a story-book land. The people are like old Chinese sages with their long flowing garments of white, always white, and the men with their old black hats."

Miss Miller's mode of executing the wood-block painting is to sketch her subject first, finishing the completed color sketch. Then many blocks are made for each picture, one for each color. Each picture, one of the wood-block color prints. The system is the same as for those by the famous Hokusai and other popular artists of Old Japan. When the set of blocks for the print is completed, Miss Miller supervises the work of applying the colors, and the Japanese workman in Miss Miller's studio near Tokyo carefully places the ink on the pad, or block, to which the paper is applied the proper tone, and after rubbing it with a pad he turns out what is the next step in the work toward a completed wood-block cut.

The American artist's work has recently been shown in New York and only within the last few weeks has she received word of her election to the Boston Arts and Crafts Society. Her sales thus far have been chiefly in Europe, in wood-block prints and in Christmas greeting cards. Her most famous print perhaps is "Oh Father Kim," the tobacco man of Korea. This print shows an old Korean in flowing white robe with tiny hat on his head and a thirty-second tan held high above his head.

On the print of Father Kim, Miss Miller has written:

"The world would call me poor—but there I smile. Could any to me be more real than simple tastes and a kindly heart? I spare the world inconvenience by the one and give it all by the other."

"A happy American girl has painted me—no one else could. She has caught my smile and portrayed my soul. Do you surmise that she is hurrying me to work? Ah, little you must know then

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Asked recently why she decided to change from Japanese to Korean subjects Miss Miller said: "In 1917 I saw Korea for the first time. It seemed to me a story-book land. The people are like old Chinese sages with their long flowing garments of white, always white, and the men with their odd little black hats."

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On the print of Father Kim, Miss Miller has written:

"The world would call me poor—but there I smile. Could any treasure be more real than simple tastes and a kindly heart? I spare the world inconvenience by the one and give it all by the other.

"A happy American girl has painted me—no one else could. She has caught my smile and portrayed my spirit. Do you surmise that she is hurrying me to work? Ah, little you must know then

of the ways of my country, dear reader—it has over been called the Land of Morning Calm.' More tobacco is my mission."

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Christian Work Among Prisoners

At the meeting of the Tokyo Union Church recently Mr. K. Tomeoka the friend of prisoners, was introduced and spoke of his work.

Mr. Tomeoka apologized for the length of his introduction, but as he was speaking to a foreign audience, he explained, he wanted them to know how much this work he is doing had been influenced and helped by them and so he felt he was reporting to them. He began with the story of the call to work in connection with the prison in the Hokkaido coming to him while a pastor near Kyoto and of consulting with various friends, both foreign and Japanese. One Japanese friend wondered why he should go to work with a class known to be hardened, when Christianity was making but slow progress with more favored classes. Some people felt that once a criminal always a criminal, but Mr. Tomeoka felt that there must be ways of healing the heart as well as the body and that Christ had offered a way of cleansing even though their "sins were as scarlet."

"I thought people were not born criminals but were made so from poor and unwholesome conditions," said the speaker. "I believed that the help Christ could give would change these men."

"Up to this time, Christians in Japan had come from the middle or upper classes, and I felt that Christ's light had

come for darkest places also, so when the invitation came I took up work for criminals."

Mr. Tomeoka then told of going to Surachi about forty miles from Sapporo, and how, in four years, spending every evening in the prison, he got to know the stories of three hundred men. Of this number about eighty out of one hundred had gone wrong before sixteen or seventeen.

"I saw need of reforming prison conditions and as I knew the United States was progressive I bought a book, very expensive at that time, and literally read it to pieces."

Mr. Tomeoka then told of his trip to America and of the kindness of American friends, who made it possible to go everywhere and study conditions in prison. On his return Mr. Tomeoka opened up the home school in Sugamo for bad boys and has had three hundred and eighty in all, and of this number eighty-one out of one hundred have become good men. Mr. Tomeoka, not having funds, opened at the same time a home for University students and also a school for training for social work. Seventy-five people have trained in this school and are now in various useful positions all over Japan, working in orphanages and various lines of social work.

In addition to the reformatory, training school, and dormitory Mr. Tomeoka has been adviser concerning criminals to the Home Department and he edited a magazine "Jindo."

Eight years ago Mr. Tomeoka was given 2600 acres of land in the Hokkaido to start a farm colony. He believes that many bad boys are the result of city life and should be got away from the environment really to be made over. Not only criminals but other children need the helpful influence of the country.

Mr. Tomeoka said that he is through with the experiment as now he knows that the thing can be done. He stresses the family system,—eight to ten boys under a good man and woman,—care of the body, music—every child has two or three hours twice a week of music—wholesome work and play, but most of all Christian training, Mr. Tomeoka be-

lieves, can make bad boys good. He spoke of the work Buddhists, Shintoists and atheists were trying to do, but felt that 'nothing could really succeed that left Christ out.

After Mr. Tomeoka's address, Miss Caroline MacDonald, the well-known prison worker, spoke of a visit to Mr. Tomeoka's school at Sugamo and the motto on the wall in the chapel, where the boys assemble for prayers every morning at five o'clock: This motto is to touch the hearts of boys brought in to this home school, some from prison walls and all from some wall that has bound them, and the words are these: "There is no wall where Christ is."

Surely Mr. Tomeoka could write a Japanese "Twice-Born Men" that would be as stirring as anything Begbie ever wrote!

When one thinks not only of the 380 boys but the 75 men trained in this school with Mr. Tomeoka's spirit, and besides this the University men who day by day for years have seen his work, one can realize a little how much his influence has been on Japan.—*The Japan Times*.

Foreign trade figures for
Foreign Trade in Japan
Osaka and Yokohama for
the period of December
21 to December 30 are:

	Osaka	Yokohama
Exports ...	¥8,358,000	¥33,520,000
Imports ...	4,957,000	19,855,000
Excess of		
Exports.	3,401,000	13,665,000

The totals since the beginning of the year are:

	Osaka	Yokohama
Exports ...	¥292,035,000	¥602,991,000
Imports ...	118,878,000	520,245,000
Excess of		
Exports	173,157,000	82,736,000

Reports concerning the results of an investigation made by the India customs on the subject of match imports to India show that Japan has practically no competitors there among the match exporting countries. Sweden, often mentioned as a great producer of matches, exports to India only about 1 per cent of the quantity credited to

Japan's Export
of Matches

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Foreign trade figures for Japan the period of December 31 to December 30 are:

(Osaka Yokohama)	
Exports...	¥8,352,000
Imports...	¥3,352,000
Exports of	19,252,000
Imports of	13,002,000

The totals since the beginning of the year are:

(Osaka Yokohama)	
Exports...	¥292,032,000
Imports...	¥292,452,000
Exports of	15,312,000
Imports of	82,730,000

Reports concerning the results of an investigation made by the Indian census on the subject of match imports to India show that Japan has practically no competitors among the match exporting countries. Sweden, also mentioned as a great producer of matches, exports to India only about 1 per cent of the quantity credited to

come for darkest places also, so when the invitation came I took up work for criminals."

Mr. Tomoeoka then told of going to Saitama about forty miles from Tokyo, and how in four years, spending every evening in the prison, he got to know the stories of three hundred men. Of this number about eighty out of one hundred had gone wrong before sixteen or seventeen.

"I saw need of reforming prison conditions and as I knew the United States was progressive I bought a book very expensive at that time, and literally read it to pieces."

Mr. Tomoeoka then told of his trip to America and of the kindness of American friends who made it possible to go everywhere and study conditions in prison. On his return Mr. Tomoeoka opened up the home school in Sugamo for bad boys and has had three hundred and eighty in all, and of this number eighty-one out of one hundred have become good men. Mr. Tomoeoka, not leaving Tokyo, opened at the same time a home for University students and also a school for training for social work. Twenty-five people have trained in this school and I am now in various useful positions all over Japan, working in all spheres and various lines of social work.

In addition to the reformatory, training school, and dormitory, Mr. Tomoeoka has been advised to establish a school to the Home Department and to edit a magazine "Jinsei."

Eight years ago Mr. Tomoeoka was given 2000 acres of land in the Hokkaido to start a farm colony. He believes that many had been the result of city life and should be got away from the environment really to be made over. Not only criminals, but other children need the light influence of the country.

Mr. Tomoeoka said that he had been with the experiment and now he knows that the thing can be done. He has seen the good system—right to the boys under a government and a way—of the body, mind, and spirit, and has seen three hours of work of mind—of body, mind, and spirit, and has seen all Christian training. Mr. Tomoeoka be-

Japan. During the first half of the present year Indian imports of Japanese matches totaled 12,380 tons, while those of Sweden were only 370 tons, a comparison which shows how securely the Japanese are lodged in the market. The accompanying table gives the imports during the first half of the present year:

Year	Sweden	Japan
1900	370	12,380
1901	370	12,380
1902	370	12,380
1903	370	12,380
1904	370	12,380
1905	370	12,380
1906	370	12,380
1907	370	12,380
1908	370	12,380
1909	370	12,380
1910	370	12,380
1911	370	12,380
1912	370	12,380
1913	370	12,380
1914	370	12,380
1915	370	12,380
1916	370	12,380
1917	370	12,380
1918	370	12,380
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1920	370	12,380
1921	370	12,380
1922	370	12,380
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1924	370	12,380
1925	370	12,380
1926	370	12,380
1927	370	12,380
1928	370	12,380
1929	370	12,380
1930	370	12,380
1931	370	12,380
1932	370	12,380
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1991	370	12,380
1992	370	12,380
1993	370	12,380
1994	370	12,380
1995	370	12,380
1996	370	12,380
1997	370	12,380
1998	370	12,380
1999	370	12,380
2000	370	12,380

The Japanese privy council recently had under discussion a proposal to join the Hane treaty prohibiting the use of yellow phosphorus in the manufacture of matches. It is understood that the council favored a course a number of the treaty but what effect this will have on Japan's match industry is not known.—*The Japan Times & Mail*.

A small island in Japan, called "Island of the Black Smoke," is said to have been the scene of a volcanic eruption in January, 1902. The eruption began at 11:00 a.m. and lasted for several hours. A heavy rain of ash and stones began to fall in Matsuyama, Niigata and other neighboring places. A severe vibration was felt at Kanagawa, preceded by a deep rumbling sound and continuing more than 20 minutes.

According to an account in the Asahi, the eruption occurred at 12:00 o'clock in the afternoon and was followed by a number of terrible earthquakes. A rumbling lasted about 20 minutes. A severe vibration was felt at Matsuyama, where the ship and shore shook.

The black smoke sent up from the crater drifted in the direction of Niigata and five minutes after the eruption began the smoke was half a mile over that village. The fall of ash and stones was like the bursting of a severe hail.

storm. At 12:45 o'clock the falling of ash ceased. In Niigata and neighborhood the fall of ash was so heavy that traffic was stopped for some time. At Kanazawa a severe vibration was felt and many paper windows were broken. At the first sign of the eruption the inhabitants rushed into the street.

Interviewed by a reporter for the Asahi, Dr. Onori of the Imperial University said that Asama-yama will be quiet soon. "A slight vibration was experienced in Tokyo at 12:15 o'clock yesterday morning. It was accompanied by a rumbling sound as of distant thunder."

Dr. Onori said Mount Asama was quiet between 1914 and 1919. It began to be active toward the end of 1920, when there were more than ten eruptions. The last eruption took place in July of last year. Dr. Onori said that an eruption of Mt. Asama in the present month was an indication of the present eruption.—*The Japan Times & Mail*.

In connection with the prohibition reforms being instituted in the Imperial Court the Japanese newspapers call attention to the fact that the adoption of prohibition seems only a matter of time. The Prince Regent has not touched alcohol since his European trip, during his stay is merely lifting the glass to his lips at toasts. Prince Isami, following his example, has not touched alcohol since last spring.

Count Nira, who was a member of the Prince Regent's suite, was so impressed by the action of the two Imperial Princes that he has not taken a drink since December 2, says the Chuo. This paper goes on to say that formal adoption of prohibition seems to be approaching rapidly. It also says that girls of woe cups by the Emperor to persons for particular services will probably be replaced by other gifts.—*Asahi*.

Mrs. Kim Ken-cho, a Korean, an empty for a mission to secure the grant of an Assembly to Koreans at the present session of the Diet. An

Japan. During the first half of the present years Indian imports of Japanese matches totaled 12,380 tons, while those of Sweden were only 370 tons, a comparison which shows how securely the Japanese are lodged in this market. The accompanying figures give the imports during the first half of the present year:

	To India from Japan	Sweden
	Tons	Tons
January	700	120
February... ..	1,500	90
March	2,560	80
April	3,129	20
May... ..	2,300	30
June... ..	2,200	20
Total	12,380	370

The Japanese privy council recently had under discussion a proposal to join the Berne treaty prohibiting the use of yellow phosphorus in the manufacture of matches. It is understood that the council favored becoming a member of the treaty, but what effect this will have on Japan's match industry is not known. —*The Japan Times & Mail*.

Asama in Violent Eruption Belching columns of black smoke, Mount Asama in January burst into its first eruption since July of last year and most destructive action during recent years. The eruption began at 12:10 o'clock in the afternoon and soon a heavy rain of ashes and stones began to fall in Maebashi, Nagano and other neighboring places. A severe vibration was felt at Kumagai, preceded by a deep rumbling sound and continuing mere than 20 minutes.

According to an account in the *Asahi*, the eruption occurred at 12:10 o'clock in the afternoon and was followed by a number of terrible detonations. The rumbling lasted about 30 minutes. A severe vibration was felt at Maebashi, where the shoji and doors shook.

The black smoke sent up from the crater drifted in the direction of Maebashi and five minutes after the eruption began the smoke was hanging thick over that village. The fall of ashes and stones was like the bursting of a severe hail

storm. At 12:45 o'clock the falling of ashes ceased.

In Nagano and neighborhood the fall of ashes was so heavy that traffic was stopped for some time. At Karuizawa a severe vibration was felt and many paper screens were broken. At the first sign of the eruption the inhabitants rushed into the streets.

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Dr. Omori said Mount Asama was quiet between 1914 and 1919. It began to be active toward the end of 1920, when there were more than ten eruptions. The last eruption took place in July of last year. Dr. Omori said that an earthquake felt near Mount Asama Monday was an indication of the present eruption.—*The Japan Advertiser*.

Prohibition At Court In connection with the reforms being instituted in the Imperial Court the Japanese newspapers call attention to the fact

that the adoption of prohibition seems only a matter of time. The Prince Regent has not touched alcoholic drink since his European trip, during his travels merely lifting the glass to his lips at toasts. Prince Kan-in, following his example, has not touched alcohol since last spring.

Count Nira, who was a member of the Prince Regent's suite, was so impressed by the action of the two Imperial Princes that he has not taken a drink since December 5, says the *Chuo*. This paper goes on to say that formal adoption of prohibition seems to be approaching rapidly. It also says that gifts of wine cups by the Emperor to persons for particular services will probably be replaced by other gifts shortly.—*Japan Advertiser*.

Assembly for Formosa Mr. Rin Ken-to, a Formosan politician, is in Tokyo at the head of a mission to secure the granting of an Assembly to Formosa at the present session of the Diet. En

route to Tokyo, discussing the petition, Mr. Rin said:

"Every successive Governor-General of Formosa seems bent on the possibility of completely assimilating the Formosan natives to Japanese custom, but such an attempt would be futile as will easily be realised by those who are well acquainted with the Formosan circumstances. The time will surely come when the Formosan natives will awaken to the signs of the times and demand various political claims. The safety valve against such a possible tendency of the Formosans will be the organization of an assembly in order to grant the natives autonomy, as has been established in various other colonies by the Powers.

"The present movement for the organization of the Formosan Assembly was started many years ago, and several petitions have been introduced in the Imperial Diet but so far with no result. It is my sincere hope that this time the movement will meet with success."—*Japan Advertiser*.

Death for
Militarism

A movement for drastically cutting the army and the destruction of militarism will be launched Jan. 21 when thousands of handbills will be distributed in the thoroughfares of Tokyo.

The movement is under the auspices of the Armament Limitation Association, and Mr. Yukio Ozaki and Mr. Saburo Shimada, stanch advocates of disarmament, will take a leading part in the agitation. The association held a meeting at the Imperial Education Association Jan. 20th, where plans for carrying out the aim of the movement were made.

Immediately after the distribution of handbills a lecture meeting will be held in the auditorium of the Tokyo Y.M.C.A. in Kanda where leaders in disarmament will deliver speeches. Major-General Tsunekichi Kono and Mr. Ozaki and Mr. Shimada are among the speakers. Dr. Sakuzo Yoshino and Mr. Etujiro Uehara of the Kokuminto will address a meeting called for Wednesday at the Y.M.C.A.

"The movement is designed to destroy militarism," said an official of the association yesterday, "and as a step toward

attaining the object we will demand cutting of the army in half. Our movement will be supported by the Kenseikai and the Kokuminto for these parties agree with our association in calling for a reduction of military expenditures.

"We also propose to destroy what is called double government. Some of the serious blunders committed in dealing with foreign countries were due to the intervention of militarists in the general policy of the Government. The success of our movement is almost assured for the majority of the people of the nation has lost patience with the meddling of the militarists."—*The Japan Advertiser*.

That prohibition in the United States will ultimately be successful, that a campaign of education is necessary before women suffrage is a feasible political program for Japan, and that this country is not yet ready for prohibition, are beliefs which Mrs. Kajiko Yajima, head of the Japanese "Woman's Christian Temperance Union," with headquarters in Tokyo, brings back with her from her visit to America.

Mrs. Kajiko Yajima, 84 years old, noted Japanese social welfare worker, advocate of world disarmament, suffragist, and friend of prohibition, who went to Washington last October to present to President Harding a petition for disarmament signed by 10,000 Japanese women, traveled 18,395 miles since her departure from Tokyo and gave two lectures a day for 51 days. An average audience of 212 at each meeting gathered to hear the Japanese feminist advocate world disarmament. In five prayer meetings convened to pray for the success of the Washington conference the attendance was 3,400.

Accompanied by her secretary, Miss Azuma Moriya, Mrs. Yajima returned to Japan Jan. 22nd on the *Tenyo Maru* from San Francisco and came directly to Tokyo.

Mrs. Yajima was the marvel of the veteran seamen in command of the *Tenyo*. Although the ship experienced what was said to have been the worst storm in ten years off the coast of Japan, the aged woman was not seasick and did

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Accompanied by her secretary, Miss Azuma Motoko, Mrs. Yajima returned to Japan Jan. 24 on the *Yayo Maru* from San Francisco and came directly to Tokyo.

Mrs. Yajima was the master of the vessel named in command of the *Yayo Maru*. Although the ship experienced what was said to have been the worst storm in ten years off the coast of Japan, the aged woman was not seasick and did

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Mrs. Yajima
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Mrs. Yajima brings back the information that she found the men and women who were leaders in the fight for prohibition and woman suffrage now have positions in the organizations conducting the move for world peace and disarmament.—*The Japan Advertiser.*

French Here Kept Busy on Visit as Ministry of Japanese Diet of Empire was honored by being Shrine and hunting ducks when he is not attending State functions and official banquets. Marshal Joffre, France's hero of Japan, is having a busy time while he is the guest of the Japanese Empire.

The Marshal and his party went to the Yasukuni Shrine last Sunday. They were escorted by Lieutenant General Watanabe. At the Shrine the visitors were met by General Yamamoto, Minister of War, Vice Admiral Ito and other notable military and naval authorities. Marshal Joffre presented a sacred tree at the Shrine in honor of the soldiers of Japan who had given their lives for their country.

In the afternoon there was a duck hunt in the grounds of the Hamam Detached Palace. In this sport the noted French soldier was joined by the Commander of the French Far Eastern Force and the Captain of the cruiser *Montcalm*.

Sunday evening Marshal Joffre and party were the guests at a dinner at the French Embassy. His Imperial Highness the Prince Regent attended this function. Last evening Count Okuma, the Foreign Minister entertained a dinner in honor of the Marshal.

On January 31 the Marshal will visit the Tokyo Imperial University at 10:30 o'clock in the morning.

While Marshal Joffre is "rest we hope" *Wants Mainichi* amongst us as our national guest, it would not be amiss, says the *Osaka Mainichi*, to remind ourselves of the terrible loss France has suffered from the great war. Not only by under-estimating the extent of loss borne by the French people can we do justice to the sense of respect and sympathy that is due to our former gallant ally.

Mr. Andre Tardieu, the right hand man of M. Clemenceau and delegate to the

not miss a meal, although several more experienced ocean travelers would be inclined to remain in their berths.

American women's clubs and temperance organizations showed much interest in Mrs. Yajima on her arrival in America and she was forced to decline many of the invitations which delayed her from all quarters of the United States.

Mrs. Yajima was received by the President and so interested was the President in the story of her career and her work that the interview originally set for 15 minutes was extended, the Secretary of War, who was waiting in an anteroom to see the President, being required to give up his time while the President talked to the aged but enthusiastically young Japanese visitor. President Harding when the audience was closed characterized Mrs. Yajima as an "interesting sweet old lady."

During her stay in the United States Mrs. Yajima heard much adverse criticism of national prohibition, but she nevertheless is firm in her belief that the step taken by the United States ultimately will be successful, although she says that perhaps the benefits will not be noted until the rising generation has reached maturity. Mrs. Yajima believes that the time is not yet ripe for Japan to bar intoxicating liquors and is an advocate of a campaign of education among the youth to show the benefits of temperance.

Although Mrs. Yajima found much of the work of women suffrage and prohibition of it still she thinks that Japanese women are not ready for the ballot and also that a campaign of education is needed as in the case of the prohibition. As president of the Kyokwa, an organization in Japan similar in aim to the American Women's Christian Temperance Union, Mrs. Yajima remains a strong advocate of national prohibition and woman suffrage, although admitting that much remains to be done before either becomes an accomplished fact in Japan. She is an advocate of the reform of customs, but also warns those who would reform that they must not destroy what is good in their customs to eliminate from present customs those which they regard as bad.

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French Hero Kept Paying tribute to the
Busy on Visit as memory of Japanese
Guest of Empire war heroes, visiting
Shrines and hunting ducks, when he is not attending State functions and official banquets, Marshal Joffre, France's Envoy to Japan, is having a busy time while he is the guest of the Japanese Empire.

The Marshal and his party went to the Yasukuni Shrine last Sunday. They were escorted by Lieutenant General Watanabe. At the Shrine the visitors were met by General Yamanashi, Minister of War, Vice Admiral Ide and other notable military and naval authorities. Marshal Joffre presented a sacred tree at the Shrine in honor of the soldiers of Japan who had given their lives for their country.

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"Lest we Forget" While Marshal Joffre is
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Repeats Facts tional guest, it would not be amiss, says the Osaka Mainichi, to remind ourselves of the terrible loss France has suffered from the great war. For only by understanding the extent of loss borne by the French people can we do justice to the sense of respect and sympathy that is due to our former gallant Ally.

M. Andre Tardieu, the right-hand man of M. Clemenceau and delegate to the

Peace Conference, gives the following figures in his recent work, "The Truth about the Treaty":

"Our man power had suffered terribly. Of a population of 37,700,000—of which 9,420,000 were men between nineteen and fifty years—8,410,000, or eighty-nine and five-tenths per cent of our potential effectives, had been called to the colours and for nearly five years withdrawn from productive labour. Of these 8,410,000 men called to the colours, 5,564,000, or sixty-six per cent met either death or injury; 1,364,000 killed; 740,000 mutilated; 3,000,000 wounded; 460,000 prisoners. Nearly all of the latter returned from Germany ill and wasted, one man in ten tubercular for life.

"Compared to the total number of men called to the colours, the killed represent 16 per cent; 57 per cent of all Frenchmen called to the colours between the ages of eighteen and thirty-two—the young generation which is the chief strength of a country—were killed.

"This decline in man power went hand in hand with a decline in financial power. The net cost of the war amounts to 150,000 million francs. The grand total is 210,000 millions paid out of our Treasury from 1914 to 1919.

"As the taxes during the war brought in only 34,000 millions, it is evident that 176,000 millions had to be found by other means for meeting the cost of the struggle. Deducting the 33,000 millions lent to us by our Allies, this leaves a sum of 143,000 millions paid by France from her own resources plus 34,000 millions in all. The national debt which, in 1914, amounted to 35,000 millions with no foreign debt, has risen to 176,000 internal debt and 33,000 millions foreign debt. The budget has risen from about 5,000 millions in 1914 to 32,000 millions in 1914.

**Marshal Joffre
Welcomed by
Prince Regent
and Empress**

Marshal Joffre, accompanied by Madame Joffre and Mademoiselle, their daughter, received an official welcome to the Empire Jan. 21st by His Imperial Highness the Prince Regent and Her Imperial Majesty the Empress. The Marshal was also accompanied by three members of his suite.

Leaving the mansion of Baron Iwasaki at 9.30 o'clock in the morning in carriages sent by the Imperial Household Department, the distinguished visitor proceeded to the Imperial Palace. He was escorted by Lieutenant-General Watanabe, head of the Reception Committee, M. Claudel, the French Ambassador, members of the Embassy staff and a special detachment of cavalry serving as a Guard of Honor.

Arriving at the palace Marshal Joffre and party were received at the entrance of the Palace by a Master of Ceremonies and ushered into the Reception Hall by Marquis Inouye, Grand Master of Ceremonies. Here the French Envoy was met by Viscount Makino, Minister of the Imperial Household Department, Count Chinda, Chief Steward of the Prince Regent's household. Mr. Omori, Chief Steward of the Empress' Household, and others.

The Envoy, attended by M. Claudel, was conducted to the Phoenix Hall by Marquis Inouye and received in audience by the Prince Regent, who was attended by Viscount Makino, the Household Minister, General Uchiyama, Chief Aide-de-Camp, General Nara, Aide-de-Camp, Viscount Irie, Vice-Lord Chamberlain, and others. Marshal Joffre delivered the message of President Millerand to the Prince Regent through the interpretation of Viscount Yamamoto, Court interpreter, and expressed his thanks for the hospitality and cordial treatment given to him and his party in their present visit to this country.

At the conclusion of the audience with His Highness the party was conducted to the Paulownia Hall where they were received by Her Imperial Majesty who had come from the Hayama Villa for the purpose of greeting the French warrior.

Marshal Joffre greatly appreciated the demonstration made by students last Friday evening when they formed a picturesque lantern parade and marched to the Mansion where they cheered him enthusiastically.

Joffre's famous general order, addressed to his troops on the eve of the first Battle of the Marne, which first checked the German drive upon Paris,

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Marshal Joffre, accompanied by Marquis Joffre and M. Claudel, their daughter, received an official welcome to the Empire Jan. 28 by His Imperial Highness the Prince Regent and Her Imperial Majesty the Empress. The Marshal was also accompanied by three members of his staff.

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February 1, which has been drafted as follows:

"Our Nation highly admires the loyalty of the people of France and the great valor of Marshal Joffre during the Great War, victory in which has brought about a universal peace and contributed greatly towards the welfare of mankind. We feel assured that the friendly relations between France and Japan will be still further enhanced as a result of the important mission which has brought Marshal Joffre to our country."

"We, the members of the House of Representatives of the Imperial Diet, take pleasure in herewith expressing the profound sense of gratitude we feel towards Marshal Joffre and in welcoming him to Japan in the name of the entire Japanese Nation."

Following his farewell with the Prince Regent the Marshal presented, in the name of his Government, the Cross of the Legion of Honour to General Uyehara, Minister of War, and other high military decorations to more than thirty of the other ranking officers of the Army. A later visit to the Navy Department was made and the insignia of the Order of the Grand Officer pinned upon several of the ranking officers of the Navy.

Her Imperial Majesty has presented Madame Joffre with a magnificent cloisonné vase as a souvenir of her visit to Japan.

The Marshal was host Tuesday night at a banquet given at his temporary residence at Takamaw, the distinguished guests including the Premier, the Minister of War, and the Minister of Foreign Affairs.

Wednesday morning the Marshal and Madame Joffre moved to an apartment at the Imperial Hotel, where they will stay for a few days, during which time various receptions and other functions in their honor will be held.

Tokyo and Yokohama Grandeur Joffre extend greetings to one of the outstanding figures of the Great War, the man who smashed von Kluck and made a huge joke out of the Kaiser's plans for a triumphant entry into Paris. That General Joffre, Marshal

and which won him election to the French Academy, for its literary excellence, is to be the main decoration of the reception hall of the Oriental Palace Hotel, Yokohama, on the occasion of the reception to be given there by the French residents of this part of Japan to the famous warrior, on the evening of January 28. The order will be printed in large letters and surrounded by hundreds of electric lights, which will be turned on when the Marshal enters. The original order read as follows:

"An moment on s'engage une bataille d'on dépend le salut du pays, il importe de rassembler à tous due le moment n'est plus de regarder en arrière; tous les efforts doivent être employés à atteindre et à reconstruire l'honneur. Une troupe qui ne peut plus avancer devant, c'est que c'est, garder le terrain conquis et se faire tuer sur place plutôt que de reculer. Dans les circonstances actuelles aucune lâcheté n'est plus de mise."

An English version of the above is here published for the benefit of those who do not read French. It is:

"At this moment when a battle is about to commence upon the result of which the salvation of our country depends, no one must look behind. All must unite to attack and repel the enemy. Any troop finding itself unable to advance further must hold the ground at all cost and must fight until death. No retreat."

Expressing his great pleasure that so distinguished a veteran as Marshal Joffre had come to Japan on a mission of courtesy from the French Government and people, requesting the famous soldier to convey to President Willbrand and the people of France his most cordial good wishes, and urging upon the Marshal himself that he take good care of his own health during the present cold snap, His Imperial Highness, the Prince Regent, took formal farewell of Marshal Joffre Tuesday and the famous warrior is now the guest of the Imperial Government at Japan.

In the name of the people of Japan, the Lower House of the Diet will present the Nation's guest with an address on

Prince Regent's
Message to
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" Au moment où s'engage une bataille d'où dépend le salut du pays, il importe de rappeler à tous que le moment n'est plus de regarder en arrière ; tous les efforts doivent être employés à attaquer et à refouler l'ennemi. Une troupe qui ne peut plus avancer devra, coûte que coûte, garder le terrain conquis et se faire tuer sur place plutôt que de reculer. Dans les circonstances actuelles aucune défaillance ne peut être tolérée."

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Grandpère Joffre extend greetings to one of the outstanding figures of the Great War, the man who smashed von Kluck and made a huge joke out of the Kaiser's plans for a triumphant entry into Paris. That General Joffre, Marshal

of France, comes to return for his Government the visit made to France last year by His Imperial Highness, the Prince Regent, and that he is the first thus to reach these shores, adds much to the general gratification of the Japanese over the presence to-day of this distinguished Frenchman.

It is difficult indeed to reconcile the sight of the genial, smiling gentleman who drove through bowing, cheering lines of people to-day with the conception we have had of the man who, in day after day of blood, confusion, world-rocking war wreckage and the distraction of his own Government, and even of many of his men, steadily fell back, with the huge, grey masses of Germans pressing exultingly on, fell back until his selected hour to strike had come, and then, risking everything upon a single, smashing stroke, hurled the enemy into confused alarm and made "scraps of paper" of all the elaborately prepared plans of the German general staff.

"A great misfortune has happened," said one of the intercepted German messages from the front the day that Joffre transformed himself from a man fighting a grim retreat to the sudden aggressor, hammering, hammering, hammering at a foe retreating faster than he had advanced.

To the Hero of the Marne Japan pays personally the tribute of admiration and gratefulness it has entertained since that bloody morning of September 10, 1914, which found the German hordes effectually blocked and Paris saved for civilization.—*The Japan Times & Mail*.

Yokota Disappointed While Japan generally has accepted the results of the Washington Conference as being ultra-fair and satisfactory, the anticipated "face saving" of returning attaches of the Japanese delegation was realized when Hon. S. Yokota, Director of the Bureau of Registration, who arrived at Yokohama Tuesday night on the *Siberia Maru* gave out an interview characterizing the parley as a "tragic failure." Mr. Yokota said:

"Needless to say, the main object of the Washington Conference is to secure a universal peace among all the nations of

the world, but as history proves, China and Greece have left records clearly proving the failures of such attempts. It is a pity that the Hague Peace Tribunal, in which the late Mr. Carnegie of Pittsburgh took so great an interest, is allowed to remain meaningless as a mere historical institution of the past.

"The most important factors for the establishment of an ideal state of absolute peace in the world are the total extinction of accidents, crime, sickness and an inequality in strength. This may sound as though I may be against an universal peace, but I merely say this because I am desirous of an actual and not a superficial and imaginary peace.

"It seems a pity that President Harding and Secretary of States Hughes did not show up at this Conference equally as sincere and great as Washington and Lincoln, especially as the United States is in a far more powerful and influential position now than in their day.

"What form of universal and international peace can be guaranteed by merely forming agreements to last for no longer than five or ten years? Looking from this standpoint, this Conference appears so far as having resulted in a tragic failure."

Siberian People Starving

In a letter recently received by Mr. C. C. Hansen, Treasurer of the Japan Chapter, American Red Cross, Mrs. Eleanor Pray of the American Red Cross in Vladivostok discloses the distressing condition of the Vladivostok poor.

Women of all classes grasp any opportunity for work, regardless of how repulsive its nature, she writes. Some are even engaged at the slaughtering houses, cleaning entrails—anything to earn a few kopecks with which to buy a little food for themselves or their children. Ragged and frozen little youngsters beg for scraps at the restaurants and eagerly snatch at any refuse that may be thrown out to them. Quite frequently they even wrangle over some choice morsel of food.

Many of the children, and even some of the men and women, go aboard the foreign ships in the harbour and beg for

days, the situation is terrible, as there is almost no work to be found. "All that most of them ask for is to earn enough to keep a roof over their heads and bread in the mouths of their children. One of the cases which came to our attention yesterday was that of a family which consisted of a father, mother, and ten children. All the latter had been able to earn this week was a yen and a half and although the mother had tramped all over town looking for a little work, she had found none. The size of this family is a little above the average but families of six or seven children are common. This week our Chapter will begin giving out food to some of the very poorest families but it will be very hard to discriminate when so many are hungry. Many, many thanks to one and all who contributed."—*Yokohama Times & Mail*.

the remains of meals. The condition of the population is deplorable and, as Mrs. Pray says, it is impossible for us, in a well fed country, to realize the extent of their suffering. The following is an extract from Mrs. Pray's letter: "Your draft for two hundred and thirty-three yen was received in due season, a receipt for it being enclosed herewith. I cannot tell you how grateful we are for the generosity and thoughtfulness of the organizations in Japan as it is impossible to raise money here and, so far, no one else has had interest enough in the state of affairs in the Primoria to send our Chapter any financial aid. The population, thousands of whom are refugees, and thousands of whom are people who, by devaluation of the rouble have lost what little they had been able to put by in more prosperous



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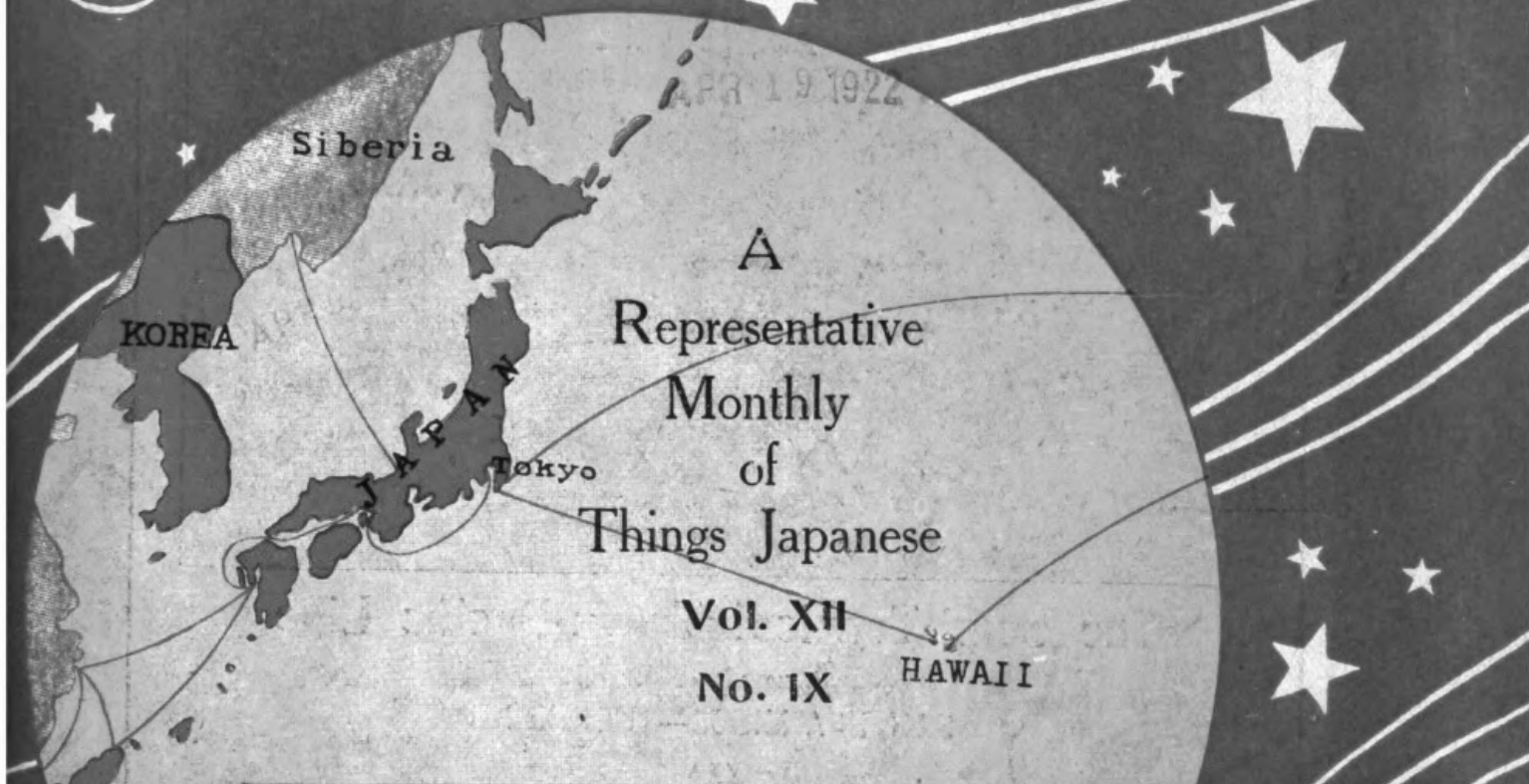


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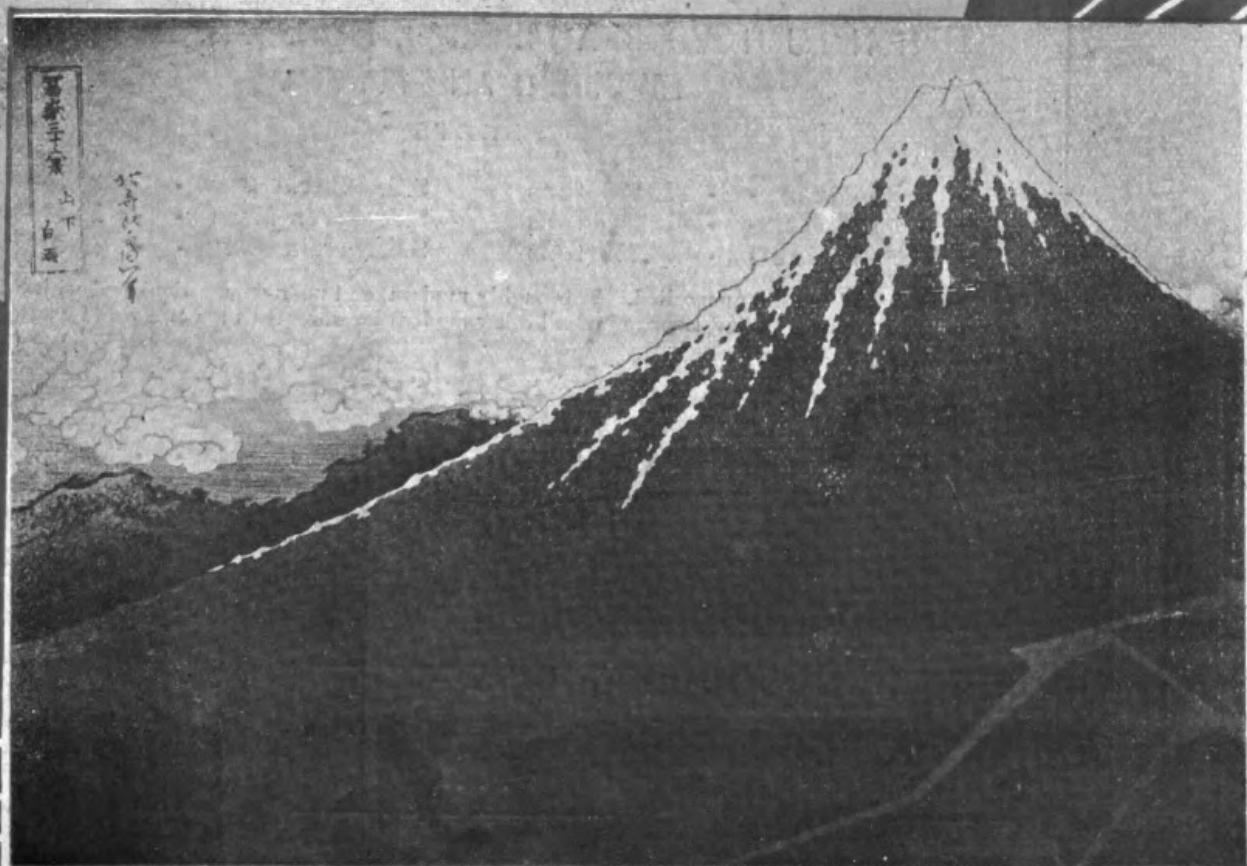
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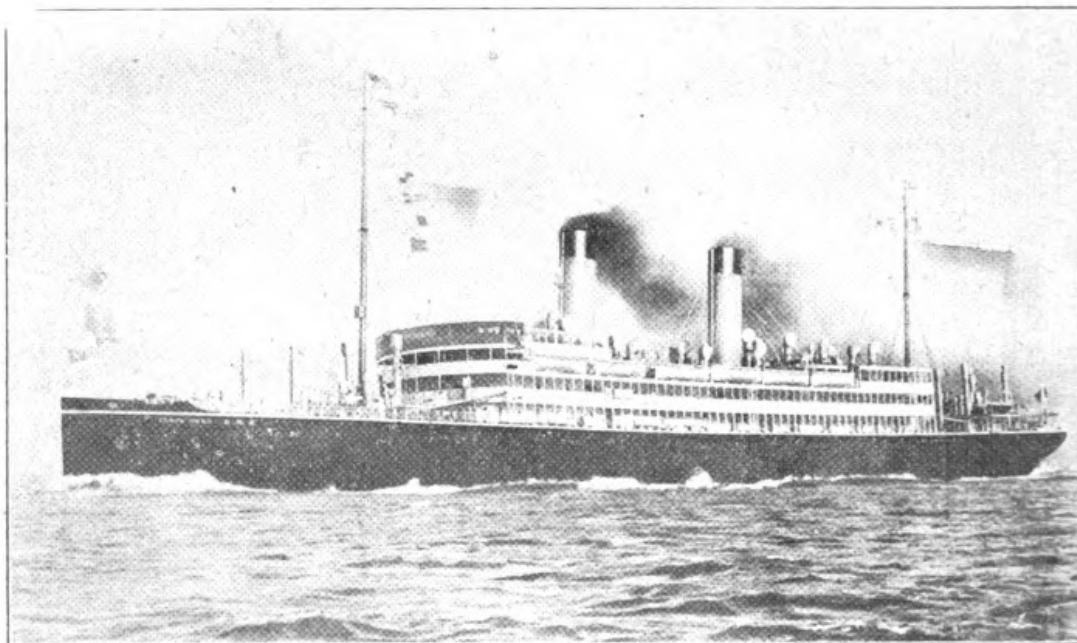


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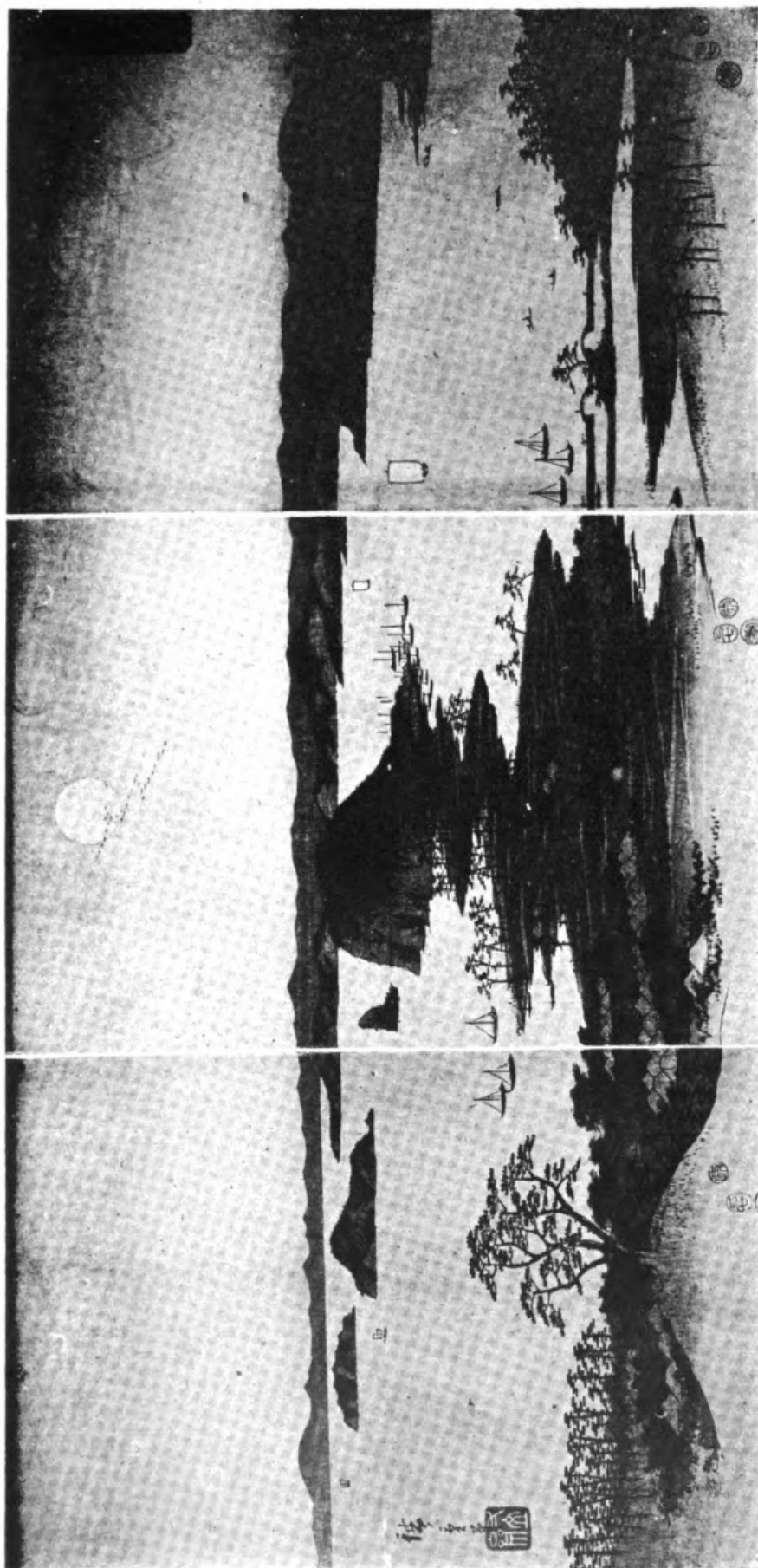
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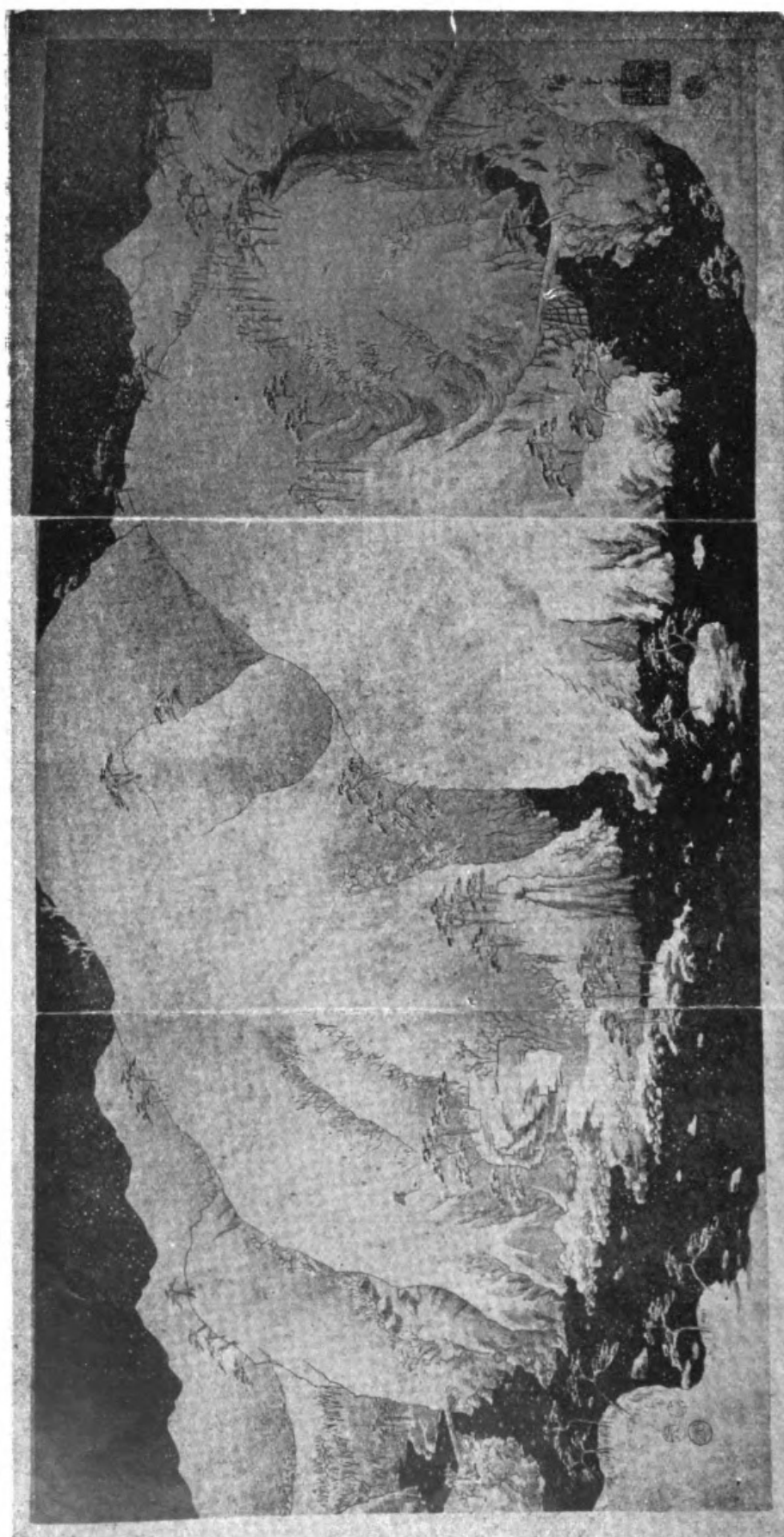
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EARLY RELIGIOUS IDEAS AND THE ESSENCE OF SHINTO

By NORITAKE TSUDA

WE propose to inquire into the religious thought of the primitive Japanese people, and to endeavor thereby to discover the essence of Shinto. By primitive Japanese people we mean those who lived in Japan from the neolithic period to the time when the people were organized into a nation, which time I understand to be in the reign of the Emperor Sujin; that is, early first century, B.C., according to our chronology. But we had better mention the fact here that there is another opinion held by some historians who date the beginning of our chronicles some 600 years earlier.

Now the Japanese nation is composed of various races organized by the Tenson or Heavenly Grandchild race who came down from Takamagahara or the Heavenly Plain. As to the position of Takamano-hara we may infer it was somewhere on the Asiatic continent. Although there are several opinions on the Japanese race, our own is that the so-called Yamato race, by which is generally meant the Japanese race proper, is that newly created nation including various races as her elements which were assimilated by the Tenson race in thought and by racial mixture. Therefore the Tenson race as well as other constituents

of the Japanese race was different from the new Yamato race which has been created out of these elements. But many Japanese believe that the so-called Yamato race is identical with the Tenson race. Its assimilation was, of course, gradual, along with the similar process of assimilating the lower culture by the higher which was brought to this land by the Tenson race. And similar steps may be recognized of those various religious thoughts entertained by these different races in the process of harmonizing them into an organized social power. Therefore it is necessary to have a general idea of the tribal groups which formed the constituent parts of the Japanese nation.

According to recent archaeological evidence, we may safely recognize two different aboriginal tribes existing before the Japanese nation was formed. This evidence is found in the two distinctly different potteries found in our neolithic deposit, namely, the Ainu style and the Yayoishiki or intermediate style of pottery.

There is no doubt about the Ainu pottery, that it was left by a race akin to, or ancestors of the Ainu; but with regard to the intermediate pottery, it is not clear by what kind of a race it was left,

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In our opinion, two interpretations are possible as to their purpose:

(1) They might be effigies of the dead to receive the souls of the dead; otherwise the departed soul would have no place to live, they probably thought. Among the natives of New Guinea, too, such customs were suggested by the carved wooden image found in almost every house, this image being a foot long, and of ludicrous appearance. They are not idols, but a medium of communication between the living and the dead, and are preserved in memory of the departed. On the death of a member of the tribe, an image is immediately made, and unprovided with a body, the spirit could not rest. The image is placed on the grave of the deceased, or is taken to the home of the nearest relative, where it is treated with profound respect.

(2) Were not these clay figures the images of worshippers themselves? Was it not the same idea as those votive pictures of worshippers offered at shrines and temples even at the present day? Among these votive pictures, some are evidently intended to represent the worshippers themselves, their names and ages being written beside the pictures, although the pictures are ready made for sale and the worshippers have no likeness to the worshippers.

This interpretation is endorsed by the following discovery in Knossos and its explanation by Mr. Angelo Mosso in his work, "Dawn of Mediterranean Civilization."

"When we see human figures of wax or silver brought as ex voto offerings by the faithful, upon the altars, around the pictures and statues of the Madonna and the saints, no one thinks that this custom already existed in neolithic times, when

Neither of these two neolithic peoples had yet learned the use of metal, but made tools and weapons of stone. Therefore they belong to the last of the three ages passed thru by mankind, that is, stone, bronze and iron. It will be justly inferred that their religious thought was primitive when we understand that their culture was in the stage of the stone age.

Among the relics left by them, there are some curious clay figures and stone pillars which offer significant evidence of their religious thought. These seem to have been made mainly by the Ainau.

The clay figures, or *idols*, usually measure about five inches in length and are rarely more than three inches across. These grotesque attempts at modeling the human form have eyes of proportionately large, while some look like ovals or other creatures, the female being distinguished by the prominence of the mammae. Old and young are both represented. Such clay figures are generally recognized as objects of religious worship. But further investigation is necessary. The facts that they represent various forms of human beings, old and young, male and female, and that in some places several pieces are found together, give rise to a doubt as to their being worshipped by all the people of a society. Moreover, in tribal religion, it is very doubtful if an individual could afford to afford for himself differing from that of his fellow. If clay figures were worshipped as having supernatural power, I think that these should have some particular symbols in common, as the Egyptian and Caria has the symbol of the lotus, for instance. Considering these points, it is impossible for us to agree that they were used as objects of worship.

Neither of these two neolithic peoples had yet learned the use of metals but made tools and weapons of stone. Therefore they belong to the first of the three ages passed thru by mankind, that is, stone, bronze and iron. It will be justly inferred that their religious thought was primitive when we understand that their culture was in the stage of the stone age.

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The clay figures, or *dogu*, usually measure about five inches in length and are rarely more than three inches across. These grotesque attempts at molding the human form have eyes disproportionately large, while some look like owls or other creatures, the female being distinguished by the prominence of the mammae. Old and young are both represented. Such clay figures are generally recognized as objects of religious worship. But further investigation is necessary. The facts that they represent various forms of human beings, old and young, male and female, and that in some places several pieces are found together, give rise to a doubt as to their being worshipped by all the people of a society. Moreover, in tribal religion, it is very doubtful if an individual could select a faith for himself differing from that of his fellows. If clay figures were worshipped as having superhuman power, I think that these should have some particular symbols in common, as the Egyptian god Osiris has the symbol of the sun, for instance. Considering these points, it is impossible for us to agree that they were used as objects of worship.

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worshippers offered their own images to the divinity. This rough sketch of a human figure which was discovered by Dr. Evans in the neolithic soil of Knossos is so simple that it is almost unrecognizable. The head is reduced to a conical projection upon a square body, the lower part having an incised mark to indicate the division of the legs. In many of them, Dr. Schliemann would not have recognized the outline of a human being if he had not had before his eyes the whole series of seven hundred similar pieces. The forms which Dr. Schliemann took for a symbol of the protecting divinity of the place are the images of the worshippers, and similar objects are found in Egypt, the Aegean, and on the continent of Europe."

Further, according to this author, clay figures of human faces with the appearance of owls were found at Butmir in the deposits of the neolithic age. This is an interesting coincidence, because the clay figures with the appearance of owls are also found in our neolithic site, as we have already said.

Next, we have the stone-club, or *sekibo*, a bulky specimen of which measures more than four feet in length, altho smaller kinds measure barely one foot. They are proportionately thick and their sections are circular, oval or sometimes flat. The majority have a knob at one or both ends, which in the smaller kinds is usually ornamented with carved designs. Considering their form, the bulky ones are too large and too heavy to be used for crushing food, or like purposes. It is impossible to derive anything more definite from their form. Many evidences of stone worship found in ancient and modern books as well as in modern superstitious customs lead us to think that such primitive religious ideas must have obtained in the neolithic period.

It seems that our neolithic peoples also buried their dead, tho this is not clear. But it is clearly known that the Tenson race were the builders of burial mounds; and this custom was the earliest custom prevailing among the Japanese nation after the various tribes were assimilated by the Tenson race. Many relics found in these sepulchres, such as massive stone sarcophagi, iron arms and armor, bronze pieces and pottery, represent the advanced stage of their civilization. We have no space now to describe the details of the culture, but will give only our conclusions with regard to their ideas as to the destiny of their bodies and souls after death, since the forms and characteristics of the sepulchres are determined by these ideas of the builders. Stone chambers and massive stone sarcophagi inside specially built mounds or in caves cut in hillsides show that they were very anxious to preserve the body of the deceased, either from a feeling of grief at the supreme separation, or as an act of gratitude on the part of children to parents, which is the cult of the dead including ancestor worship. In many cases, sarcophagi are modelled after the dwelling houses, while inside, surrounding the body, are found pottery, jewelry, rings, mirrors, arms and armor, and other articles which the deceased had used. The pottery utensils seem to have contained food and drink. These discoveries indicate that people believed in another life. And altho it is difficult to judge the exact nature of their ideas, these relics point to a belief in a life after death closely resembling the present life. At any rate it is certain from the evidence of mythology that there was a belief in the existence of the soul after death.

Thus far, we have been attempting to

I believe that the only way to have been
 more prominent in the world than
 I am is to have been a little more
 of a "show-off" than I am. I am
 not a "show-off" but I am a little
 more of a "show-off" than I am. I
 am not a "show-off" but I am a
 little more of a "show-off" than I
 am. I am not a "show-off" but I
 am a little more of a "show-off"

[illegible]

deduce their religious thought from the relics left by the neolithic inhabitants and the primitive Japanese people. We have now reached the point where we can find this in written sources, such as the Nihonshoki, or written chronicles of Japan, and the Kojiki, or Records of Ancient Matters.

Japanese mythology opens with the genesis of the world. According to the Nihonshoki, a god called Kuni-tokotachi-no-Mikoto or Land-eternal-stand-of-august-thing appeared between Heaven and Earth. This god was born in the form of a reed-shoot. Next there was Kuni-no-satsuchi-no Mikoto, and next Toyo-kumnu-no Mikoto, in all, three deities. These three deities are the first triad, namely, Ameno-minakanushi-no Mikoto or Heaven-of-august-centre-master; Takamimusubi-no Kami and Kamu-musubi-no Kami, or two productive deities. But since the latter triad is insignificant so far as the sources are concerned, no important religious idea can be found in them. On the other hand, the deity Kuninotokotachi-no Mikoto or Land-eternal-stand-of-august-thing is more important for our study. This deity is variously called and there is a confusion of names, as for example, Umashi-ashikabi-hikoji-no Mikoto or Sweet-reed-shoot-prince-elder, Ameno-toko-tachi-no Mikoto or Heaven-of-eternal-stand, and Kuninotokotachi no Mikoto are the same god. In this deity there is found a god conceived by a primitive people after the form of the growing plant. To the primitive mind, it was probably quite astonishing to see the rapid growth of a reed, and in this they may have found a mystic power which they thought of as superhuman.

This deity of plant growth Kuninoto-

kotachi-no Mikoto seems to have been more prominent among the people than Amenominakanushi-no Mikoto or Great central deity, since the former is mentioned much oftener in the Nihon-shoki than the latter. By this, we do not mean that the idea was original with the Tenson race, but rather that it was a native idea adopted by the former, as is seen in the Greek deity, Aphrodite. As is well known, "Aphrodite was not a primitive Greek deity, as her connection with vegetation is abundantly clear. She was, in fact, but a Hellenized variant of the great Oriental goddess, worshipped in different parts, as Istar, Astarte, Cybele, etc. who was essentially a divinity of vegetation." ("The Sacred Tree, or the Tree in Religion and Myth," by Mrs. J. H. Philpot, p. 30.) Here we have found some evidence of a lower type of religion, viz., plant worship, interwoven in our mythology.

The more important nature myths in our mythology are concerned with the three deities, Amaterasu-o-mi Kami (Heaven-shining Kami) commonly spoken of as "the Goddess of the Sun"; Tsukiyomi-no Mikoto (deity of the Moon), and Susano-o-no Mikoto (brave, swift, impetuous, male augustness). In a word, "the Goddess of the Sun" is the personification of the Sun, and venerated as the most beneficent deity; and Susano-o-no Mikoto is the personified deity of Storm, most terrible and outrageous in contrast with the Sun Goddess. The deity of the Moon is not so important as the other two. The most important one is the Sun Goddess who has grown to be the supreme deity of the Shinto religion, to whom all other deities have gradually been subordinated.

In the written traditions in the Kojiki

and the Nihonshoki, we also find the idea of soul or spirit. We read in the Nihonshoki that when Prince Yamatotakeru died, his spirit ascended from his grave to heaven in the form of a white bird. Altho the belief in the transformation of the spirit into a bird has no great significance, the belief in the spirit ascending into heaven is more important, because the same idea is often present in the songs of Manyoshu or "Myriad Leaves," the first Japanese anthology. But the idea that the spirit remained in the grave seems to have been more frequent. This is shown not only by what we have said of the sepulchres, but also by a similar idea in mythological traditions, which we will abridge in order to present the evidence.

If we pursue our study further, we can find reliable evidences of animal worship, of the worship of water, of sympathetic magic, etc., in addition to those religious ideas we have already discussed, on which, however, I have not space to dwell at present.

Now I think it desirable to pause here a little while to consider all these religious ideas as a whole.

It is very clear that those religious ideas which we have deduced from the relics belong to the various races which left them. However, as to the origin of certain other religious ideas discovered from the written traditions and customs it is not at all clear whether they belonged to the prehistoric inhabitants or not. However it may be, we may infer that some of the religious ideas of the prehistoric inhabitants were interwoven into the thought of the Tenson race. But at present we wish to attract special attention to the three sets of religious ideas on which Shinto is based. They are Sun

worship, ancestor worship and the belief in the existence of the soul after death. In regard to these three religious beliefs, we are also inclined to say that aboriginal ideas had something to do with the formation of the Shinto religion. At the same time it must be kept in mind that in the Shinto are included many other minor religious ideas unified by these three most important ideas.

It is the chief object of this article to show how three elements constitute the Shinto religion and how they are represented in its beliefs.

According to the Kojiki and the Nihonshoki, Ameno-hikoho-ninigi-no Mikoto, the Grandchild of the Sun Goddess, descended upon the peak of Mount Takachiho in Hyuga with the purpose of ruling over Japan. Upon his departure from heaven, the Sun Goddess gave the Grandchild the Magatama, or comma-shaped jewel, the Sword and the Mirror which belonged to her, and also her benediction, saying; "When thou lookest upon this mirror, take it as my soul and serve it as if it were myself." As you know, these three objects are the regalia of the Japanese Throne. However, these are nothing but common objects found in our proto-historic dolmens. Jewels were only necklaces or arm rings, and of swords and mirrors no description is needed. Yet the regalia have become objects of worship because they are believed to be the relics directly transmitted from Amaterasu-o-mi-kami; and there is nothing strange or peculiar to Japan in this, as you will find a similar idea in early Indian Buddhism, in which faith a *stupa* containing the relics of Sakyamuni was worshipped as being himself until the time when Buddhist images were made. Among the regalia,

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At any rate, our motto is believed that the results were given to the Grand-Obliquity and the Grand-Obliquity is told in the tradition and we suppose they simply accepted the tradition as an historical fact. This idea is rooted in the traditional worship of the Grand-Obliquity and the answer of our tradition, in other words, the word is that

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The types of *in situ* and *ex situ* conservation of the amphibian fauna of the Republic of Armenia are described. The importance of the amphibian fauna of the Republic of Armenia is stressed. The main directions of the conservation of the amphibian fauna of the Republic of Armenia are described. The importance of the amphibian fauna of the Republic of Armenia is stressed. The main directions of the conservation of the amphibian fauna of the Republic of Armenia are described.

I hereby certify that

the greatest importance is placed upon the mirror; and the many mirrors found in dolmens afford us an interesting clue for elucidating the idea which our ancestors entertained in connection with the mirror given by the Sun goddess, Amaterasu-o-mi-kami. If we cite here the Chinese bronze mirrors of the Han dynasty, we may easily understand that our mirrors originated in China. Many of the designs on the backs of these mirrors are fabulous animals and gods. For example, on the back of a white bronze mirror found in a dolmen in the province of Yamato are two deities, both wearing crowns. From the shoulders spring conventional lines suggestive of wings, while banners stand at the sides. Between the two figures are demon-like dragons, two in number, one of which has horns and the other none. Both have great eyes and open mouths. Another mirror found in the same province has another group of deities and animals, the main difference being in the dress. There are no wings suggested; and at both sides stands an attendant, while a fabulous animal draws a wagon and two other animals are on the other side.

The designs of the above two mirrors, which are typical, suggest the mythological conception prevalent at the time of their manufacture during the Han dynasty of China, that is, more than two thousand years ago. Many of these mirrors have inscriptions which are composed of conventional terms concerning Taoistic conceptions, such as "without growing old quench our thirst at the fountain, or eat fruits (natsume) when hungry."

According to the Chinese idea, the circular form of mirror represented

Heaven, while the square form represented Earth. A Chinese scholar of the Sung dynasty said in his book, "Senna-hakko-zu," that the essence of metal and of water are put into the metal of which mirrors are made. Now the circular form is at the same time the graphic symbol of the Yang cosmic principle, which is the counterpart of the Yin principle, and metal and water are two of the "Five Elements" (Gogyo). The Chinese conception of the Five Elements and the Yin and Yang principles (the evidence being already in the "Shoo King") has played a great part in cosmological speculation ever since the Han dynasty. Moreover it was thought that the mirror could, by virtue of containing the essences of metal and water, exorcise demons and relieve suffering and distress; and these mirrors were carried about by Taoists from ancient times when they travelled among mountains. The same conception is found in ancient records in Japan and China. Considering this evidence, we may see that the idea concerning the sacred mirror was very much influenced by early Chinese thought. By this, however, I do not mean that the essence of Shinto originated in China. I only mean that the regalia, or the three sacred objects, are but symbols, showing much influence to have been received from Chinese thought and culture.

At any rate, our ancestors believed that the regalia were given to the Grandchild by the Sun-goddess, as is told in the traditions; and we suppose they simply accepted the tradition as an historical fact. This idea is rooted in the unquestioning worship paid to the Grandchild as the ancestor of our Emperor. In other words, as Sun worship was most

prevalent in that early period, it may be said that while being worshipped as the Grandmother of Tenson or the Grandchild, this deity took the form of the Sun-goddess.

The sacred mirror has been enshrined at Ise since the reign of the Emperor Suinin (late first century B.C.). Ise is the most prominent Shinto shrine. The most important element of Shinto is the worship of the Sun-goddess as the progenitrix of the Emperor of Japan. Thus the foundation of the shrine of Ise as the state shrine symbolizes the consolidation of the Japanese state; and all subjects are understood, or expected, to be worshippers of the Grand Goddess. Indeed this allegiance to the Grand Goddess played the central part in the consolidation of the native life.

Meanwhile the growing unity of the nation has chiefly been achieved by the unfailing reverence paid to the reigning Emperor as the incarnate representative of the Sun Goddess. Here, however, it is to be noticed that no Emperor as such has been raised to the same rank of divinity as the Sun-goddess after his death, probably because an Emperor was considered to be reunited to the Grand Goddess.

On the other hand, Ohokuni-nushi-no Mikoto, or Great Name Possessor, is another important deity, who is believed to have given up his domain in behalf of the Heavenly Grandchild. Before the concession or surrender, he seems to have played an antagonistic part to the reign of the Heavenly Grandchild; yet he is worshipped in the Imperial court. His soul or Mitama is worshipped in the great shrine at Idzumo which is older, according to tradition, than the shrine at Ise. Ohokuni-nushi-no Mikoto was the

most prominent figure of the non-Ainu aboriginal race. This was another important part of Shinto; and it is a most noteworthy fact that the soul or Mitama of Ohokuni-nushi-no Mikoto was specially worshipped in order to suppress national calamities while Amaterasu-Ohomikami was worshipped to increase the happiness of the people. In this early period, it seems that people thought some national calamities had been caused by the soul of Ohokuni-nushi-no Mikoto when its worship was neglected. Therefore the worship paid to Ohokuni-nushi-no Mikoto was a means of appeasing his soul.

Under such circumstances, it has become an established form in Shinto ritual to worship the deities of heaven, together with the deities of Earth, when a Shinto ceremony is held as a state affair. Among the deities of heaven are included those gods of the Grandchild race, the most prominent goddess being Amaterasu-Ohomikami, while the deities of Earth are those of aboriginal races, the chief deity being Ohokuni-nushi-no Mikoto. These two groups of gods are familiarly known to Japanese by the name of Tenjin and Chigi or Amatsukami and Kunitsu-kami.

In conclusion, the most essential factor of Shinto consists in the worship of the Mitama or the soul of the Grand Goddess, the progenitrix of the Imperial family, together with the Mitama of the Ancestor of the inhabitants which have been assimilated by the Tenson race. But it must be noticed that this geneological difference between these two most prominent deities ceased to be perceived among the people when a complete racial assimilation had been attained. On the contrary everyone believed that his

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and the general public. The Commission
on the subject of the "National
Council on the Status of Women" has
been established to study the
problems of women in the
United States. The Commission
will report to the President
on the subject of the
National Council on the Status of Women.
The Commission will also
study the problems of women
in the United States and
make recommendations to the
President on the subject of
the National Council on the Status of Women.

and the other two, the first of which is the only one of the three which is not a member of the same family as the other two. The first of these is the only one of the three which is not a member of the same family as the other two.

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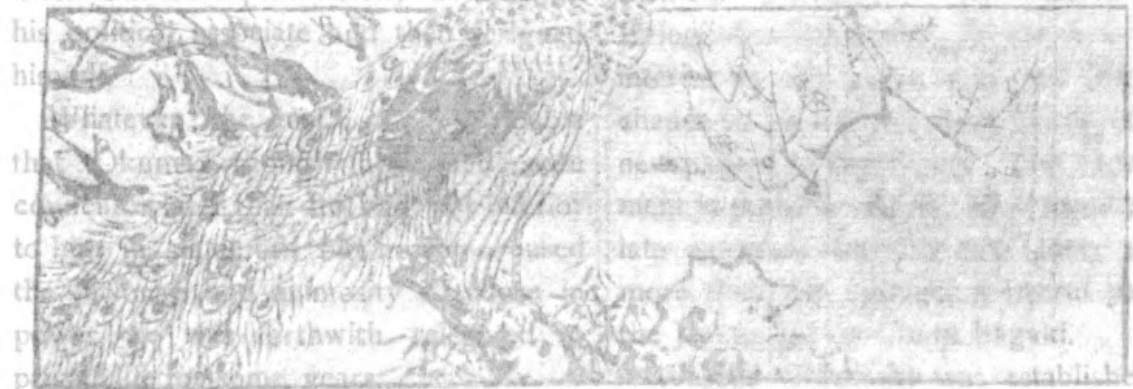
It is not the purpose of this report to discuss the various methods of determining the value of a property, but to present a summary of the results of the various methods of determining the value of a property, and to discuss the various methods of determining the value of a property.

1. I intend to make a trip to the United States in the near future. I am planning to visit New York City, Washington, D.C., and other major cities. I am also planning to visit the National Museum of Natural History and the Smithsonian Institution. I am looking forward to this trip very much.

ancestor belonged to the Temon race and worshipped the two great spirits who were regarded as inseparable counterparts in the protection of the people. Shinto has the essential aspect of the Shinto religion, which has ever remained as the religious life of our nation. The worship of the Sun-god was a religion, and at the same time it may be regarded as no religion, as it is treated by the government. In any case Shinto is in its nature a system of ancestor worship, while in its manifestation it started from the worship of the Sun-god.

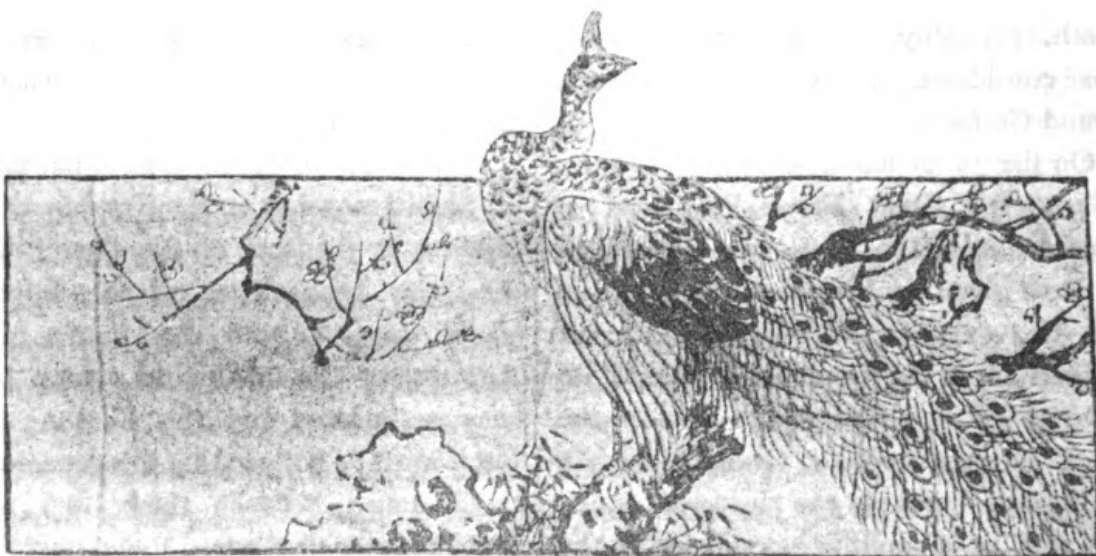
I am convinced myself that there is no more evil thing in this present world than Race Prejudice; none at all. I shall write deliberately—it is the worst single thing in life now. It justifies and holds together more baseness, cruelty and abomination than any other sort of error in the world.—
H. G. Wells.

"Okuma betrayed his political associate in order to forestall others." But Okuma has it thus: "Ito, threatened by the Choshu-Satsuma militarists, betrayed



ancestor belonged to the Tenson race, and worshipped the two great deities who were regarded as inseparable counterparts in the protection of the people. Herein lies the essential aspect of the Shinto religion, which has ever remained as the unifying force of our national life. Shinto is, indeed, unique as a religion, and at the same time it may be regarded as no religion, as it is treated by the government. In any case Shinto is in its nature a system of ancestor worship, while in its manifestation it started from the worship of the Sun-goddess.

I am convinced myself that there is no more evil thing in this present world than Race Prejudice; none at all. I write deliberately—it is the worst single thing in life now. It justifies and holds together more baseness, cruelty and abomination than any other sort of error in the world.—
H. G. Wells.



THE LATE MARQUIS SHIGENOBU OKUMA

By M. YAMAMOTO

II

(Continued from previous issue)

OKUMA'S special services in finance were rendered in 1874, when the expedition to subjugate Formosa was undertaken, and again in 1877, during the Southwestern Rebellion. At this time Toshimichi Okubo was the leading figure in the Cabinet, with Ito and Okuma as his two aids. In 1878, Okuma's position was shifted on account of the sudden death by violence of his chief, Okubo.

In 1881, at the suggestion of his superiors, Okuma resigned office. The cause of the disagreement between himself and Ito is not well understood even yet, but according to Ito's version: "Okuma betrayed his political associate in order to forestall others." But Okuma has it thus: "Ito, threatened by the Choshu-Satsuma militarists, decapitated his political associate and then resigned himself."

Whatever the truth, it is probable that Okuma, though appointed state councillor later than Ito, was not inferior to him in statecraft, but having aroused the jealousy and animosity of those in power, he was forthwith relegated to private life for some years.

But soon his energy began to expend itself in new enterprises. He founded a great political party called the

Kaishinto or Progressive party. He also established the great private school known as Waseda University. Being clever at financing economic schemes, he now turned his attention to marine transportation and to mercantile operations. The history of the Mitsubishi firm, of which Baron Iwasaki is the leading financier, might have been far different if Okuma had not contributed his quota in the early days. Likewise the Yokohama Specie Bank, Hypothec debentures, produce, commerce, and foreign trade transactions in general owed much to his sagacity.

As a politician possessing great influence with the people, he attracted especially the disciples of the educator, Yukichi Fukuzawa, the founder of Keiogijuku University. He took a deep interest in the press also and lost no chance to present his views in the daily newspapers of the realm. The Government in power feared the influence of their late associate and his new party even more than the opposition liberal party, the Jiyūto, led by Count Itagaki.

Waseda University was established in 1882. At first a union of special schools, such as liberal arts and law, these colleges were soon sending out talented men to

The object of the present study was to determine whether there is a relationship between the degree of social support and the level of psychological distress in a sample of elderly people living in a nursing home.

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1. The first step in the process of the
 2. is to determine the scope of the project.
 3. This involves identifying the objectives and
 4. the resources available. Once the scope is
 5. defined, the next step is to develop a
 6. plan of action. This plan should outline the
 7. tasks to be completed, the timeline, and the
 8. responsibilities of the team members. The
 9. plan should also include a budget and a
 10. risk management strategy. Once the plan is
 11. developed, the next step is to implement
 12. the project. This involves executing the
 13. tasks and monitoring the progress. The
 14. final step is to evaluate the results of
 15. the project and determine if the objectives
 16. were met. This evaluation should be used
 17. to inform future projects and to improve
 18. the overall process.

represent them, especially in the fields of journalism and literature. In 1902, Waseda celebrated her twentieth anniversary by becoming a University. Later departments of physics and engineering were established and various special and preparatory schools, as middle, commercial college, and normal schools, and at present there are 14,000 students in attendance. This extraordinary growth and prosperity is to be attributed in no small degree to Okuma's personality and genius.

When he made the change just recorded, viz., from public to private life, he changed his attitude toward society radically. Formerly he was rather morose, taciturn, aristocratic. His habit was to keep his lips closed, and his mouth—of unusual size and shape—was wont to assume a haughty expression. But he had the foresight to read, and the insight to interpret, the future sooner than others could and he decided at this time to remove the barriers between himself and others. He talked and smiled freely. He became democratic in his manner. This attitude he maintained to the end of his life and it won him a unique place in the hearts of his countrymen.

The gulf between Ito and Okuma continued for years unbridged, but in February, 1888, Okuma was once more invited to take a seat in the Cabinet and this position he accepted. He succeeded Kaoru Inouye, Minister of Foreign Affairs, who had become somewhat unpopular, probably in consequence of the agitation over treaty revision. Okuma's task was to bring the whole matter to a successful conclusion, but as he inserted a clause regarding the employment of foreign jurists in the law courts of Japan, he found unexpected

opposition from the people. The objection was made that the employment of foreigners would be an opening wedge for serious foreign intervention, but Okuma felt that this was not probable, as a change could easily be made when the treaty should come up for revision.

However Okuma's unpopularity on account of this matter was the cause of a serious calamity which now befell him. A young man from Kyushu named Kurushima took umbrage at the Foreign Minister's action and threw a bomb at his carriage one day just in front of the Office of Foreign Affairs. Okuma's life was saved but he lost a leg and was obliged to retire from office in consequence of the affair. This was a trying time for him but his strong mind endured all with patient resignation.

In 1896 he again organized a Cabinet, but this was not long lived. However, he accomplished one excellent reform, viz., the abolishment of the right to suspend the issue of newspapers, long regarded as a blot on a professedly civilized nation. For this he deserves great credit. In 1898 another Cabinet was organized by him, of which he became Premier, but again he was not well supported by his own party nor by a certain group of influential officials.

Many felt that this would be the end of his political life, but in 1914, to the surprise of many, he again became Premier, at the advanced age of 77 years. This was during the European War. The Cabinet organized at the time was not changed for two years and was considered fairly satisfactory. In 1916 Okuma retired to private life and later became one of the Genro.

We must regard Okuma's greatest work to be what he did as an educator,

in founding a great University. At that time such a task was looked upon as almost beyond the range of possibility—and only an acknowledged leader of men could hope even to make a beginning. In his early days he gave attention to educational affairs and developed praiseworthy ideals. But that he could succeed as he did, is indeed remarkable. Especially in a period when the government school was regarded as all powerful, that he could be so bold as to inculcate the idea of independence in education and could train young men in the ideals of an English scholar and gentleman, is a proof of his independence and popularity.

Okuma's second great contribution to our national progress was his work as an internationalist. He was the author of a fifty-years history of Japan—the Meiji Era; he was constantly lecturing on a variety of subjects, and was frequently meeting distinguished foreigners, who were ever eager to exchange views with him. So he not only opened a door of opportunity to our nation in Waseda University, but in the world at large, also, by his broad-minded views, earnestness and deep interest in international questions. His work in the line of popular diplomacy, indeed, may be regarded as of no slight importance.

In the third place, if we weigh his political contribution to our national welfare, we shall find this an important one. He established the Department of Agriculture and the Board of Auditors; in addition he was the founder of a progressive political party, and should be named in this connection along with Count Itagaki. At the time of the Restoration, as is well-known, his loyalty and valuable assistance procured for him

his title of Count, later raised to Marquis.

Okuma's fourth great contribution was in the field of business enterprise. When Minister of Finance he projected the Yokohama Specie Bank, holding that we must promote foreign trade in order to develop our national strength. He suggested a special bank to handle international credits so that the business formerly carried on by foreigners might remain in our own hands. Later he established various industrial and commercial enterprises, especially the raw-silk industry. That foreign trade has made rapid progress since that early day is largely due to his judgment, caution and foresight. These four we regard therefore as assuredly his greatest contributions to our national welfare.

As to the stories told of him, they are legion, and well illustrate his essential characteristics. First his three striking peculiarities may be enumerated: (1) Good filial conduct, (2) self-control, (3) unwillingness to write with a pen. The first characteristic probably resulted from his gratitude to the widowed mother who had brought him up from childhood with such solicitude and prudence, and who made his later success possible in so large a degree. So he always loved and cherished his mother with an especially tender regard. Secondly, that he was never known to show anger was a proof of his broad-mindedness and freedom from over-scrupulousness. Doubtless his wide popularity was due to these characteristics. In explanation of his third peculiarity, viz., his aversion to writing, we may relate a story which throws light upon the matter:

It is said that when twelve years old he had a teacher of penmanship, a member of the Saga clan. Going

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to him one day for copy, he found the master engaged with callers. He came back several times but failed to procure what he desired. Finally, in disgust he threw down his inkstand in the entrance, and cried, "I will never ask you again." When he returned home he reported what he had done to his mother and she chided him, saying, "I cannot approve such wilfulness unless you never expect to write throughout your whole life." Taking up with the notion at once, the boy replied, "Yes mother, that is what I'll do. No more writing for me." And this resolution he kept throughout his more than four-score years.

Okuma's home life was an easy, simple one. He rose at six and retired at nine. Except when obliged by government or official business he seldom varied this routine. He ate three meals a day regularly, but ate in moderation. For breakfast two bowls of rice, coffee and milk sufficed. He walked in his world-famed garden every morning, regardless of weather. In his home an organization known as the Saturday Club met frequently. Here his relatives' widows were wont to foregather, and he himself sometimes joined the company. Occasionally he donned the cook's apron and announced his intention of preparing the feast with his own hands—real home-made dishes. All then made merry together and even the serving men and employees were invited to come in.

As to his oratory, he had no equal in Japan. He was truly "the old man eloquent." It is estimated that he must have delivered over 20,000 addresses during his life. Once at College No. 6 in Okayama he told the students, "You are all young men, and I am one, too." And then he lectured continuously for

two hours and a half! His highest record for number was the twenty speeches he delivered in one day in 1913.

His chief interests in life were politics and education. But in private he indulged other tastes, such as his love for rare plants, traveling, and reading. In horticultural pursuits, he sometimes worked with his own hands. He collected orchids and Alpine plants, and kept up extensive greenhouses. In his well-known spacious and beautiful garden, he employed a head gardener and twenty assistants.

When traveling he preferred to go in state, *daimyo ryoko*, as we say. He would reserve a whole first-class carriage for himself, his wife and family and maids, with students besides.

How did Okuma obtain his extensive general information, it may be asked. We reply, partly from constant reading, but his knowledge of recent discoveries and events was gained from Waseda graduates scattered all over the world and from carefully listening to the conversation of his daily guests—scholars, business men, and men of leisure from all parts of the world. After thoroughly digesting this vast accumulation, he made it his own and gave it out in lectures and interviews. Few visitors from Europe or America failed to call on him and all enjoyed listening to his bright talk.

Marquis Okuma's funeral was solemnized on January 17 in Hibiya Park. It is estimated that 200,000 people from all classes attended and left their visiting cards. Many left contributions as well, as it is customary to do at Shinto funerals. The amount was found to fill three bushel baskets. All was done in pure Shinto style. Waseda students wore mourning badges and marched in the procession—14,000 strong. Of sakaki branches (the

sacred tree) and floral offerings, many were sent by the Imperial family and princes and princesses of the blood. A final salute of nineteen shots was fired, and indeed the whole nation joined in the solemn rites or gave signs of mourning. Aside from the beloved Meiji Emperor, no other has evoked such a popular demonstration as Okuma called out. Up to a late date, the visitors to

his tomb numbered a thousand daily; one of his old beneficiaries begged for the honor of guarding his grave.

An interesting comparison has been made by some one who suggests that the late Marquis in his magnanimity, his wide knowledge, his sound judgment, and his power over men, resembled Toyotomi Hideyoshi. The suggestion is indeed not without point.

SNOW-MORNING

By Lillian Miller

Down the dim avenue of snow-clad pines
 The flakes drift deep, or flutteringly blow
 Through shadowy branches. Ladies on tall shoes
 Of lacquered wood go shuffling by,
 Their slender, dark kimono blown aside
 In haunting glimpses of gay under-folds,
 Scarlet and amber, willow-green and blue.
 Each lady holds in her small ivory hands
 A gay umbrella turned against the wind,
 Brilliantly gleaming through the blow and whirl
 Of driving snow-flakes, and each tip concealed
 Beneath quaint rounded peaks of clinging snow. . . .
 They pass—and as they pass my dream-print fades,
 Fades to far, wistful grey, and slowly melts
 Down the dim avenue of bending pines.

—*The Japan Advertiser*

ent. Up to a late date, the visitors to popular demonstration as Chairman of the Emperor, no other high official of the mg. Aside from the several visits the solemn rites or gave signs of a more and indeed the whole nation failed to final salute of thirteen shots was not pinions and princesses of the blood. A were sent by the Imperial family and sacred tree) and floral offerings, many cut. Up to a late date, the visitors to

SYNOPSIS

revised 10/1/92

Down the dim avenue of the forested firs
The fates drift deep, or flittingly glow
Through shadowy branches. In light on all sides
Of leaf and wood go shining light
Their slender, dark kinship known
In burning glimmers of glowing light
Start and snivel, willow green and blue,
Each leafy, hole in her small ivory lace
A tiny umbrellin turned against the wind
Still kindly, gleaming through the blue and white
Of shining, sunlit leaf and flower and bird
If need be, with a little, with a little more
They pass—and as they pass, a faint perfume
Fades to faint, faint, and a little more
Down the dim avenue of the forested firs

THE LOGIC OF THE "MOM" DANCE

XIII

(The Legend of the Fourth Prince)

THE MARK KING

Remember—"Ashkan" is a drama based on the story of a reunion of one Kana-ko, a woman and his wife, who were living at Kana-ko in Seta Province. He had seen better days, but he was reduced to poverty, and he associated himself with the promise to remain whenever they were able to lead an easy life once more. After this, he depended on reed-selling for his living, the species of reeds which he cut being a famous marine plant growing on the seashore of Naniwa (the present Osaka) in Seta Province, and then he used to sell in the market on the beach, sitting away in a hammock, while his wife was living in Kyoto. After a lapse of 3 years, the wife made money and as she experienced a desire to see her husband, she sailed from Kyoto to her native place Kana-ko in Seta Province, accompanied by her servant. Soon after she arrived there, she set about looking for her husband, but his whereabouts were quite unknown. However, she heard that a young man was earning his living as a teacher in a certain mathematics, who was never method of action; his was a way in teaching. Thereupon she set out in a boat to see

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BIBLIOGRAPHY OF THE “NOH” DANCE

XIII

(The Sequel of the Fourth Dance)

By MARK KING

September—“Akogi” is a drama concerning a fisherman named Akogi, who regularly cast a net in secret at dead of night, at a place where fishing was strictly forbidden in the Bay of Akogi in Ise Province: the Bay was a famous sacred place, for it was there that the Goddess Amaterasu-Oh-mikami, otherwise named Ōhirume-muchi, the daughter of Izanagi and Izanami, had descended from heaven, and so the fish at this post were reserved for offerings at the Ise Shrine which is dedicated to the goddess aforementioned. Akogi's violation of the prohibition to fish had suddenly been noised about; thereupon he was arrested and his punishment was death, the sentence being carried out by casting him into the depths of the Bay, with his hands bound behind his back. His apparition was revealed to a traveling monk of Hyuga Province who was on a pilgrimage to the Ise Shrine, and related to the monk the agony he had suffered after death, and begged him to hold a mass for the repose of his soul, after which he disappeared into the depths of the Bay amidst raging waves which had been aroused by a gale. This was written by Séa.(Int. No. 6.)

September—“Ashikari” is a drama based on the story of a reunion of one Kusaka-Sayemon and his wife, who were living at Kusaka in Settsu Province. He had seen better days, but he was reduced to poverty, and he separated from his wife with the promise to reunite whenever they were able to lead an easy life once more. After this, he depended on reed-selling for his living, the species of reeds which he cut being a famous marine plant growing on the seashore of Naniwa (the present Ōsaka) in Settsu Province, and these he used to sell in the market on the beach, rattling away in a humorous vein, while his wife was living in Kyoto. After a lapse of 3 years, the wife made money and as she experienced a desire to see her husband, she sailed from Yodo to her native place Kusaka in Settsu Province, accompanied by her servant. Soon after she arrived there, she set about looking for her husband, but his whereabouts were quite unknown. However, she heard that a young man was earning his living as a reed-seller in a certain market-place, whose novel method of selling his wares was very interesting. Thereupon she set out in a palanquin to see

him, impelled by curiosity, and she asked her servant to instruct him to bring a reed to her. He was very much ashamed to be seen by a town-lady, and hesitated to execute her commands. Just at this moment, she recognized him as her dear husband, and revealed her identity to him—naturally she was very much delighted to see him again. Thereupon they talked together in the shade of a tree regarding the pressure of poverty which had separated them 3 years before. She finally took her devoted husband to Kyoto, both in an ecstasy of happiness, joyously accompanied by her servant. This was written by Zenchiku.

(Int. No. 22.)

September—"Daibutsu-Kuyō" is a historical drama concerning Aku-shichi-byōye Kagekiyo, who was a warrior and shared the fortunes of the Taira (or Heiké) family. He escaped to the Bay of Dan-no-Ura accompanied by Noto-no-Kami Taira-no-Noritsune, the second son of Taira-no-Norimori, and the remnants of the defeated party at the battle of Ichi-no-tani on February 7, 1184. Minamoto-no-Yoshitsune pursued them to the Bay of Dan-no-Ura, and on the 24th of March, 1185, he gave battle to Taira-no-Noritsune at sea, and fought with him in single combat, but he finally became thoroughly demoralized and ran away with lightning speed from the point of Noritsune's sword; thereupon Noritsune was very much disappointed at being balked of the chance to kill his enemy, and kicked one of the three into the sea from his boat, after which he plunged into the depths of the Bay, holding the two others under his arms. In March, 1195, some ten years after this battle,

Kagekiyo visited the Kiyomizu Temple in Kyoto to pay homage to Avalokitēsvāra, the Goddess of Mercy, and from there he journeyed to Nara in Yamato Province to call on his mother at Wakakusa, and also to seek Minamoto-no-Yoritomo's life by taking advantage of the confusion which prevailed during the great ceremony known as "The Religious Mass of the Great Image of Buddha at Nara," performed in March, 1195, in the Tōdai-ji Temple at Nara, the southern capital. Minamoto-no-Yoritomo, it might be mentioned, was now the Kamakura Shogun, and the service was to take place under his auspices. Kagekiyo called on his mother and gave her in secret, during the night, the details of the battle of Dan-no-ura. On his departure, he was grieved to part with his mother, because of his deep-laid plot to kill Minamoto-no-Yoritomo. Having put on a white robe and disguised himself as a Shinto-cleaner, he slipped amongst the crowd with the intention of killing Yoritomo at a vantage; but he was caught in his own trick. Thereupon, he drew his sword named "Aza-maru" and fought bravely against great odds. He at last managed to conceal himself among some bushes and barely escaped with his life, but firm in his resolution to take Yoritomo's life when a more favorable occasion should arise. (It is recorded in history that the Temple of Tōdai-ji is the Head Temple of the Kegon Sect, and one of the Seven Great Temples of Nara. It was built in 741, and was founded by the Emperor Shōmu-Tenno (724-748) with the aid of Gyōki, an eminent priest. The Hall of Buddha is called the "Golden

1844, he visited the Kiyomizu Temple in Kyoto to pay homage to Avakibiki, the Goddess of Mercy, and from there he journeyed to Nara in Yama no Province to call on his mother at Wakakusa, and also to seek Minamoto no Yoritomo's life by taking advantage of the confusion which prevailed during the great ceremony known as "The Festival of the Great Image of Buddha at Nara," performed in March, 1185, in the Kiyomizu Temple at Nara. The southern capital, Minamoto no Yoritomo, it might be mentioned, was now the Kamakura Shogun, and the service was to take place under his auspices. Kiyoko called on his mother and gave her in secret, during the night, the heads of the heads of Dan-no-Ura. On his parting, he was given to part with his mother's hands of his doppel-gang to kill Minamoto no Yoritomo. Kiyoko put on a white robe and disguised himself as a woman, he slipped among the crowd with the intention of killing Yoritomo as a vengeance; but he was seized by his own trick. Thereupon, he drew his sword named "Ara-maru" and fought bravely at great odds. He at last managed to convert himself among some hands and barely escaped with his life, but then in his resolution to take Yoritomo's life, when a more favorable occasion should arise. (It is recorded in his story that the Temple of the Great Image of Buddha at Nara, in 741, and was destroyed by fire in 1185, and was rebuilt by the Emperor Shōwa, and one of the seven Great Temples of Japan.)

him, impelled by curiosity, and she asked her servant to instruct him to bring a road to her. He was very much ashamed to be seen by a woman, and hesitated to execute her commands. Just at this moment, she recognized him as her dear husband, and revealed her identity to him—naturally she was very much delighted to see him again. Thereupon they talked together in the shade of a tree regarding the pressure of poverty which had separated them 3 years before. She finally took her devoted husband to Kyoto, both in an ecstasy of happiness, joyously accompanied by her servant. This was written by Zenchiku. (Ibid. No. 22).

Number—"Daijutsu Kiyō" is a historical drama concerning Akashi-kyō Kagekiyo, who was a warrior and shared the fortunes of the Taira (or Heike) family. He escaped to the Bay of Dan-no-Ura accompanied by Noto no Kami Taira no Norimasa, the second son of Taira no Norimasa, and the remnants of the defeated party at the battle of Ichi-no-tani on February 5, 1184. Minamoto no Yoritomo pursued them to the Bay of Dan-no-Ura, and on the 25th of March, 1185, he gave battle to Taira no Norimasa at sea, and fought with him in single combat, but he finally became thoroughly demoralized and ran away with lightning speed from the point of Norimasa's sword; thereupon Norimasa was very much disappointed at being balked of the chance to kill his enemy, and kicked one of the three into the bottom of his boat, after which he plunged into the depths of the Bay, holding the two others under his arms. In 1185, some ten years after the battle,

[illegible][illegible]

Hall," and in it is enshrined the immense Buddha, now known all the world over as "Nara-no-Daibutsu." The Hall was twice destroyed by fire in the course of war, and the present building was erected in 1688—it faces towards the south and its dimensions are 156 feet high, and 290 feet wide, east to west. The casting of the huge image of Buddha was commenced in 747 and completed in 749; it was cast and recast no less than eight times altogether in the course of three years. The Buddha is represented in a sitting posture, with his legs folded, his right hand uplifted, its palm outward, and the left hand placed on his knee with the back of the fingers toward the front. The image is $53\frac{1}{2}$ feet high; its face 16 feet long, 9.5 feet wide; eye-brow 5.45 feet; eye 3.9 feet long; nose 3.9 feet long; nostrils 2.94 feet in diameter; mouth 3.7 feet wide; ear 8.5 feet long; shoulders 28.7 feet across; chest 10.8 feet wide. It was designed by Kuninaka-Muraji-Kimimaro, and the actual work of casting and setting up was undertaken by Kakinomoto Otama, Takechi Makuni, and Takechi Mamaro. The making of this image required: 739,560 kin (438 tons) of copper; 12,618 kin (8 tons) of white-wax; 10,430 ryō of gold; 58,620 ryō of mercury; and 16,655 koku of charcoal.(Ext. No. 7.)

September—"Dōjō-Ji" is a drama concerning the big bell of the Dōjō-Ji Temple, which was built at Hitaka in Kii Province, having been founded by Lord Michinari. The bell has a dreadful history which is as follows:—"In ancient times, there was a man named Manago-no-Shōji, who lived with his daughter at Hitaka. An itinerant

priest was accustomed to take up his lodging in the house of Manago-no-Shōji annually on his way to pay homage at the Temple of Kumano in Kii Province—Kumano is a holy place, and the Temple is dedicated to Avalokitêsvara, the Goddess of Mercy. It might be mentioned here that Hongu, Shingu, Kumano and Nachi are all holy places in Kii Province and their temples are much frequented by pilgrims from all over the country. Manago-no-Shōji spoiled his daughter with love and would often tell her quite in fun that the itinerant priest, who put up at their house, every year on his way to Kumano, had an engagement to marry her. She took quite seriously what her father meant for a joke and during many years waited impatiently for the day of the wedding. At last, at dead of night, one spring-time, when the priest was stopping over night at Shōji's house as was his custom, the daughter stole into the priest's room and implored him earnestly to act up to his engagement and take her at once as his wife. The priest was naturally very much astonished at receiving this unexpected proposal and although he explained to her that it was indeed her father's jesting falsehood, he had great difficulty to persuade her to return to her room. As soon as she had retired from his room, he left the house without any one's knowledge under cover of night, and having crossed the river Hitaka by means of the ferry, he entreated a monk of the Dōjō-Ji Temple to conceal him. The monk was at first at a loss to know what to do, but finally hit upon the happy idea of hiding him under the big bell. Shortly afterwards, the girl discovered

that the priest had fled from her and at once penetrated his intention to forsake her; thereupon she ran after him in order to realize her desire, but by that time, unfortunately, the river Hitaka had risen so exceedingly high, due to floods, that it was dangerous to cross over by the ferry-boat; in consequence of which, being unable to control herself, she ran here and there, up and down, desperately along the bank of the river. At last, she was so consumed by her awful rage and resentment that she became transformed into a spiteful snake and being thus transformed crossed the flooded river easily, and crept to the Dōjō-Ji Temple to find the priest. After she had searched for her desired one in vain in all corners, the big bell—which was lying on the ground—attracted her suspicious eyes. She then seized the stem of the bell in her mouth and having wound herself around the bell in seven coils, she breathed out the frightful heat of her anger mingled with the fire of her passion, and gave a strong blow to the bell with her tail. The bell at once melted like hot water through the terrible heat, and she eventually caught the priest." Alas, what a shocking story! The melted bell was recast after some years, and the religious mass for the consecration of the new bell which was to be solemnized at the Temple of Dōjō Ji at Hitaka was postponed for a long time for special reasons. On a certain auspicious day, the new bell was hung from the high ceiling of the bell-tower in the grounds of the Temple, and the grand ceremony of the religious mass was held, but it was strictly closed to female visitors, and therefore no woman could attend

the ceremony, because the new bell was made of the metal of the old bell, which was said to be haunted by the vindictive spirit of the victim of the broken-hearted girl — Manago-no-Shōji's daughter—and the people were very much afraid that the same horrible event might be enacted again through a woman. In the evening of the same day, a certain beautiful girl came to the grounds of the Temple and introduced herself to the people as follows:—"I am a dancing girl, living in your neighborhood—I come to dance at the solemnization of the religious mass for the consecration of the new bell. Please permit me to attend the ceremony." She then put on head-gear similar to that of nobles in the old days, and began to dance beautifully, accompanied by the rhythmic beating of measured time. During the dance, which was a long one, she was continually watching the bell in order to seize an opportunity to strike it in spite of the prohibition. At last she stealthily approached the bell to try to strike it, having satisfied herself that the people at the Temple were fast asleep. She was in reality the apparition of Shōji's daughter, and as she gazed steadily at the bell with a reproachful look, her grudge against the old bell urged her to smite the new one, because it was cast from the old bell, the memory of which unceasingly aroused her resentment and clung with the grimmest tenacity. She suddenly grasped the stem of the bell, and having carried it out of the bell-tower to the ground, she then disappeared. All the persons concerned stared in astonishment at this dreadful event, and they endeavoured to hang the bell once

"Tennin-Tenjin," as Haji in Kawachi Province is the birthplace of an ancestor of Michizane who was U-Daijin of the Emperor Daigo (898-923), and was banished to Iwakasa in Chikuzen Province by the slanderous tongue of Fujiwara Tokihira, Sa-Ijimin. On Michizane's departure to Iwakasa he called at his native place at Haji in Kawachi Province on February 25, 901, and left many mementos behind for his commemoration. He died on February 25, 903, and was laid to rest at the Amatsu-ji Temple in Chikuzen Province—he was at that time 10 years of age. On the arrival of the priest Sōjō at the Dōmyō-ji Temple, the god Shintai-Tenjin, the subordinate of the god Tennin-Tenjin, revealed himself to the priest and having led him to the holy tree in the Temple grounds, he shook off the nuts from the holy tree and bestowed on Sōjō one hundred and eight nuts thereon in order to enable him to make his journey. The god then related to him the whole history of the Dōmyō-ji Temple and after this blessed beautiful tale. This was written by Sōjō..... (Ex. No. 2.)

Seton ten—"Eguchi" is a drama based on the story of a girl named "Taye" who was the daughter of a daimyō at Eguchi in Settsu Province. She was famous for her ode which deeply touched the priest "Sōjō"; the story is as follows:—The girl, Taye, had seen her best day, and was enjoying her winter of life—one day, the priest named "Sōjō," called at her house to take shelter there for the night, but she refused him to permit him to do this. The priest then complained an ode at once to twist her for

more from the collar of the bell to her, paying in return to Aritsuna. In an instant when the bell was rung, the girl's long body of a snake appeared coiled around it and she (for it was Sōjō's daughter) became surrounded by the legs of a number of men which she herself was pulling up on the bell—she then tumbled about on the ground in agony, and at last threw herself into the river Iwakasa. This was written by Iwakasa (Ex. No. 3.)

2. In the "Eguchi" is a drama concerning a priest named Sōjō of the Dōmyō-ji Temple who was banished from his native place in order to pay for his relation in bandaged in the Temple of Naniwa, Shikano Province. One night, while he was sleeping in the Naniwa-ji Temple, he dreamed that an old priest, the metaphysics of the Buddha of the Temple, having dressed himself in an ascetic priest's robe and put a fragrant scarf around his neck, opened the door of the sanctuary, and then said the following words in a loud, venerable voice:—"Your earnest prayer for rebirth in the after life is very favorably entertained. If you wish the Hōjō-ji Temple at Haji in Kawachi Province, and get the hands of a holy made of the nuts of the holy tree which grows in the grounds of the Temple, and read masses in addition thereto, you will certainly find you are in comfort." In accordance with the old man's instruction, he went on a journey to the Hōjō-ji Temple, and made a long stay there. In many instances in Kawachi Province, many temples have been built, and many were dedicated to Sōjō, who was believed to have been the name of

more from the ceiling of the bell-tower, praying in unison to Amitabha. In an instant, when the bell was hung, the ghastly long body of a snake appeared coiled around it and she (for it was Shōji's daughter) became consumed by the raging flame of passion which she herself was puffing upon the bell—she then tumbled about on the ground in agony, and at last threw herself into the river Hitaka. This was written by Kwanā.....(Int. No. 21.)

September—"Dōmyō-Ji" is a drama concerning a priest named Sonjō of Tashiro in Sagami Province, who had confined himself for seven days, in order to pray for his rebirth in Paradise, in the Temple of Zenkō-Ji in Shinano Province. One night, while he was sleeping in the Zenkō-Ji Temple, he dreamed that an old priest, the metamorphosis of the Buddha of the Temple, having dressed himself in an aromatic priest's robe and put a fragrant scarf around his neck, opened the door of the sanctuary, and then said the following words in a loud, venerable voice:—"Your earnest prayer for rebirth in Paradise is very favourably entertained. If you visit the Haji-Dera Temple, at Haji in Kawachi Province, and get the beads of a rosary made of the nuts of the holy tree which grows in the grounds of the Temple, and read masses a million times, you will certainly end your life in comfort." In accordance with the old man's instruction, he went on a journey to the Haji-Dera Temple, otherwise called the Domyō-Ji Temple, in Kawachi Province. It may be mentioned here that the Temple was dedicated to Sugawara Michizane, who was apotheosized by the name of

"Temma-Tenjin," as Haji in Kawachi Province is the birthplace of an ancestor of Michizane who was U-Dajin of the Emperor Daigo (898-950), and was banished to Dazai-Fu in Chikuzen Province by the slanderous tongue of Fujiwara Tokihira, Sa-Dajin. On Michizane's departure to Dazai-Fu, he called at his native place at Haji in Kawachi Province on February 25, 901, and left many mementos behind for his commemoration. He died on February 25, 903, and was laid to rest at the Anraku-Ji Temple in Chikuzen Province—he was at that time 59 years of age. On the arrival of the priest Sonjō at the Dōmyō-Ji Temple, the god Shira-Tayū, the subordinate of the god "Temma-Tenjin," revealed himself to the priest and having led him to the holy tree in the Temple grounds, he shook off the nuts from the holy tree and bestowed on Sonjō one hundred and eight nuts therefrom in order to enable him to make his rosary. The god then related to him the whole history of the Dōmyō-Ji Temple and after this danced beautifully. This was written by Séa.

(Ext. No. 2.)

September—"Eguchi" is a drama based on the story of a girl named "Taye" who was the daughter of a demi-monde at Eguchi in Settsu Province. She was famous for her ode which deeply touched the priest "Saigyō;" the story is as follows:—The girl, Taye, had seen her best days, and was enjoying her winter of life—one day, the priest named "Saigyō" called at her house to take shelter there for the night, but she refused bluntly to permit him to do this. The priest then composed an ode at once to twit her for

her heartlessness, but she instantly justified her refusal by replying with an ode of her own composition. He was struck with wonder by the "know thyself" tenor of her ode, and having his interest in her aroused, he begged her once more to give him a night's lodging—she then acceded to his wishes, and he conversed quietly with her all the night through." It should be mentioned that "Saigyō" was a warrior and a great poet during the Emperor Gotoba's reign (1184-1198), and his lay name was Satō Hyōye-no-jō Norikiyo. He entered the priesthood at the age of 23 years, living at Saga in Yamashiro Province—his sacerdotal appellation was "Saigyō" or "En-I"—and he died in the year 1198. In the month of September of a certain year, an itinerant monk went on a journey from Kyoto to pay homage to the Tennō-Ji Temple in Settsu Province, and took a river-boat from Yodo. On his arrival at Eguchi, he recollected the ode which was composed by the priest "Saigyō" and was recited to the girl "Taye" at Eguchi, when "Saigyō" asked her to give him shelter for the night. While the itinerant monk was singing the ode in a loud voice, a beautiful girl appeared, and coming near the monk, she asked him to sing her the ode composed by "Taye" in reply to the priest "Saigyō," after which she informed him that her name was "Taye," the poetess of the ode, and disappeared. Shortly afterwards, the spectre of the girl once more appeared to the monk and having shown him a large number of girls who were singing and dancing in a river-boat, a favorite pastime of hers in her happy days, she said, "How

uncertain the ups-and-downs of life are! The world is in perpetual change—life is but an empty dream in this transient world." She was then transformed all at once into Samantabhadra Bodhisattva, and rode on a white elephant which was transformed from the river-boat, and disappeared among the white clouds in the western sky. This was written by Komparu Zenchiku.(Int. No. 1.)

September—"Fuji-Daiko" is a drama based on the story of a musician who murdered another musician out of envy in a house in Kyoto one year. During the month of September an Emperor held a grand concert for seven days at the Imperial Palace in Kyoto City, and received in audience a musician named Asama, who was an excellent player on the drum, and lived at Tennō-Ji in Settsu Province. Another drum-player named "Fuji," a musician of the Sumiyoshi Shrine in Settsu Province, who was also a clever player, felt happy to be of service to the orchestra at the Palace and proceeded to the Imperial Palace from Sumiyoshi, but he became an object of envy to "Asama," the former musician. "Asama" having become consumed with the heat of anger on hearing that "Fuji" was a matchless player on the drum, at last bore down upon his rival's abode, and murdered "Fuji" in a shocking manner. Fuji's wife in her house at Sumiyoshi had a premonition that all was not well and having passed one night in great anxiety regarding her husband in Kyoto she set out on a journey the next day to see him accompanied by her daughter. On her arrival at Kyoto she went to seek her husband's abode, but heard from a

a heavy heart, looking with great grief at the drum which was a memorial to the dead. This was written by Seno'o..... (Int. No. 14)

25. The name "Hotoke-no-Ichi" is a historical drama based on the vicissitudes of fortune of a beautiful dancing girl named "Hotoke-Goten" who was found at Hotoke-no-Ichi in Kaga Province. It is the Emperor Taka-no-Hime's (reign 1171-1182) favorite, and she is a young and beautiful dancing girl named "Gido" who was the object of "Gido" who was a dancing girl—the two being the name of "Hotoke-Taiji" who was a hundred of Tōkyō. She was married in Kōtō City. "Gido" was greatly beloved by Kiyomoto and was then at the name of her name a kind of honor; she was the object of envy of all the members of the aristocracy. Cause when a girl was married into the family. While she was living with her father-in-law, another beautiful dancing girl named "Hotoke-Goten" called on Taira-no-Kiyomori in Mōri. Hotoke-Rōshi, Kōshi-hara, in order to pay her respects, was invited to her house from a distance. When he looked at her in the garden, he looked at her in Kaga Province. At that time Kiyomoto was to be married a feast in his house with "Gido" but "Hotoke-Goten" was a girl of great personal beauty and her dancing was so wonderful that it even transcended that of "Gido". Kiyomoto at first had no thought of giving audience to "Hotoke-Goten", but he finally granted her this favor though Gido's cordial petition to see her and then he was really desired

was of the Hotoke-no-Ichi that her husband had been married by "Arago" a name of Hotoke-no-Ichi. 26. The name "Hotoke-no-Ichi" is a historical drama based on the vicissitudes of fortune of a beautiful dancing girl named "Hotoke-Goten" who was found at Hotoke-no-Ichi in Kaga Province. It is the Emperor Taka-no-Hime's (reign 1171-1182) favorite, and she is a young and beautiful dancing girl named "Gido" who was the object of "Gido" who was a dancing girl—the two being the name of "Hotoke-Taiji" who was a hundred of Tōkyō. She was married in Kōtō City. "Gido" was greatly beloved by Kiyomoto and was then at the name of her name a kind of honor; she was the object of envy of all the members of the aristocracy. Cause when a girl was married into the family. While she was living with her father-in-law, another beautiful dancing girl named "Hotoke-Goten" called on Taira-no-Kiyomori in Mōri. Hotoke-Rōshi, Kōshi-hara, in order to pay her respects, was invited to her house from a distance. When he looked at her in the garden, he looked at her in Kaga Province. At that time Kiyomoto was to be married a feast in his house with "Gido" but "Hotoke-Goten" was a girl of great personal beauty and her dancing was so wonderful that it even transcended that of "Gido". Kiyomoto at first had no thought of giving audience to "Hotoke-Goten", but he finally granted her this favor though Gido's cordial petition to see her and then he was really desired

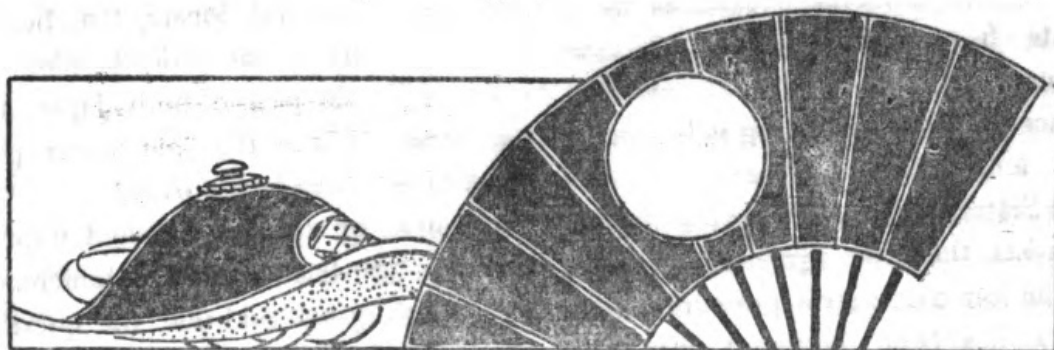
vassal of the Hagiwara-In that her husband had been murdered by "Asama," a musician of Tennō-Ji in Settsu Province. Naturally she was plunged in deep anguish on account of the death of her husband who was as famous as Mount Fuji of world-wide fame, and she was quite overwhelmed with grief for her husband who had suddenly passed away in one night. She and her girl were brought into the Palace, and then upon hearing the sound of a drum, which she learnt was beaten by "Asama," she excitedly blurted out the following words to her daughter:—"Ah, lasting regret, my girl! There is my husband's adversary—come, take revenge. That is the drum mourning for my husband!—come now, take revenge." Thereupon, the girl clothed herself in her father's dancing costume named "Kariginu," a kind of ancient male garment, which was given by the vassal of the Hagiwara-In, as a memento. She and her mother were extremely enraged by the loss that they had suffered, the one a loving father and the other a darling husband, and dancing beautifully they used the drumsticks as swords with which to kill "Asama." After they had killed their enemy, they beat the drum merrily and played three kinds of music as follows:—"Gojō-Raku" (or the Music of the Five Cardinal Virtues) for the women, "Senshū-Raku" (or the Music of One Thousand Autumns) for the Emperor, and "Taihei-Raku" (or the Music of the Blessings of Peace) for the people. And then, having wreaked their vengeance upon their enemy, and divested themselves of their dancing costumes, they left the Palace for their home with

a heavy heart, looking with great grief at the drum which was a memento of the dead. This was written by Séami.(Int. No. 14.)

September—"Hotoke-no-Hara" is a historical drama based on the vicissitudes of fortune of a beautiful dancing girl named "Hotoke-Gozen" who once lived at Hotoke-no-Hara in Kaga Province. During the Emperor Takakura-Tenno's reign (1169-1180), Taira-no-Kiyomori (1119-1181), the premier, regarded with affection a young and beautiful dancing girl named "Giwō" who was the elder sister of "Gijo," who also was a dancing girl—the two being daughters of "Hotoke-Toji" who was also a handmaid of Terpsichore and resided in Kyoto City. "Giwō" was greatly beloved by Kiyomori, and was then at the acme of her glory as a maid of honor: she was the object of envy of all the members of her profession, because although a girl of no birth she had married into the purple. While she was living with her family in extravagance, another beautiful dancing girl named "Hotoke-Gozen" called on Taira-no-Kiyomori at Nishi-Hachijō Road, Roku-Hara, in Kyoto in order to pay her respects, having travelled for this purpose from her native place, Hotoke-no-Hara, in Kaga Province. At that time Kiyomori happened to be holding a feast in his house with "Giwō," but "Hotoke-Gozen" was a girl of great personal beauty, and her dancing was so wonderful that it even transcended that of "Giwō." Kiyomori at first had no thought of giving audience to "Hotoke-Gozen," but he finally granted her this favor through Giwō's cordial petition to see her, and then he earnestly desired

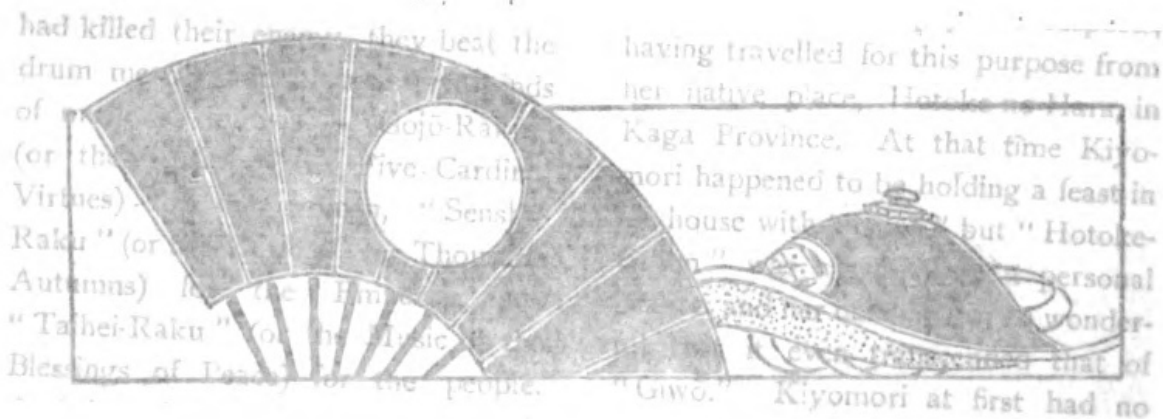
her to dance before him—upon which she sang and danced a piece most beautifully. It should be mentioned here that she was a fair-complexioned girl and had long hair hanging down behind. Kiyomori gazed upon her dancing with rapture and being deeply charmed by her beauty, he began to feel convivially disposed towards her. Shortly afterward, he cast forth "Giwō," his former loved one, and chose "Hotoke-Gozen" as his favorite mistress. Eventually "Giwō" and "Gijo" being disgusted with the world and all it contained through Kiyomori's heartlessness and supercilious airs went to the "Ojō-In" at Saga-No in the southern part of Kyoto accompanied by their mother, "Hotoke-Toji," and took the vows of a nun—"Giwō" was then 21 years old, "Gijo" 19 years, and their mother's age was 45 years. Soon after "Hotoke-Gozen" grew weary of the world upon hearing that the sisters had become priestesses at Saga-No, and at once took the veil also—her age then being 17 years. She called on the sisters who were living in

the "Ojō-In" at Saka-No, far from the din and bustle of the world, in order to tell them with the open-heartedness which was innate in her, the following : —"Life is but an empty dream, and it is the way of the world that the vicissitudes of life are uncertain—the beautiful blossoms will soon be gone." She then went back to her native place at Hotoke-no-Hara in Kaga Province and died in a hermitage. The apparition of "Hotoke-Gozen" was revealed after her death to an itinerant priest who had dropped in at an old hermitage at Hotoke-no-Hara in order to pass a night one September, on his way to Shiro-Yama in Echizen Province from Kyoto to practice religious austerities. "Hotoke-Gozen" gave him her name, and after expressing her sense of gratitude for his having read masses for the repose of her soul, she related to him the whole story of the ups-and-downs of her life, and disappeared while singing and dancing beautifully with the shadow of her beautiful young features. This was written by Séa. ...
(Int. No. 19.)



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 her death to an itinerant priest who had
 dropped in at an old hermitage at
 Hotokoro-Hara in order to pass a
 night one September, on his way to
 Soga-ino. He told his disciples that
 "Hotokoro-Goxen" gave him her name,
 and after explaining her cause of
 gratitude for his having read masses
 for the repose of her soul, she related
 to him the whole story of the apparition
 of her life, and disappeared
 while singing and dancing beautifully
 with the shadow of her beautiful young
 sister. This was written by Soga-ino
 (hot. no. 10.)

Let to dance before him—upon which
 she sang and danced a piece most
 beautifully. It should be mentioned
 here that she was a fair-complexioned
 girl and had long hair hanging down
 behind. Kiyomori gazed upon her
 dancing with rapture and being deeply
 charmed by her beauty, he began to
 feel convulsively disposed towards her.
 Shortly afterwards, he cast forth
 "Giwō," his former loved one, and
 chose "Hotokoro-Goxen" as his favorite
 mistress. Eventually "Giwō" and
 "Gjō" being disgusted with the world
 and all it contained through Kiyomori's
 perfidies and superstitious airs went
 to the "Ojō In" at Soga-ino in the
 southern part of Kyoto accompanied
 by their mother, "Hotokoro-Toji," and
 took the vows of a nun—"Giwō" was
 then 21 years old, "Gjō" 19 years,
 and their mother's age was 45 years.
 Soon after "Hotokoro-Goxen" grew
 weary of the world upon hearing that
 the sisters had become priestesses at
 Soga-ino, and at once took the veil also.
 — Her age then being 17 years. She
 called on the sisters who were living in



THE DISARMAMENT CONFERENCE

PRINCE TOKUGAWA'S REPORT

“THE Washington conference viewed as a whole has achieved its original object and has made one great contribution to the cause of peace and humanity. It would be unreasonable to expect perfection in human affairs, so we should judge the results of the conference as they are in proximity to the realization of the ideal. No man will gainsay the fact that the blow struck at the evil of competitive armaments, particularly as applied to navies, was an achievement the effects of which can never be overestimated.”

This was the statement made Jan. 30th by Prince Tokugawa, president of the House of Peers, in an exclusive interview given to a representative of *The Japan Advertiser* on the Prince's return on the *Korea Maru* from Washington, where he attended the conference sessions as a delegate from the Imperial Japanese Government.

Prince Tokugawa is strong in his praise of the four-power pact formed by the United States, Britain, France and Japan, and insists that the agreement sweeps away the low barometric pressure which he says has been hovering over the Pacific and threatening to lead to another world war. “This significant event and the international agreement on the limitation of naval armaments have united to

contribute in no small degree to the cause of world peace and civilization,” the Prince said.

“Looking at the conference from the standpoint of Japan,” said the Prince, “I believe there can be no two opinions about the satisfactory result achieved. Although in the question of the naval ratio the result has left something to be desired from an expert's point of view, yet from that of the statesman the remarkable improvement in American-Japanese relations more than compensates for what we must put up with under the circumstances.

“America lent a sympathetic and intelligent ear to Japan's straightforward and candid arguments and after a series of fair and open-hearted discussions of the problems, the two nations were left in a position of better mutual understanding and more cordial relationship than before. Without such mutual understanding and sincerity on the part of both Japan and the United States the four-power pact never would have been formed.

In summing up his views and impressions brought back from the conference, Prince Tokugawa said that the question of naval armament was settled in a spirit of conciliation and co-operation far beyond the expectations of the Japanese delegates. “I am pleased to note,” the Prince smiled, “that Japan instead of

losing her old ally has gained additional ones by the four-power pact. I cannot help feeling assured, therefore, that our people will be satisfied with the general result achieved by the Washington Conference."

The return of Prince Tokugawa, the first one of the main Japanese delegates to Washington to reach home, was marked by extreme police precautions and by a lack of favorable demonstration from the immense throng which met the steamer at the pier in Yokohama. A special launch carried to the liner outside the breakwater a reception committee which included Mr. Inouye, governor of Kanagawa prefecture: Mr. Kubota, mayor of Yokohama, and other high local officials, and two other launches carried other prominent persons, including Viscount Uchida, the Foreign Minister, and Mr. Asano, president of the Toyo Kisen Kaisha.

Prince Tokugawa had a talk of nearly half an hour with Viscount Uchida before the steamer reached the pier, during which time the attitude to be taken toward the large body of Japanese newspaper men was presumably discussed. Besieged later by the newspaper men, the delegate said he could not give any details of the conference until the return of Admiral Baron Kato. One reporter asked bluntly whether or not he was conscious of his unpopularity in view of his failure at the conference. The Prince replied that that could not be helped—some persons would think ill, others good, of him. He answered in the affirmative when asked whether Japan had succeeded as a whole, but grew angry with the reporters a bit later when the questions grew more pointed and personal.

He was especially urged to explain why he had returned before the conference was finished and said it was because the Government had instructed him to return. He escaped from the group and attended the brief official welcome in the smoking room. Governor Inouye spoke briefly, regretting that Mr. Hara, the late Premier, and Prince Kekyu Tokugawa, the late younger brother of the delegate, could not be present. Those present drank to the health of the returning delegate and the Prince responded briefly. A large crowd was at the pier when the steamer docked at 11 o'clock, but there were few banzais.

On account of the agitation against the delegates in connection with the present Diet session and popular unrest on account of the financial depression, the Metropolitan Police dispatched an especially large body of police to Tokyo Station to protect the Prince on arrival there. An indignation body, led by opposition party men, was stopped before it entered the station and a number of leaders were arrested. On the station platform were members of noble families and leading officials of Tokyo and of the Government. Viscount Takahashi, the Premier, and other Cabinet members were there. The special train carrying Prince Tokugawa and members of his family arrived at 12.17 o'clock, when the Prince was given sincere greeting by his friends.

As the party of welcomers passed out of the station, Prince Tokugawa lagged behind and in company with the station-master, Mr. Takahashi, and the members of his family, he passed through side rooms of the station and escaped to a waiting motor car at the entrance to the baggage room of the station. Thus the

He was especially eager to explain why he had returned before the conference was held and said it was because the Government had instructed him to return. He escaped from the group and attempted to walk away from the station. The Government Inspector, however, promptly, registering that Mr. Ito, the late Premier, and Prince Kōjima Tokuhito, the late younger brother of the Emperor, could not be present. This was at least the reason of the delay in the departure and the Prince responded indignantly. A large crowd was at the pier when the steamer departed at 11 o'clock, but there were few bands.

On the way out of the pier a great number of people in connection with the present visit, session and popular interest on account of the funeral of the late Metropolitan Police, dispatched an especially large body of police to Tokyo Station to protect the Prince on arrival there. An indignation body, led by opposition party men, was stopped before it entered the station and a number of leaders were arrested. On the station platform were members of noble families and leading officials of Tokyo and of the Government. Viscount Takahashi, the Premier, and other Cabinet members were there. The special train carrying Prince Tokuhito and members of his family arrived at 12:15 o'clock when the Prince was given a warm greeting by his friends.

As the party of nobles passed out of the station, Prince Tokuhito gave a long look at his country with the station-master, Mr. Ito, and the members of his family. He passed the time of the train on the station and escaped to a waiting car at the station. This was the beginning of the station. It was the

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relationship between the United States and Japan.

Herbert and Henry Taft, attorney.
 Independent; Frank A. Vanderbilt,
 editor of the United States Steel Corpo-
 ration; Judge Robert Gray of the United States and now
 general of the United States, formerly attorney
 George Wickersham, recalling the names of
 Senators and said, recalling the names of
 belong to the new organization, Vermont
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ALL INFORMATION CONTAINED HEREIN IS UNCLASSIFIED

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The speaker *W* opened *Shibusawa* with a general address of good wishes on the United States and Japan who returned on the *Kowa* Japan after a several month's visit in America notwithstanding the declaration of emergency law on the two countries. *W* was followed by the Hon. *Shibusawa* who in his address to his friends in the United States also to repay the visit made to Japan by Mr. *W*. The *Vanderbilt* of the *New York* City, New York, turned on the *Kowa* Japanese *Shibusawa* were Mr. *U* *Shibusawa*, Mr. *U* *Nanoto*, and Mr. *U* *Hiroshi*, all of Tokyo, who represented the Japanese Relations Committee of Tokyo, an

crowd of welcomers, the newspaper men and the agitators were avoided.

The Prince received an Imperial gift of fresh fish upon his return to Tokyo.

Indications were yesterday that the Prince will be treated severely by the Tokyo vernacular press and taken to task in the Diet by the opposition leaders on account of the alleged lack of success of the Japanese delegates at Washington.

VISCOUNT SHIBUSAWA'S REPORT

"I believe the naval agreement and the four-power pact made at the Washington Conference will do away with any fears of war that may have existed between the United States and Japan. Although Japan may have had to pay a high price to gain a more friendly feeling from the United States, still any such sacrifice was worth while because genuine good-will was obtained by Japan's agreement to the naval ratio and the four-power pact. I am pleased that the leading powers came to an agreement even though some naval experts are disgruntled because of the naval ratio."

So spoke Viscount Shibusawa, octogenarian advocate of peace between the United States and Japan, who returned on the *Korea Maru* after a several months' visit in America advocating the doctrine of harmony between the two countries. Viscount Shibusawa went to the United States on an unofficial mission to aid in the movement for international friendship and also to repay the visit made to Japan by Mr. Frank A. Vanderlip of New York City. Returning on the *Korea Maru* with Viscount Shibusawa were Dr. J. Soyeda, Mr. M. Zumoto, and Mr. J. Horikoshi, all of Tokyo, who represented the Friendly Relations Committee of Tokyo, an

organization devoted to maintaining friendship between the United States and Japan.

Viscount Shibusawa is much interested in the America-Japan Relations Committee of New York City, a new organization formed only last summer, which has for its object the elimination of friction between the two countries and the removal of misunderstandings on a national scope. The America-Japan Relations Committee; in California is strictly local in its study of problems affecting the two countries, Viscount Shibusawa pointed out, emphasizing that the New York group is national in its purpose of relieving any possible source of friction. Leading men of New York belong to the new organization, Viscount Shibusawa said, recalling the names of George Wickersham, formerly attorney general of the United States and now president of the group; Judge Elbert Gary of the United States Steel Corporation; Hamilton Holt, editor of *The Independent*; Frank A. Vanderlip, banker, and Henry Taft, attorney.

Viscount Shibusawa found that much of the misunderstandings in the United States in the attitude toward Japan are due to Japan's policy in China. In that connection he saw an excellent illustration of the New York committee's work in making for smoother relations. The New York Tribune, Viscount Shibusawa said, had delivered a bitter editorial attack on Japan because of that country's policy in China. Immediately George Wickersham, the president of that new group, rushed to the defense of Japan and in a series of letters to the editor which were published endeavored to explain the Japanese side of the question. It is by refusal to dodge real questions

which arise between the two countries, and through frank discussion, that the new society is making itself worth while, Viscount Shibusawa believes.

"I do not myself approve of all the policies of Japan toward China," Viscount Shibusawa said, "but I am glad to note that Americans are beginning to understand our relationship with that country better. On a previous trip to New York I tried to interest some influential business men in Chinese problems, but they refused to have anything to do with them, saying that their motives might be misunderstood. However, this time I found that business men were willing to help Japan in solving problems that arise in China. I think this is evidence of a better understanding."

Viscount Shibusawa spent some time in California studying the problem brought about by the settlement of Japanese in that state. "To tell you frankly," he said, "any such problems between Japan and the United States can't be solved by mere treaties only. Californians and Japanese must unite to solve the questions. I have advised the Japanese in California not to become impatient because of the anti-alien land law. On the other hand, they should work to serve the public of California and to benefit that state by their work and their law-abiding attitude. If they persist in that action, anti-Japanese agitators will be unable to give reasons why they are anti-Japanese in their viewpoint because the Japanese in California will be doing such a service for the state that it cannot afford to be without them. But if Japanese in California try only to make money and ignore their duty to the state, then they should not blame Californians for anti-Japanese

propaganda. They will have no one to blame but themselves.

"When I expressed this view to Californians, they agreed with me. They said that if Japanese would take that attitude there would be no anti-Japanese movement.

"However, Californians have told me that they don't wish any more Japanese to come into California because they fear that with the increase of Japanese, trouble will increase in similar ratio. Although that is right, still I am not afraid that the numbers of Japanese in California will increase, as Japan is observing strictly the gentlemen's agreement by which Japan refused to grant permission for Japanese laborers to leave Japan for California."—*From The Japan Advertiser.*

ALL PARTIES FOR DISARMAMENT

The three main political parties, the Seiyukai, Kenseikai and Kokuminto, have now gone on record in respect to their attitude towards the results attained at the Washington Conference. The Government party, under which the delegates were appointed and have been working, naturally endorses the work of the delegation, its resolution declaring that the Conference has been a success for Japan and for all the Powers participating, a conservative estimate. The Kenseikai, the main Opposition, has no fault to find with the results of the Conference themselves, but confines its criticism to the manner in which the Japanese Envoys have approached their task. The Kokuminto not only heartily endorses the result attained but announces its intention of working to have the limitations now imposed upon the Navy extended to include the Army.

The Japan Times has consistently

took part and which was engineered by a clique disavowed by all respectable Japanese, created some quite unjustified stir in the United States.

The fact, however, that no political faction of any consequence whatever entered the Diet this morning with any plan of opposition to the Japanese acceptance of the Nine Power Treaty, the Four Power Pacific Agreement or the Naval Limitation Treaty shows how completely united the Japanese are in this matter and how little there has been in the press criticisms here as the Conference progressed and in the charges made against the good faith of Japan by the war-seekers and noisy politicians of the United States.—*The Japan Times & Opinions*.

THE WASHINGTON CONFERENCE

The Conference opened grandly, with the magnificent plan of Secretary Hughes. It closes in the grandeur of great work done, the short time between November 12, 1921, and February 6, 1922, having seen more accomplished by men for the benefit of mankind than in any equal period in the entire history of the world.

An agreement has been produced by which all the great navies of the world will cease further construction for a minimum period of ten years, and will, at the conclusion of that period, maintain a ratio of capital ships and coast in a search for a proper ratio of other forms of naval vessels.

An agreement has been reached by which the United States, Great Britain, Japan and France promise to respect each other's insular rights in the Pacific and consult if any situation arises that threatens to lead to a disturbance of the peace in Pacific waters. The four Powers, associated with four others,

maintained from the day President Harding issued his invitation to Japan to attend a conference to consider a limitation of naval armaments, that the people of Japan would heartily welcome any plan that promised peace and security with a lessening of the heavy armament burden. Throughout the Conference despite petting by learned professors and attempts of nihilists to create a public opinion against the ideals of the leaders at Washington, this paper continued to maintain its faith in the good sense of the Japanese people and Government, and all the evidence to-day justifies in every way this stand. The spectacle of every important political party endorsing the general work of the Conference with one advocating a course for the future that outruns the limits set at Washington, indicates beyond any chance for argument just where Japan stands.

There have been circumstances during the procedure of the Conference to give Hearst and the lesser anti-Japanese howlers grounds for declaring that Japan stood as an outsider and was agreeing to naval limitations solely and against her will. A large part of the excuse for the abuse to which Japan and Japanese motives and able editors were subjected was furnished from Japan, many of the injudicious criticisms of the Conference appearing in print here or uttered by jingoistic orators to hired crowds having been promptly cabled to America and Great Britain, where the readers of the press have no background of knowledge from which to judge how without substance and authority of public opinion these criticisms and jingoistic outbursts were. That idiotic march upon the American Embassy, for instance, in which hired hoodlums and silly youths

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took part and which was engineered by a clique discountenanced by all respectable Japanese, created some quite unjustified stir in the United States.

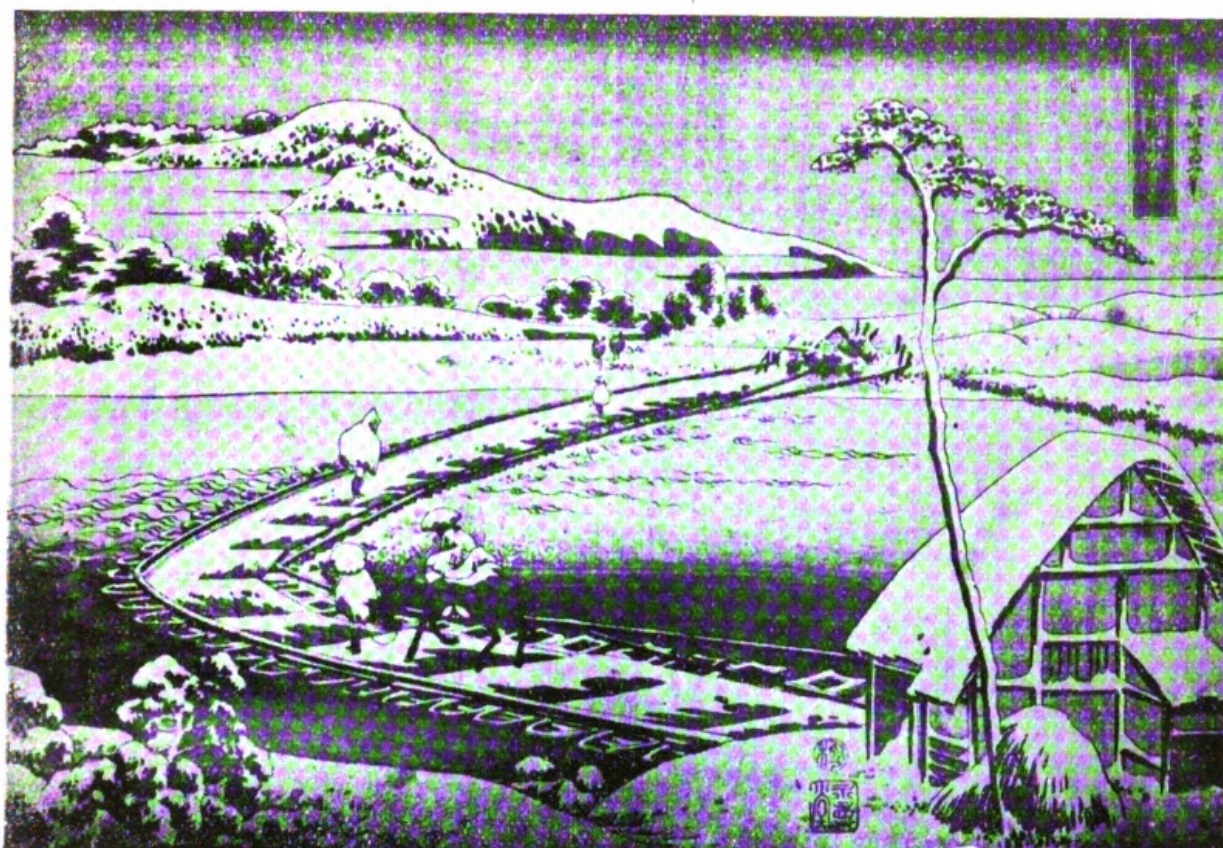
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THE WASHINGTON CONFERENCE

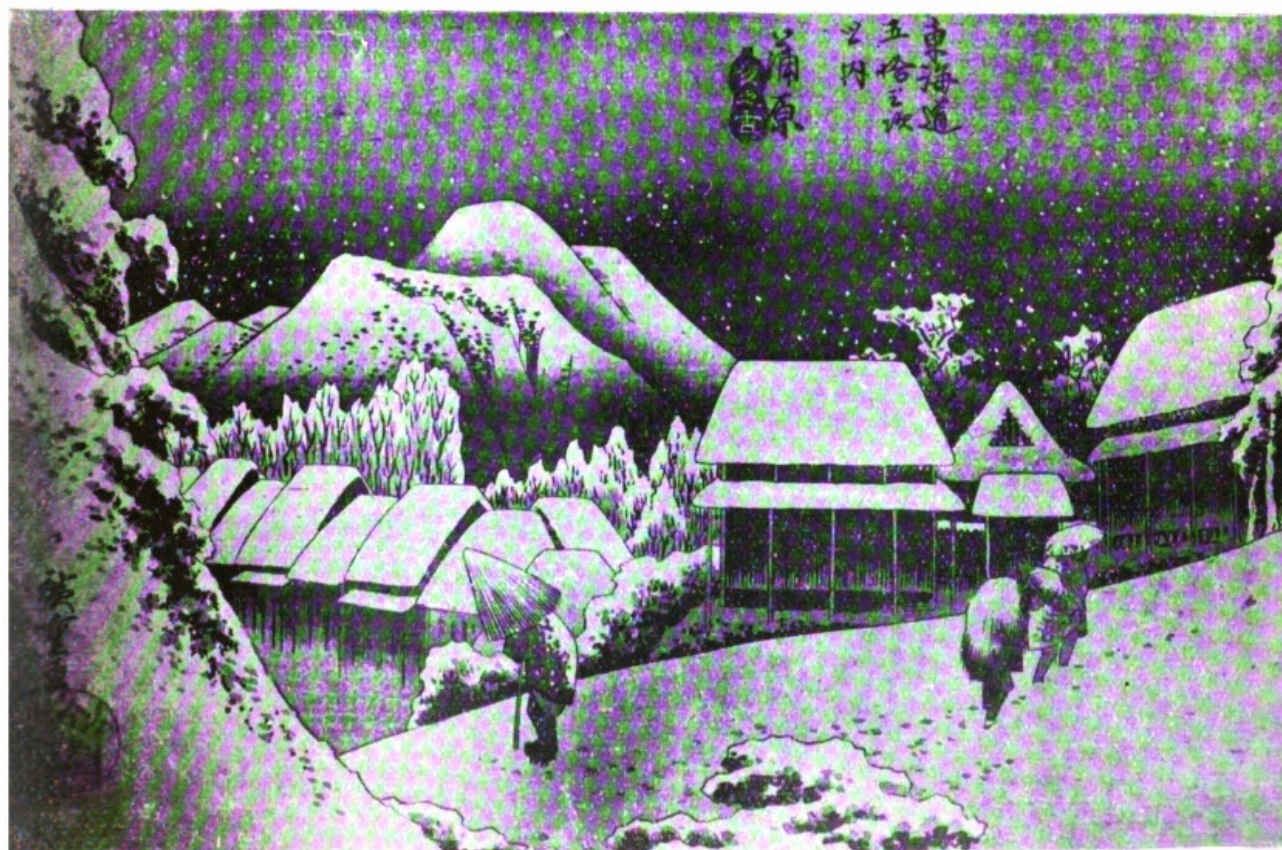
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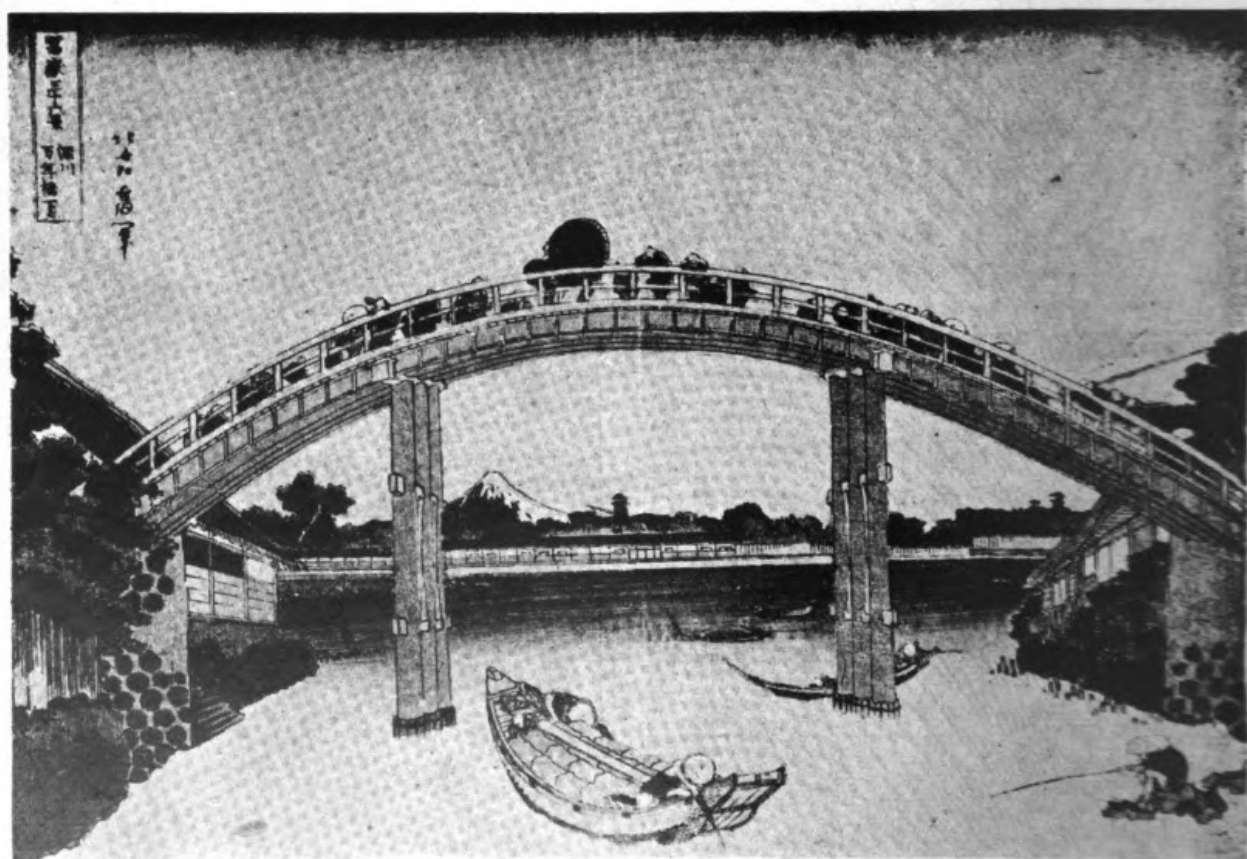
The Pontoon Bridge at Sano in Winter.
Painted by Hokusai



A Snow Scene at "Kambara," One of the Fifty-Three Stations
Digitized by Google. Original from
By Hiroshige I. UNIVERSITY OF MICHIGAN



Nihonbashi Bridge in The Tokugawa Period. This Picture shows a Daimyo Procession Passing-in the Morning to the Shogunate Residence. By Hiroshige I.



Mannen Bridge. Yedo (Now Tokyo). By Hokusai
 Digitized by Google Original from UNIVERSITY OF MICHIGAN

agree to respect the territorial integrity and the sovereignty of China.

Commercial encroachments upon China, such as lead to political rivalries and possible war, with exclusive rights in trade wrung or purchased from China, are to be done away with.

The great naval Powers have agreed not to descend to the use of submarines as weapons for murder against merchant ships and have agreed to abandon the use of Hun-born weapons of warfare, such as poison gas and virulent germs.

Friction between the United States and Japan over Siberia has been explained away; the Shantung Question, which formed the basis for the greater part of the anti-Japanese campaign in China and was made the excuse for the anti-Japanese campaign in America, has been settled; the Yap problem is a problem no more and there is now American recognition of the mandates granted in the Versailles Treaty.

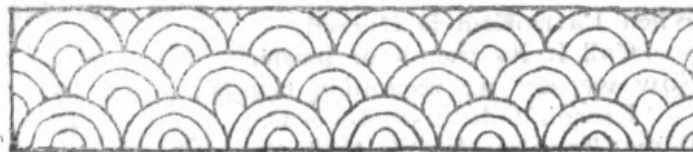
Before this Conference the entire Pacific policy of Japan, America and Great Britain was gradually being based upon the inevitability of an American-Japanese war, and, the way things were heading, that war would have come before the present decade had been spent. Today war has been made absolutely impossible and every vestige of an excuse for hostilities has disappeared.

Japan will leave the Pan-American Hall in Washington as perhaps the

greatest gainer, although every participant and every other Nation on earth is a gainer, to a very large extent. The Conference was not an old-style diplomatic assemblage, at which one gained and another lost. It was a gathering at which there could be no loser; if one won, all shared in the winning.

Japan, however, due to many circumstances, stood to gain the most, and did. She has gained a friendship with the United States stronger than that which has existed at any period of international history, and her present friend was, before the Conference, her only probable foe. She has gained for her own people all the benefit to result from the naval savings, a greater proportion of her national income than in the case of any other one of the Powers. She has placed herself in a position of national safety such as was not assured before November 11. She has regained, tho in part only, it is true, the friendship of China. She has put herself in the clear in the matter of Siberia and her frankness has won the respect and the confidence of a world that was, thanks to propagandists, beginning to doubt her in every action.

The world is a better and a safer world than it was a few weeks ago, while the example of the success of the Washington Conference style of diplomacy will not be lost when the Powers gather again at Genoa.—*The Japan Times & Mail.*



LET'S BE BROTHERS!

By EDNA LINSLEY GRESSITT.

It's a long, long way from the cave-man
To the man in the limousine;
There's toiling and trying and trusting
Along the aeons between:
And wouldn't you think, my brother,
We had had a sufficient span
To have learned the lesson of loving—
The very first lesson of Man?

It's a far, far cry to the Pleistocene folk,
But their blood is in my veins;
I sailed in the ships of the Vikings,
I toiled in the galley chains.
Now God has sent us some wisdom,
And Christ has lent us his love;
But we murder each other for hatred—
A deed the beasts are above!

O, it's far from righteous Abel
Whose blood cried from the sod
To the crowded graves in Flanders
Now looking up to God.
"Am I my brother's keeper?"
The ancient heathen Cain!
But eleven million corpses
Are the brothers I have slain!

Where did I get my blood and bone
And the nerve-cells in my brain?
What do I owe my ancestors?
What do I leave in my train?
Some of my brothers are burnished
And some of them are black,
And some have worn the diadem
And some been on the wrack.

Read it in Revelation,
Or read in the riven rocks;
Or read in the age-old relics
No reader ever mocks.
"He hath made of one blood the nations,"
"The family on earth is named,"
But eleven million brothers
Are dead; and I'm not ashamed?

Call it the great World-Murder;
Murder and War are the same.
When Patriotism is Hatred,
Call it its own true name.
Now we, are we reasoning beings?
Reason bids wars to cease.
O we, have we hearts that are human?
Then ring in the reign of Peace.

From "Gleanings."

PRINCE YAMAGATA

By F. YAMAZAKI

ARITOMO YAMAGATA, the senior among the so-called *Genro* or Elder Statesmen, and the central figure among the Bureaucrats of Japan, died at Odawara, near Hakone, on February 1st, at 1.50 p.m., at the advanced age of 85 years—being almost exactly the same age as Marquis Okuma, who preceded him to the Shadow Land by only a few weeks.

Yamagata's life story forms an important part of the history of modern Japan. In his later years he lived in retirement, not actively engaged in political life, and retaining only the office of president of the Privy Council, but his influence remained very great almost to the day of his death, and was such as no other could wield, since it was derived from his long life of devotion to the state, and the special favor he had received from the Court. His great power was therefore not due to any lucky chance—so much is clear beyond a doubt. His two great contributions to his country were (1) in military administration, and (2) in the realm of politics. He introduced the system of local autonomy.

By birth Yamagata belonged to a humble class—*chugen*, that between soldier and servant—and he was of the Choshū or Mori clan. He was born April 22, 1838. His father's name was Aritoshi Saburo Yamagata, and his mother's was Matsuko. The son was called Tatsunosuke in his boyhood, later

Shosuke, and again Kyosuke, before the final decision left him with Aritomo.

Yamagata's mother died when he was only five years old. His father, though of a very humble class, was fond of reading, composing poems, and singing Noh songs. He was, in fact, a man of refined tastes, but when his son was only 22 years old, he died at the age of fifty-five.

Naturally young Yamagata was educated in the national classics from childhood. At the age of thirteen he composed the following poem :

“ The raging of the storm
In the bamboo grove around our cot
Has ceased entirely,
And now the faint light of the moon
Glimmers in the snowy sky at dawn.”

Along with the classics Yamagata studied military science. Urged by a friend to study with a prominent teacher of Choshū, Shoin Yoshida, he repeatedly declined, saying, “ Though I am not suited to become a scholar, I shall make a contribution to military art, never fear,” and this early resolution he carried out during a long life of devotion to the state.

In 1858, when the whole country was sinking into a chaotic state, he with others became deeply concerned over discussions regarding Imperialism and the exclusion of foreigners. The Choshū clan about this time selected six petty officers as scouts and sent them to Kyoto to investigate conditions, two of the six being Yamagata and Hirobumi Ito, selected

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 What do I owe my ancestors?
 What do I leave in my train?
 Some of my brothers are burnished
 And some of them are black,
 And some have worn the diadem
 And some been on the wrack.

Read it in Revelation,
 Or read in the riven rocks;
 Or read in the age-old relics
 No reader ever mocks.
 "He hath made of one blood the nations,"
 "The family on earth is named,"
 But eleven million brothers
 Are dead; and I'm not ashamed?

Call it the great World-Murder;
 Murder and War are the same.
 When Patriotism is Hatred,
 Call it its own true name.
 Now we, are we reasoning beings?
 Reason bids wars to cease.
 O we, have we hearts that are human?
 Then ring in the reign of Peace.

From "Gleanings."

PRINCE YAMAGATA

By F. YAMAZAKI

ARITOMO YAMAGATA, the senior among the so-called *Genro* or Elder Statesmen, and the central figure among the Bureaucrats of Japan, died at Odawara, near Hakone, on February 1st, at 1.50 p.m., at the advanced age of 85 years—being almost exactly the same age as Marquis Okuma, who preceded him to the Shadow Land by only a few weeks.

Yamagata's life story forms an important part of the history of modern Japan. In his later years he lived in retirement, not actively engaged in political life, and retaining only the office of president of the Privy Council, but his influence remained very great almost to the day of his death, and was such as no other could wield, since it was derived from his long life of devotion to the state, and the special favor he had received from the Court. His great power was therefore not due to any lucky chance—so much is clear beyond a doubt. His two great contributions to his country were (1) in military administration, and (2) in the realm of politics. He introduced the system of local autonomy.

By birth Yamagata belonged to a humble class—*chugen*, that between soldier and servant—and he was of the Choshū or Mori clan. He was born April 22, 1838. His father's name was Aritoshi Saburo Yamagata, and his mother's was Matsuko. The son was called Tatsunosuke in his boyhood, later

Shosuke, and again Kyosuke, before the final decision left him with Aritomo.

Yamagata's mother died when he was only five years old. His father, though of a very humble class, was fond of reading, composing poems, and singing Noh songs. He was, in fact, a man of refined tastes, but when his son was only 22 years old, he died at the age of fifty-five.

Naturally young Yamagata was educated in the national classics from childhood. At the age of thirteen he composed the following poem :

"The raging of the storm
In the bamboo grove around our cot
Has ceased entirely,
And now the faint light of the moon
Glimmers in the snowy sky at dawn."

Along with the classics Yamagata studied military science. Urged by a friend to study with a prominent teacher of Choshū, Shoin Yoshida, he repeatedly declined, saying, "Though I am not suited to become a scholar, I shall make a contribution to military art, never fear," and this early resolution he carried out during a long life of devotion to the state.

In 1858, when the whole country was sinking into a chaotic state, he with others became deeply concerned over discussions regarding Imperialism and the exclusion of foreigners. The Choshū clan about this time selected six petty officers as scouts and sent them to Kyoto to investigate conditions, two of the six being Yamagata and Hirobumi Ito, selected

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[illegible]

1. The first step in the process of identifying a problem is to determine the nature of the problem. This involves gathering information about the problem and its context.

I have been thinking of you very much lately, and wondering how you are getting on. I hope you are well and happy. I have been very busy lately, but I have managed to find some time to write to you. I have been thinking of you very much lately, and wondering how you are getting on. I hope you are well and happy. I have been very busy lately, but I have managed to find some time to write to you.

On 22 July 1942, the Japanese government announced that it had decided to withdraw its forces from the Philippines. This decision was based on the fact that the United States had declared war on Japan on 7 December 1941, and that the Japanese government had decided to withdraw its forces from the Philippines as a result of the attack on Pearl Harbor. The Japanese government also announced that it had decided to withdraw its forces from the Philippines as a result of the attack on Pearl Harbor.

[illegible]

because of their promise, rather than station. This was the first step in Yamagata's political advancement. Genzui Kusaka and others of the clan were in Kyoto at the same time and through introductions secured from their clansmen Yamagata and Ito met such sentimental loyalists as Unpin Umeda and Seigan Yamagawa. After studying political conditions in Kyoto, Yamagata returned to Hagi and entered the school of Shoin Yoshida.

In 1864 Yamagata became *gunkan*, or staff officer under Shinsaku Takasugi, taking an active part in strategic exercises. He was then 25 years old. His detachment was composed of about 400 commoners, and had adopted the English and Dutch style of warfare, using the modern guns and rifles purchased by Takasugi in Shanghai. Since the commoners who enlisted might receive promotion to the knight class, young men of courage and sound health were eager to join this detachment. Hence it came to be known far and wide in future days for the vigor and ability of its men.

When the combined fleets of England, France, America, and Holland fought the Japanese at Shimonoseki, Yamagata was commander of the fortress at Dan-no-Ura. While the other forts surrendered speedily, Dan-no-Ura held out for two days, in spite of the overwhelming superiority of the enemy's guns. When forced to leave, Yamagata ordered his guns to be unbolted and thereby rendered useless. Thus even in defeat, his stubborn resistance was the theme of praise, and he with Takasugi and Masujiro Omura was recognized as a daring innovator, and a man of foresight. The new army system was adopted by these officers before others ventured to try it.

After the Restoration Yamagata assisted in subduing disloyal daimyos in the northeast. Especially hard was the task of taking Nagaoka castle in Echigo, but led by Tatsuo Kumoi, Yamagata's division succeeded, and even at that anxious time, he was able to write a poem :

The light of the watchfire fades
In the fort where the foe is entrenched ;
And the mountain blast of this northern clime,
How bitterly cold for midsummer !

In March, 1869, after the Meiji government was well established, Yamagata was commissioned to travel in Russia and France, on a trip of inspection. Masujiro Omura had established a military school in Kyoto which was later removed to Osaka. In the midst of his labors, the zealous Omura died and just then Yamagata returned from studying the military systems abroad, and began to recruit men from the three clans—Satsuma, or Sasshu, Choshū and Toshū—and to organize a life guard, afterwards called the Imperial Body Guard. He further established garrisons in Tokyo, Sendai, and Kumamoto and in 1872 enforced conscription throughout the Empire. At that time the idea prevailed widely that the only good soldiers were those taken from the knight class, but Yamagata had formed the contrary opinion from his experience with the "strategic detachment." Yamagata was then next in rank to the great Takamori Saigo, being a Lieutenant General in the army and Lieutenant Commander of the Imperial Body Guard. In 1873 he was appointed Minister of War. In 1876, at his suggestion, the wearing of swords by the *samurai* was abolished.

In 1877, when the Satsuma rebellion broke out, Yamagata was the chief of staff and led the expedition which crushed

the uprising. In 1884 he received the title of Count, in recognition of his services. When Minister of the Interior, he visited Europe to investigate her system of local self-government. This was in 1887. He learned that this system was the secret of Prussia's rapid recovery from the defeat suffered in the time of Napoleon and therefore he decided that Japan ought to adopt the same. To this end he had Seeley's *Life of the Prussian statesman Von Stein* translated and copies distributed to all the governors and leading officials in each province; thus the scheme of local government now in force in every city, town, and village in Japan is largely the result of his work.

In 1889 he organized a cabinet and the Imperial Diet held its first meeting. The general election was carried out without disturbance throughout the country for the first time—decidedly a feather in the new Premier's cap.

When the second Ito Cabinet was formed, in 1892, Yamagata was made Minister of Justice. It was rumored that a stern disciplinarian like himself was needed to improve the personnel of the government. Later he became president of the Privy Council. In September, 1894, when the Sino-Japan war broke out, Yamagata as field marshal of the first division of the Japanese Army, commanded in several battles and displayed great prowess, so that after the war ended, he was promoted to the rank of Marquis.

In 1896, he was one of the suite of H.I.H. Prince Sadanaru Fushimi when he attended the coronation ceremony of Nicholas II, the Emperor of Russia. Taking advantage of the opportunity, he immediately concluded an agreement with Lobanov, Minister of Foreign Affairs, and

secured the protocol of four articles known as the Yamagata-Lobanov Agreement.

In 1898, the second Yamagata Cabinet was organized, and in 1904, when the Russo-Japan war broke out, he occupied the position of chief staff officer and finally exhausted his best efforts as the general guardian of the army. After the war was ended, H.I.M. the Emperor Meiji granted him the rank of Prince for the great services he had contributed to the state.

Since then, he has secluded himself in the office of president of the Privy Council, keeping away from the sphere of political activity; however, even there his practical influence has been very great, and as to the army, in this his influence was absolutely supreme. The principal officers in the army were mostly the juniors he had trained and directed for years; hence they did not presume to take any important step without his advice.

Furthermore, we must mention that very influential body outside political parties, the so-called Bureaucrats or Choshū Exclusionists, of which the leader was Prince Yamagata. Yet whenever he came to meet people he was wont to say modestly:

"I myself am a soldier primarily, and consequently not well informed as to political affairs."

He never boasted of his own achievements, nor showed the least pride in his influence and ability as a statesman. But while he never craved for the praise of men, yet in reality for power and influence he had no rival under heaven. No one can fail to recognize his cleverness. After Prince Ito and Marquis Inouye, Elder Statesmen, passed away, he

secured the protocol of fair articles known as the Yung-tai-I-chow Agreement.

In 1878, the second Yamagata Cabinet was organized, and in 1880, when the Russo-Japanese war broke out, he occupied the position of chief staff officer and finally directed his best efforts as the general quartermaster of the army. After the war was ended, H.I.M. the Emperor highly granted him the rank of Prince for the great services he had contributed to the state.

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Fourthly, we must mention that very influential body outside politics or parties, the so-called Bureaucrats or *Goshin* in the domain of which the latter was Prince Yamagata. It is whenever he came to meet people he was wont to say in jest:

"I never was a soldier primarily, and consequently not well informed as to political affairs."

The new breed of his own achievements, he never showed the least pride in them, and only as a matter of fact, he never cared for the public of men yet in rivalry for power and influence. He had no ideal, and he was not one man full to recognize his own merits. After Prince Ito and Matsuyama, he was the only one who was

the uprising. In 1884 he received the title of Count in recognition of his services. When Minister of the Interior he visited Europe to investigate the system of local self-government. This was in 1885. He learned that this system was the secret of Prussia's rapid recovery from the defeat suffered in the time of Napoleon and therefore he decided that Japan ought to adopt the same. To this end he had Shide's bill of the Prussian *Verfassung* translated and copies distributed to all the governors and leading officials in each province; thus the scheme of local government now in force in every city, town, and village in Japan is largely the result of his work. In 1889 he organized a cabinet and the Imperial Diet held its first meeting. The general election was carried out without disturbance throughout the country for the first time—decidedly a feat in the new Premier's eyes.

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In 1896, he was one of the suite of H.I.M. to receive from the Emperor the coronation ceremony. In 1897, Nicholas II, the Emperor of Russia, taking advantage of the opportunity he immediately concluded an agreement with the Japanese Minister of Foreign Affairs and

remained without a peer. His opponents therefore regarded him as a dangerous schemer, especially since whenever he chose men of talent for Government service, he appointed only such as were subject to the control of the Choshū Bureaucrats. Some of his opponents criticized him as a "Mejiro-no-Ogosho" (a Shogun Iyeyasu in retirement), as Mejiro is the district in which his Tokyo mansion stands, and "Ogosho" was the popular name for Iyeyasu Tokugawa after he ceded his office of Shogun to Hidetada, his heir. It was thus hinted that while outwardly he kept away from the sphere of politics, in reality he held the supreme power in his own hands.

Quite different views are held by his admirers, who praise Prince Yamagata as an example of perfect loyalty, since he devoted his whole life to his Sovereign and served the state with zeal and a single-hearted devotion rarely to be found. They admit, of course, that he secluded himself from the public, but they claim that those who blame him as clannish and exclusive are chiefly those who failed to win his favor and who therefore speak as disappointed aspirants for office are wont to do.

Yet while admitting his undoubtedly great abilities and services, we must at the same time stress the fact that he was not popular among the people in general. It is very true that he was not beloved by the people as Marquis Okuma was. The latter in spite of his numerous defects was not severely criticized by the people, while Prince Yamagata, on the contrary, received a goodly share of censure as well as praise.

As to the daily life of Prince Yamagata, notwithstanding the rigid military training of his young manhood, he paid

great attention to the rules of hygiene and to the selection of food; so much so, indeed, that he was twitted with subsisting on bird seed. Every morning, he rose at seven and after making his toilet and donning Japanese ceremonial dress, he paid homage at the Meiji shrine erected on his grounds; then he breakfasted and read the Tokyo papers and gave interviews to callers. If there were no visitors he usually spent his time in reading.

He liked children so much that even when they were gathered in crowds and making a great noise he only smiled at them and never gave them a word of reproof.

Though he was in early life addicted to hilarious living, in his later years he became very abstemious in the use of saké. When he was slightly exhilarated by wine he would usually sing "Hachi-no-ki," a Noh song. His daily life was very simple and frugal, his household consisting of his wife, a steward, two students, a housekeeper, with four assistant maids, and two cooks.

When the price of necessities suddenly rose three years ago, the whole household gave up white, or polished, rice and substituted cooked wheat mixed with 30% white rice.

Since his household discipline was so rigid, there are comparatively few personal incidents to relate; however there are one or two stories told of him.

In his young manhood, when engaged as an assistant teacher in the Meirinkwan (an institution of learning built by the Choshū clan), while he was going on some errand for his superior, he happened to meet Shinanojo Arichi, son of a noted family. As they passed each other, Prince Yamagata accidentally splashed mud on the latter's trousers. Arichi flew into a

violent passion and blamed him severely for his carelessness. Yamagata begged his pardon humbly but Arichi, who was overproud of his social standing, would not be appeased until Yamagata had gone down on his knees in the mud. Naturally Yamagata felt intensely mortified, but he patiently bided his time and in later years he completely out-ranked Arichi, though the latter became a Vice-Admiral and gained the title of Baron.

During Yamagata's youth the pro-Shogunate element in his own clan became more powerful than the loyalists. The Mori clan also was stigmatized as being in rebellion against the Imperial forces. So at this time Yamagata became quite melancholy and shaved his hair, intending to become a priest. Later, however, the loyalists gained the ascendancy and tried to overthrow the pro-Shogun element. Yamagata and his comrades cut off their hair and offered it at the Ota-Hachiman shrine, with fervent prayers for victory. As he had but a few wisps left, Yamagata offered them. He at one time made a picture of himself as a priest and wrote a poem to accompany it, and this souvenir is said to be preserved in Hagi, a town of Yamaguchi prefecture, even now. His name was then Kyosuke.

Another story deals with Yamagata's temporary estrangement from Akiyoshi Yamada, Minister of Justice in 1888, and their reconciliation, but the details are not important. The two were from the same province and comrades in the War of the Restoration.

What effect is Yamagata's death likely to produce in the world of statecraft and politics? This is indeed an interesting question. While the wide circle of his

influence may be suddenly contracted when he, the central force, has gone, yet we may predict that the power of the militarists and the Choshu Bureaucrats will not subside so markedly, all at once. These two powerful factions have several strong leaders able to exert influence to a greater or less degree. But since even during Yamagata's lifetime their power was declining, we may predict that it will decline still more rapidly now. Terauchi is already gone, yet still General Tanaka, as the natural successor, may wield considerable influence even though he may not be big enough to fill Yamagata's place. It is true that Yamagata was the chief obstacle in the path of reform of the militaristic régime, and we may expect that disarmament will become a more practical issue now, and that the stubborn secrecy maintained by the militarists will be abolished, that serious obstacle in the path of Constitutional government. The agitation for the abolition of the General Staff and of the rule prohibiting a civilian to become minister of war may now succeed. If the opposition to Tanaka as a successor to Yamagata gains strength, Uyebara, chief of the General Staff, may begin an active campaign, having already stood for years as a suppliant before the "wicket gate" of Choshū exclusivism.

Then there is the House of Peers, the stronghold of the militarists and Bureaucrats for twenty years past, and strongly opposed to the House of Representatives of the Diet. The House of Peers has long been a dangerous enemy to popular government and Yamagata was the ruling force over it, as most of the appointees to this branch of the Diet were his henchmen and could usually be depended upon not to act without his

in this they differed radically from each

other.

PROF. YAMAGATA

I have strongly believed to serve his country.

How long continued?

Some is independent from death, but the spirit itself of a great statement, full of years and honors, is elevated above private grief by pride and awe at the focus of the life which has come to its close. In recording the death of Prince Yamagata it is to the long record of his life that we turn. The statement is not in a page who have served their country so long and in so many ways; on the field of victory as well as in the light of councils of the state. Still less in numbers and exceedingly rare in history are the happy few who live to see the full fruition of the causes for which they have striven; who surround the life that their youthful eyes could scarcely understand; and descend into the valley at last with gradual steps, leaving their life's work rounded and complete beyond their dreams. Prince Yamagata's name is less familiar in Europe and America than the names of several of his contemporaries, yet in the fulness of his career, and in the extent of the changes in which he lived a century he played a great part; it is often truth to say that he was a guiding figure in the world.

His life which is written with emphasis in the history of modern Japan. He was a leader of the school of "black ships" and of the "meiji" reforms. He was a member of the school of "black ships" and of the "meiji" reforms. He was a member of the school of "black ships" and of the "meiji" reforms.

appeared, but with the changing times, the man was being superseded by others of a more liberal tendency. Even Seiyun and Kishida were not to be found in the Upper House of the Diet. It is evident the influence of the Prince was not to be overestimated. It was during Yamagata's days that the Viceroy, Prince and Iwakura, direct adherents of the late Prince, may control a strong faction, but it is Count Yamagata or Prince Goto will very probably head an opposition movement. Their action would doubtless attempt to gain adherents in the respective Diet chambers each was strong. While, then, the Government will probably retain their organization to some extent we cannot expect it as the Privy Council and the House of Peers are so largely composed of Yamagata.

In one way the removal of the Prince will bring a change. He did not ascribe to political parties as such, and hence retained their development. Now that his personal progress is sure to be more rapid and the rights of political parties will be generally recognized as no distant date.

In conclusion, we must state that Prince Yamagata's policy was largely and once decided that he would never forget his duty. Though he was a member of the Privy Council, his great faith was that he could not move with the times.

A State funeral was given for the late Prince and his manhood was great in G. I. Iwakura, Prince and Iwakura, direct adherents of the late Prince, may control a strong faction, but it is Count Yamagata or Prince Goto will very probably head an opposition movement. Their action would doubtless attempt to gain adherents in the respective Diet chambers each was strong. While, then, the Government will probably retain their organization to some extent we cannot expect it as the Privy Council and the House of Peers are so largely composed of Yamagata.

approval, but with the changing times, these men are largely being superseded by others of a more liberal tendency. Even Seiyukai and Kenseikai members are to be found in the Upper House, so it is evident the influence of the Bureaucrats there can never be so great again as during Yamagata's day. True, Viscounts Kiyoura and Hirata, direct adherents of the late Prince, may control a strong faction, but if so Count Yamamoto or Baron Goto will very probably head an opposition movement. Each faction would doubtless attempt to gain adherents in the respective districts where each was strong. While, then, the Bureaucrats will probably reform their organization to some extent, we cannot expect it as the Privy Council and the House of Peers are so largely composed of Bureaucrats.

In one way the removal of the Prince will bring a change. He did not recognize political parties as such, and hence retarded their development. Now that he is gone progress is sure to be more rapid, and the rights of political parties will be generally recognized at no distant date.

In conclusion, we must state our firm belief in Yamagata's sincerity and loyalty, and our conviction that the nation will never forget his past services, though perhaps praise and blame has been equally mingled in the popular estimate of his character. His great fault was that he could not move with the times.

A State funeral was accorded the late Prince and his mausoleum was erected in Gokokuji temple, Otowa, Koishikawa, Tokyo, near to that of the late Marquis Okuma. It is a curious chance which has brought these two Genro close together in death although

in life they differed radically from each other.

PRINCE YAMAGATA

How youngly he began to serve his
country,

How long continued!

Sorrow is inseparable from death, but the quiet death of a great statesman, full of years and honors, is elevated above private grief by pride and awe at the fulness of the life which has come to its close. In recording the death of Prince Yamagata it is to the long record one's thoughts turn. The statesmen are few in any age who have served their country so long and in so many ways; on the field of victory as well as in the highest councils of the state. Still less in numbers and exceedingly rare in history are the happy few who live to see the full fruition of the causes for which they have striven; who surmount difficulties that their youthful eyes could scarcely measure; and descend into the valley at last with gradual steps, leaving their life's work rounded and complete beyond their dreams. Prince Yamagata's name is less familiar in Europe and America than the names of several of his contemporaries, yet in the fulness of his career, and in the extent of the changes in which for half a century he played a great part, it is sober truth to say that he was a unique figure in the world.

His life when it is written will embrace the history of modern Japan. He was a lad of 15 when Perry's "black ships" opened the sealed doors of old Japan. He lived to see the country whose future was then so uncertain take her place as one of the five Great Powers now assembled in conference at Washington. Yamagata is virtually the last of the

great group of Restoration patriots. It is not as politician and Elder Statesman that one sees him to-day, the hero of a score of Cabinet crises, the maker and unmaker of Ministries, but as one of the makers of modern Japan. He was a few years younger than Bismarck, but a considerable part of the active career of the two statesmen was contemporaneous. Both were empire-builders. Bismarck possibly heard Yamagata's name, but did he dream that the young samurai who became Minister of War in the year when the German Empire was founded at Versailles on the shifting sands of military force, would live to see and to share in the destruction of the edifice which Bismarck raised?

Prince Yamagata's death renders vacant a position which had no parallel in any modern country. He was more than the chief of the Elder Statesmen; he was the Elder Statesmen, in late years at all events, and in his unique position, above the Cabinet and beneath the Throne, possessing the confidence of the army in which he had occupied the highest positions for nearly half a century, and rich in his unequalled experience of government, he wielded incalculable influence on Japan's policy and development. His life was identified with the army from the days when as a stripling he led the Imperial cavalry against the Shogun's troops. While Napoleon III was still on the throne of France, General Yamagata, just turned 30 years of age, was in Europe inspecting the military methods of the West. The French ceremonial uniforms of black and crimson which the officers of the army still wear, are the memento of a time when French arms were considered supreme in Europe. There was a bitter eclipse, not

without influence on Japan, but the wheel has come full circle; French arms are more glorious than ever in their history.

Few men have played so many parts. War and politics alternated through his whole career. He was first heard of as a fiery young samurai, leading with brilliant success Imperial troops in the War of the Restoration. After his visit to Europe to study the warfare of the West he became Minister of War in Tokyo, relinquishing his portfolio to take the field with the Imperial army in the civil war of 1877. When the brief struggle was over he organized the army as Chief of the General Staff. Next he is found in the Home Office, and for years he figures everywhere—Minister for Agriculture, Chief of Fortress Construction, Chairman of Local Administration Investigation Committee, Prime Minister, even Minister of Justice. The war with China found him in the field again, victor of Pingyang and Chin-lien-cheng. Again he is Minister of War at home, delegate to the coronation of Tsar Nicholas and negotiator of the Lobanoff convention, Again he is Prime Minister, and two years later, Chief of the General Staff in Tokyo in the Russian War. Since then, as Prince, President of the Privy Council, Field Marshal, enjoying every honor and dignity to which a Japanese subject could attain, he has remained above the battle of politics, possessed of power without its burdens and wielding an influence unapproached by any living statesman.

It would be no compliment to Prince Yamagata to pretend that he was anything but a militarist. He never paid lip service to democracy or concealed his creed. To liberal politicians he has long typified the things against which they strive. His death definitely marks the

end of an era and the opening of a new phase in which the constitutional development of the country will be accelerated. He leaves a great estate of power, but it is an inheritance to which in the nature of things there can be no sole successor. The old clans exist still, but new clans have risen with the general social liberation which was the greatest achievement of Meiji. The clans of business, the middle class, labor, the press are growing in power and in the consciousness of their place in the state. Representative government provides the means by which the new clans may in time exert their power, and no prophetic vision is needed to see that the next chapter in the political history of Japan will record an extension of popular government. It was inevitable that the older era should pass away, and it is probable that history will mark its end with the death of Prince Yamagata. Even those observers who are most strongly convinced that the new era of broader-based power will strengthen Japan, raising her higher in the scale of nations, and tending to the happiness and prosperity of her people, will admit that the group of great men, now reduced to a single survivor, the aged Marquis Matsukata, who controlled her destinies in the critical years of her emergence from seclusion rendered services which take a very high place in the history of enlightened statesmanship. To this group the statesman and soldier whose death we record contributed the labor of a long lifetime. His work is done and a new chapter opens.—*The Japan Advertiser*.

PRINCE YAMAGATA

Prince Yamagata is dead at the age of fourscore and five. When we heard of his illness, we heartily prayed for his

early recovery, but now we are in receipt of the sad news and can not refrain from feeling profound regret that the nation has sustained an irreparable loss. In his last years, he only remained at the post of President of the Privy Council and kept away from active politics, still he occupied a special and most exalted position in connection with the establishment of national policies as a Genro and enjoyed exceptional trust and the confidence of the Imperial Household. As is already well known in the world, the Prince considered himself a soldier all the time and acted as such throughout his career. The people fully recognize his valuable services as builder of such an army in Japan as can be compared favorably with or is rather superior to those of the foremost military Powers of the West. The Prince was also a great general. His brilliant military achievements accomplished in the civil and foreign wars after the Restoration of Meiji evidence this fact. Although the times have changed now and the cry for the reduction of land forces is heard on all hands, Japan was sorely in need of a powerful army for the security of her national defense from the Restoration till the latter part of the era of Meiji. That she was able to put down numerous civil disturbances at home in those turbulent days succeeding the Restoration, thereby consolidating the foundation of the new Imperial government, and save the nation from ruin and dissolution in the desperate wars with China and Russia and raise her status in the world is entirely ascribable to the perfection of her military strength. In this respect, the people at large ought not to forget that the country owes immensely to the lamented Prince who was the organizer of our army and un-

excelled authority in the field of our national defense.

However, the Prince was far from being a mere general and defender of Japan. He himself never tired in absorbing the knowledge of Occidental peoples in relation to the administration of the country. Indeed, the credit for the initiation of the system of autonomy in Japan must be given to the Prince. Also the fact that many new laws and regulations were advocated and carried into effect by his followers and lieutenants testifies to the Prince's zeal for the improvement and renovation of our national government. The world is apt to take the Prince as militaristic in everything, inclusive of politics, as he started his career as a soldier. But he was far from it. When he was appointed Premier and took up the reins of government, the Imperial Diet was convoked for the first time in the Empire and the attack of Opposition parties on the Government relative to the compilation of the budget was vehement in the extreme. But the Prince made certain concessions and averted the dissolution of the Diet in its first session. The same thing occurred when he was at the head of the Government for the second time, but then, too, the Prince was thoroughly conciliatory and compromising in his attitude toward the parties out of office and succeeded in doing away with confusion and complication in national politics.

These are proofs that the Prince understood the principle of constitutional government in all its details and was animated by his desire for its consummation in Japan. In the years of Meiji, the Prince, together with the late Prince Ito, was the center of gravity in our political circles and, although these two

most distinguished statesmen sometimes differed in their principles and opinions, they professed themselves pillars of State and vied each with the other in rendering their services to the country and people. Contrary to Prince Ito, Prince Yamagata was rather too circumspect and discreet in his actions with reference to politics; none the less, it can not be denied that he was as great a Genro as the former in every respect. Therefore, it was but natural that, after the death of Prince Ito, he monopolized fame, prestige and reputation as the most prominent Elder Statesman of Japan.

It must be said that the Prince reached the zenith of rank and power as a subject of the Emperor. In certain quarters, the Prince was adversely criticized as having clung to the post of President of the Privy Council, though he declared his complete retirement from active politics, and wielded a mighty influence on the formation of national policies and plans, but this was in compliance with the Imperial will. And the allegation that the Prince exerted his influence on national politics originated in that the Government authorities as well as men of various political parties ascribed their moves and conduct to the will and intention of the Prince, each availing themselves of the power and prestige of the Prince. That the Prince's death will have no effect on the present political situation in this country attests it. What we admire the Prince for above everything else is that he was actuated with the spirit of sincerity and public good all through his life. Self-gain or self-aggrandisement were always looked at with abhorrence by him. We wish to tender our genuine respect to the prince for what he did while he was with us.—*Jiji*.

Yamagata and Okuma

As in foreign countries, the history of the political world since the Restoration of Meiji is none other than that of the conflict and combat between the conservatives and the progressivists. The one consists of bureaucrats and militarists; the other of political parties. The struggle between the two has been marked with victories and defeats on both sides. There is no denying that the latter was represented by the late Marquis Okuma and the former by Prince Yamagata. Therefore, it may be said that the history of politics in this country in the era of Meiji was largely the record of the contest of these two great statesmen. The death of Prince Yamagata only a few days after the departure of Marquis Okuma must be interpreted as a vast loss to the nation.

It is needless to say now that Prince Yamagata was a man of sincere sentiment and well known for his loyalty to the Throne and was quite different from Marquis Okuma who had something of a genius in him. Not only were they different in personality and character, but they were diametrically opposed in their political principles and opinions. Maybe Marquis Okuma thought Prince Yamagata a bigot and an ignoramus in worldly things, but viewed from the standpoint of Prince Yamagata, Marquis Okuma's views and assertions were detrimental to the true interests of the nation. Probably, Prince Yamagata took the Marquis for a man who jeopardized the interests of the Empire. As a matter of fact, he was the hard antagonist of the Marquis. No other man could overcome Marquis Okuma in arguments and debates and keep the activities of the latter in political circles. Had Prince Yamagata not existed, the political world of Japan in the

era of Meiji and Taisho would certainly have seen Marquis Okuma as its ruling factor and political conditions would have been much different from those obtaining at the present time. But now these statesmen who were born in the same year and continued to fight with each other while they lived left this world at a very short interval. We can not help being struck with a very queer feeling. Is it not that they were predestined to be closely associated with each other in death as in their lives? Prince Yamagata was by nature a commonly assiduous in the performance of his duties and solemn and dignified in his bearing. He was a man of accomplishments and versatility. He always said that he was a simple soldier. Indeed, he began his career as one of the retainers of the Lord of the Choshu clan. But his natural sagacity and talents soon distinguished him not merely as a soldier but as a politician, and under the Imperial Government he was appointed to an exalted post. He was also a poet of exceptional merit, a good dancer of "No" plays and singer of "Uta" music and a horticulturalist of no common skill. As for politics, not only was he conversant with the laws and regulations current in this country but was fully acquainted with the general situation of the world. Even Marquis Okuma sometimes found it hard to keep his ground in the discussion of political matters with him. Had the Prince not had the perspicacity to discern the true state of things in Russia in the latter stages of the Russo-Japanese War, our country would have found herself in a very difficult predicament. In these days

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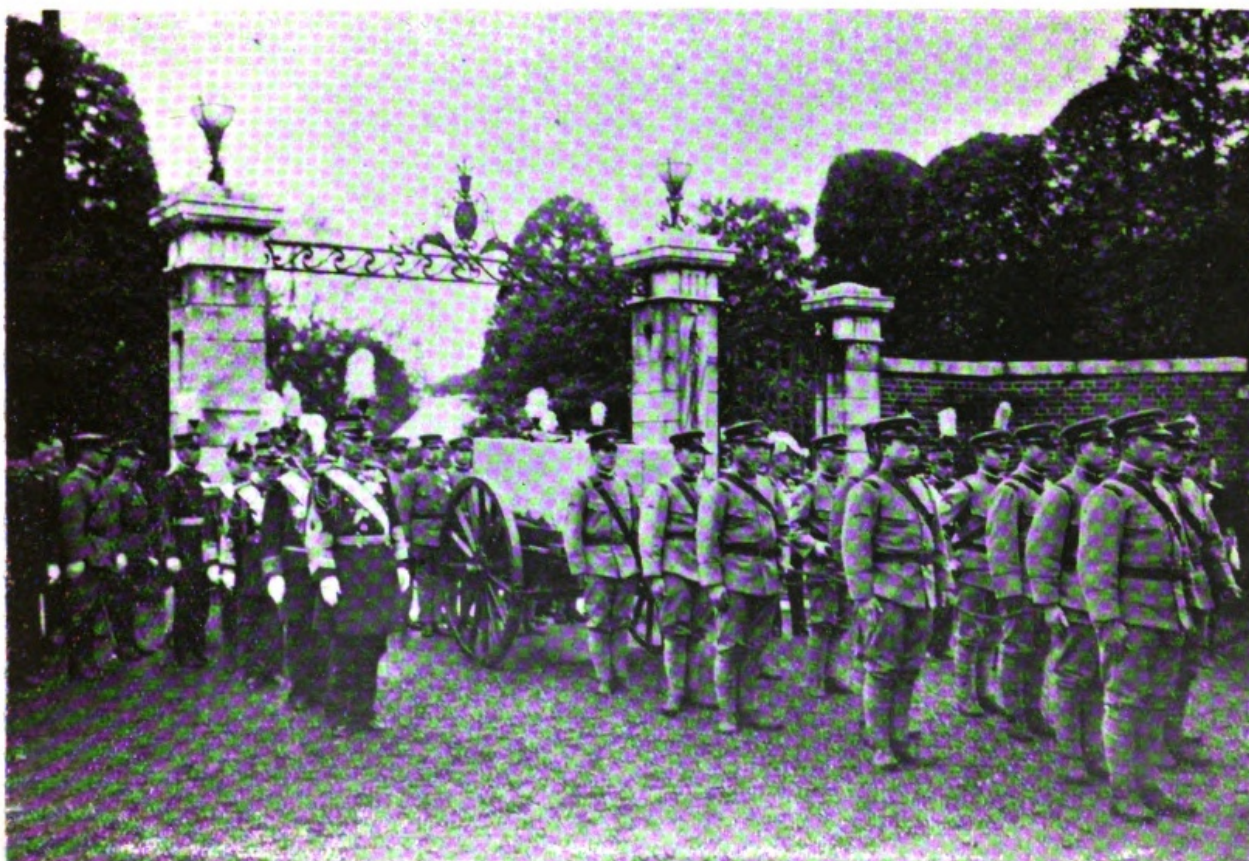
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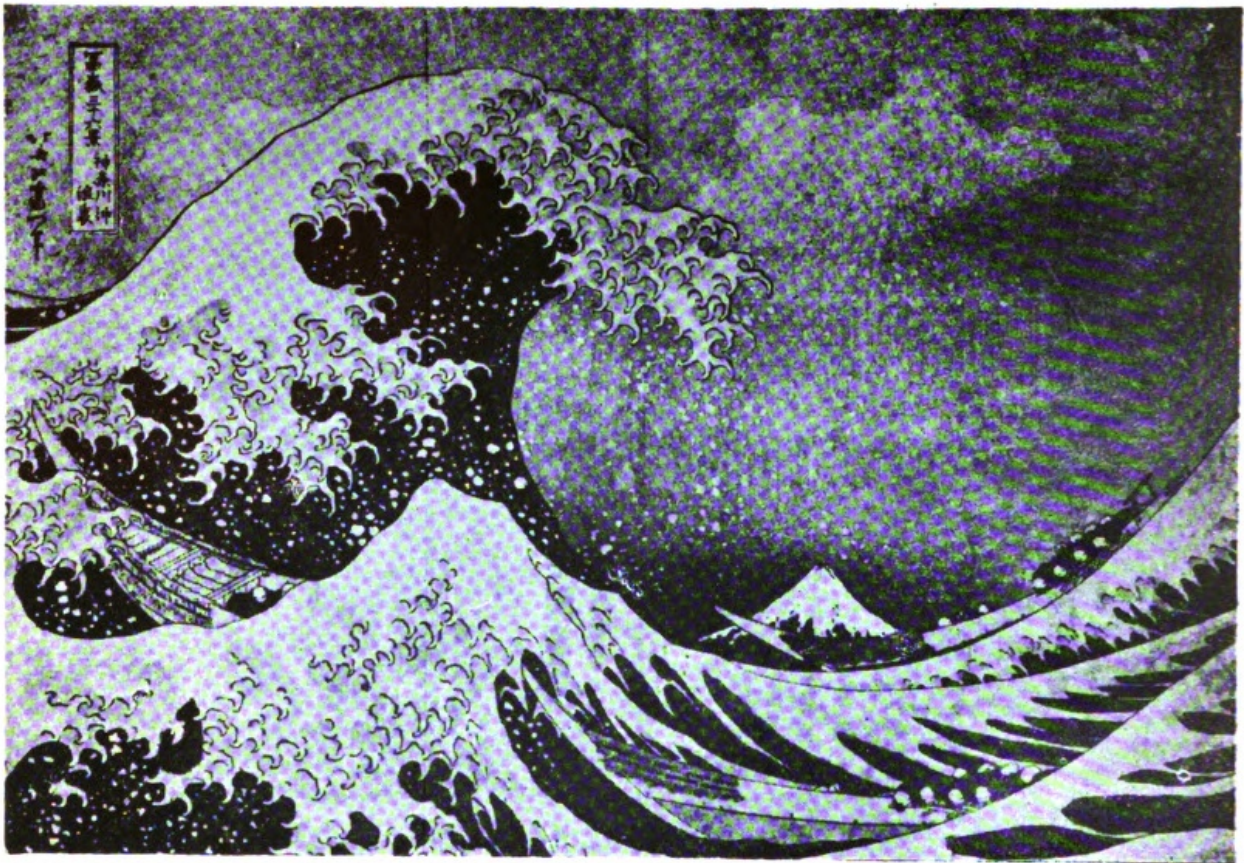
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Birds' Eye View of the Late Prince Yamagata's
Funeral Pavilion at Hibiya Park



The Coffin of the Late Prince Yamagata on the Gun-Carrige
Leaving the Official Residence of the Financial Minister at
Hibiya Park



The Waves and Mt. Fuji. By Hokusai



Digitized by Google The River Uji, Near Kyoto Original from
UNIVERSITY OF MICHIGAN

when the Emperor's health is a matter of anxiety to the people, the Prince Regent still young and the country confronting many difficulties both at home and abroad, the death of so great a statesman as Prince Yamagata must be considered as an irretrievable loss to us. To be frank, we were of opinion that the Prince was too conservative in his principles and opinions, but we cannot deny that he was a man of extraordinarily large calibre, the like of which has seldom been seen in this country in modern times. We beg to express our heartiest regret for the departure of such a great man from among us.—*Yomiuri in Japan Advertiser.*

EMPEROR MEIJI

By the Late Field-Marshal Prince Aritomo Yamagata

From "The Far East"

The relation between the ruler and the people of Japan is not, as is well known, that of conqueror and conquered. In so far, therefore, as this point is concerned, the foundation of the Empire is entirely different from that of other monarchical states. I have not at my disposal sufficient time for a detailed examination of historical records, but from the beginning of Japan's statehood, the people have steadfastly regarded the Emperor as their patriarch, and the Imperial family as the original unit of the Japanese race.

At the present day, there are over ten million families in Japan with various cognominal names. According to the researches of historians, it is a noteworthy fact that out of some six thousand three hundred cognomens used by the Japanese people, about four thousand nine hundred variations, called "Kobetsu," or "Shinbetsu," trace their origin to the Imperial House. The source of about nine hundred family names is unknown, and about five hundred, called "Hambetsu," are those of foreign heads of families naturalised in Japan. In the passage of time, however, the commingling of blood between the families belonging to the latter two classes and those belonging to the first has been so diffused that there is to-day complete assimilation, and the nation is identified as one

homogeneous race. As a consequence, the tie that binds the Japanese ruler and people is very close, the like of which, probably, can be found nowhere else in the world. The geographical position of Japan, the fact of our being an island country, may partly account for this, but it may well be said to be largely the product of Japan's unique and peculiar history.

Such being the relationship between the ruler and the people, the former, from ancient times, has placed comparatively little importance on the necessity of subjugating the latter by force, but made it his highest and sole mission to love them and to lead them in a life of peace and happy contentment. As a matter of historical fact, struggles for power not of subject against sovereign, but of subject against subject, have indeed been numerous, but a Japanese subject has rarely aspired to the Imperial throne. To be more explicit, during the twenty-six centuries of our national existence, only two men have presumed to aspire to the throne, and in both instances failure swiftly overtook them.

Without understanding this relationship between the ruler and the ruled, it would be impossible for one to comprehend the mission of the Imperial House of Japan, and the strong innate sense of loyalty and patriotism so

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On the other hand, the fact that the *in vitro* and *in vivo* results are in good agreement suggests that the *in vitro* model is a good approximation of the *in vivo* situation. The *in vitro* model is a good approximation of the *in vivo* situation because the *in vitro* model is a good approximation of the *in vivo* situation.

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a large number of men and had reached a
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an attempt to make the most of the
 opportunity presented by the
 fact that the Government has
 an intention to make a
 statement on the subject.

1. The first step is to identify the problem. This involves understanding the current situation and the goals that need to be achieved.

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1. The first step in the process of the investigation is the identification of the problem. This is done by the investigator, who is usually a member of the research team. The investigator will identify the problem by looking at the data and trying to find out what is going on.

2. The second step is to develop a hypothesis. This is a statement that the investigator believes is true, but needs to be tested. The hypothesis is usually based on the investigator's knowledge of the problem and the data.

3. The third step is to design the experiment. This is a plan for how the investigator will test the hypothesis. The experiment should be designed so that it can be repeated and the results can be compared to the hypothesis.

4. The fourth step is to conduct the experiment. This is where the investigator actually tests the hypothesis. The investigator will collect data and try to find out if the hypothesis is true or not.

5. The fifth step is to analyze the data. This is where the investigator looks at the data and tries to find out what it means. The investigator will try to see if the data supports the hypothesis or not.

6. The sixth step is to draw a conclusion. This is where the investigator decides if the hypothesis is true or not. The conclusion is usually based on the data and the investigator's knowledge of the problem.

7. The seventh step is to write a report. This is where the investigator writes down what they did and what they found. The report is usually written in a formal style and is used to share the results of the investigation with others.

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markedly characteristic of the Japanese race.

I suppose that in every country, the office of the ruler is to promote the happiness and welfare of the ruled. Nevertheless, the fact that this is especially so in Japan is due to the very constitution of the state, and is but a natural product of its development. Indeed, just as parents liken their children to priceless treasures, so the Japanese ruler, from ancient times, has compared his people to the most precious treasures, and prized them as such. Expression to this effect frequently occurs in the ancient rituals called "Norito." It follows that the conception, such as was prevalent in the European kingdoms and empires during the middle ages, that treated the people as the personal property of the ruler, to be owned by him together with the land, has never been conceived in Japan.

What I have said in regard to the character and traditions of the Japanese ruler was beautifully exemplified in the life and character of the Emperor Meiji, with whose sterling qualities, greatness of heart and mind, manly courage and endeavor in the fulfilment of his Imperial office, his people are best acquainted. I will not here specify the great achievements of his reign, but I may point out that when he ascended the throne as a youth of fifteen, the country was confronted with varied and grave difficulties, both internally and externally. From without came the western civilization pressing from all sides and compelling the nation, after three hundred years of seclusion and lethargy, to abandon the policy of isolation; internally the country was filled with the commotion of the Restoration movement, which aimed at the abolition of the time-worn system of the Shogunate—a form of government instituted towards the end of the twelfth century—and the restoration of the direct Imperial ruler, as it was in the days before the delegation of power to powerful chieftains. And as the nation awoke from the peaceful slumber of seclusion, it was dazzled by the civilization of the West, especially by its scientific and material aspects—something so different

from our Oriental civilization, that had been fully absorbed and had reached a high degree of development in Japan.

Thus suddenly face to face with the dazzling brilliancy of the new light from the West, we were keenly conscious of our backwardness in the race for progress and civilization, and were sharply reminded of the fact that this would not do. To His late Majesty's penetrating foresight are particularly due those fundamental principles of policy that were adopted and pursued by Japan, that she might take her place in the new conditions of progress. These principles were, in brief, that Japan should be a member of the community of nations and should enjoy the benefits springing from a common civilization in the world, that the Japanese race might achieve a perfect growth with others in accordance with the laws and morality common to all countries. In other words, an ideal was set before the Japanese people to maintain, with other peoples, peace and justice in the world, and thereby to share in the common blessings of the world civilization.

Attainment of this national object was the chief endeavor of Emperor Meiji's whole life, and may be said to be in keeping with the ideals of his illustrious ancestors as well.

Formulating this great national policy, Emperor Meiji also led the people in its execution. He first restored peace and order in the country, cemented diplomatic relations with foreign countries, and then devoted his whole energy to the stupendous task of reforming and reconstructing, so much so, that he had no rest throughout his long reign of forty-five years. In one of his later poems, he wrote—

Toshi doshi ni
Omoi yare domo
Yama mizu wo
Kumi te asobam
Natsu nakari keru.

Which means, although his heart always yearned for the beauty of mountain and stream, he had no leisure to enjoy in this delightful way some of the pleasant summer days. This short poem eloquently reveals the Emperor's life—a life of industry and self-denial.

Waka, by the way, is the short poetry in which the Japanese people from of old have been accustomed to express their thoughts. True poetry consists in the natural flow of human sentiments, and Emperor Meiji was really a born poet. The number of his poems runs into thousands, and among them are found not a few masterpieces. Perusal of these enables the reader to form an idea of his personality, his love of peace, warm-heartedness, his indefatigability as a worker. One of his poems runs,

Inishie no
Fumi miru tabi ni
Omou kana
Ono ga osamura
Kuni wa ikani to.

It says that whenever he reads the books of the ancient sages, he anxiously reflects whether or not he has governed the country aright.

It was under such a ruler, a monarch imbued with the love of peace, a sense of justice, right, and benevolence, so loyally served and assisted by devoted and able officials, that this nation attained its present status in the march of progress.

In looking back upon fifty years, I cannot help being struck with the great distance that separates now and then. We must admit that we owe it greatly to the personality of Emperor Meiji that Japan, happily, to-day occupies an honored place in the comity of nations, and is able to contribute her share towards the development of science, literature, and art, and in other ways make her contribution to civilization.

It has been a custom from time immemorial in Japan to honor by deification those who, while in life, served the state or nation with great distinction, thus to eternally bind their spirits to the hearts of posterity. It is altogether natural that the Japanese people should desire to enshrine the spirit of an Emperor who in his own person led the race and so exerted himself for their advancement: that his spirit may live forever in the hearts of his people. It is in this sense that we devoutly participate in the consecration of the Meiji Shrine, and do believe that the spirit of the great monarch dwells amongst us.

A PROSPEROUS COUNTRY

Takaki ya ni,
Noborite mireba
Kemuri tatsu,
Tami-no-kamado mo
Nigiwai ni keru.

From the high roof of my Imperial hall
I gaze upon the city, and behold
The rising smoke from many a lowly cot,
And know that all is well within the land.

—Emperor Nintoku

Tr. by Arthur Lloyd

THE IMPERIAL POEM PARTY

THE annual poem competition was held this year on January 18th in the Phoenix room of the Palace and was honored by the presence of H. I. M. the Empress, and H. I. H. the Prince Regent.

For the first time foreigners were invited, and Mrs. Charles Burnett has written an interesting description of the occasion. H. E. the American ambassador, made an eloquent contribution in the shape of a peace poem. The participation of foreigners gave a more international aspect to the happy occasion.

The subject this year was "Kyokko Nami wo Terasu," "The rising sun shining on the waves of the sea."

The poem prepared for the occasion by H.I.M. the Empress may be translated thus :

The bright sun rising over the tranquil sea
Appears to us a cheering symbol of the Peace
Now coming to the Nations of the Earth.

The poem of the Prince Regent has already been reproduced in the pages of *The Japan Magazine*.

Mrs. Burnett, an adept in writing Japanese poems, sent this :

Asahikage nami wo terashite Kamiya
Oyashima hikari wo yomo ni Okuran.

As from Old Japan the rays of the sun shine upon the whole expanse of the

ocean, so may the Light of God illumine every land !

Viscount Makino, Minister of the Imperial Household, Mr. Sekiya, Vice-Minister, Viscount Iriye, Chief of the Imperial Poetry Bureau, and Count Ogi-machi, with other court officials, were present. The order of procedure was to read all the selected poems, from the least to the greatest, in the presence of the Imperial guests, and finally the poem of H.I.M. the Empress and H.I.H. the Prince Regent, just before adjournment.

The poem by Viscount Makino was something like this :

The tranquil aspect of the morning
sun shining on the sea—
Would it were a true picture of the
nations of the Earth,
And of their peace-loving hearts !

Viscountess Etsuko Makino wrote :

Sparkling under the rays of yonder
rising sun,
The golden ripples are gently washing
the shore.

Of the 25,000 poems sent in, thirteen were selected as the best.

The poem by a masseur named Yosai Karigane, was one of these :

Our August Lord may perchance now
be gazing
On the gleaming waves of the broad
Hayama sea
Under the bright rays of the rising
sun.

Note: The Emperor was spending the winter at Hayama, as usual.

The idea of Kyushichiro Kushibiki of Ise, may be thus expressed :

Compared with the magnificence of the sun rising in the Eastern heavens even the boundless expanse of the ocean appears limited and inadequate.

Madame Riki Tsugaru, mother of Baron Tsugaru, wrote something like this :

As the sun rises high in the heavens
The whole expanse of the sea becomes
a blaze of light.

Mr. Yoshio Hayashi, of Wakayama prefecture, contributed a dainty sunrise scene :

Shimanaka ni,
Mada tomoshibi wa mienagara,
Asahi ni moyuru,
Okitsu-shiranami.

In the shadow of the island, the
lights of the fishermen's cots are still
glimmering,
But out on the open sea the main is
ablaze with sunlight.

Madame Hisako Takokura, a Kyoto peeress, wrote :

The rising sun is touching the waves
with gold
Just while the seashore folk are
bowing reverently in respect for the
Ancient Sun Goddess.

Mr. Mitsuru Okazaki, a citizen of Aichi prefecture gave this as his contribution :

Asatsuku hi imashi noborite nanairo no
Nami-no-hana saku Okitsu iwamura.
The early morning sun has set
agleam the pile of rocks on yonder
islet ;

Reflected in the white foam of the surf
its beams resemble the rainbow
flowers of seven colors in blossom.

Miyoko Kubota of Tokyo sent this pretty conceit !

Like the bright smile of the sea goddess,
The rising sun illumines the tranquil
surface of the main."

Tsuneji Okano of Ibaragi prefecture wrote :

Even the dashing billows were
calmed,
That the sun's rays unbroken might
shine

On the tranquil expanse of the sea.

The interesting features of this year's contest are the increase in the number of poems sent, and the transmission by cable of poems from abroad.

The long poem contributed by H. E. the American Ambassador had reference to the Pacific Conference ; It may be condensed into Japanese classical form, as follows :

Asahi-kage, namini aya oru nodo-
kesa wo, Yoni sazuken-to, Kamiya
tsutomuru.

The brilliant effect of the morning sun
shining over the broad Pacific
Is a symbol of this earth in the coming
years,

When the nations shall sing for joy,
blest by universal peace.

The Ambassador has been studying Japanese songs and poems ever since his arrival in Japan.

The method of conducting the poem party is somewhat formal: First the chosen reader reads the selected poems, then these are repeated by the professional reciter. The poems of the people receive one recitation, those of the Imperial family two, that of the Empress three, while the Emperor's poem is read five times.

These selected poems are prettily bound in a book, together with many others sent in by the people, and presented to H.I.M. the Emperor.

In studying the origin of this interesting institution, we find it was first initiated on Jan. 17, 1483, or the 15th Year of Bunmei, when Gotsuchi was Emperor. Even before this, on March 4, 1377,

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such a party was held, but this was only part of the New Year's ceremonies, as we may see from the date. In 1483 it was made a court institution and has been continued ever since, but in the reign of Emperor Komei the date was changed to Jan 24th. In the Meiji Era this poem contest was first held in the Imperial Palace, on Jan. 24, 1870. In 1889 Phoenix Hall was designated as the place of assembly, and the date Jan. 18 was fixed.

This institution has gradually become more and more democratic in regard to the participants. At first only the Imperial family, peers and the highest officials contributed poems, but from 1872 government officials, even including the clerical staff, were permitted to participate, and in 1874, the competition was opened to the public, and later the binding and presentation of all the poems contributed was inaugurated.

In 1879 it was decided that the best poems should be selected and read before the Emperor, and also that the subject for the contest should be published in November of the preceding year, so that

those residing at a distance might have ample time to prepare.

The enthusiastic words of Mrs. Burnett, the first foreigner to attend this peculiarly Japanese function, have already been given in the columns of this Magazine. She said she felt as if floating in ethereal regions, so poetic and enchanting was the atmosphere.

This institution is indeed one of the most interesting of the ceremonies held in the Imperial Palace, as the Sovereign is pleased to join with his people in selecting a subject, in composing poems, and in listening to the rendition of those selected as the best. The honor of having a poem chosen as superior is considered a great one by the people; even though no material reward accompanies this honor, yet all eagerly vie in doing their best to win the distinction. We doubt whether any other nation has anything resembling this unique institution, or whether there is any other nation in which all the people compose poems. How is it that such a refined people have been called warlike? Surely those who designate us thus are obsessed by some mistaken idea as to our characteristics.



THE ACME OF ASIAN MUSIC CONSERVED IN KOREA

By HISAO TANABE

In "America-Japan"

THE greatest development of Asian music, and also its oldest Far Eastern forms have been conserved in the Yi household, formerly the Royal House of Korea. This classical music is widely different from the popular Korean music of today. The Imperial Japanese court music called "Gagaku" represents only a small part of the grand Chinese-Korean art, while China has lost it almost entirely. And yet the ancient Chinese civilization gave birth to this greatest form of Asian music long before the time of Confucius, who flourished in the fifth century B. C. The Sage encouraged music as one of the six accomplishments for gentlemen, *i. e.* the governing class, the six being in the order of importance, ceremonials, music, archery, horsemanship, literature and mathematics. Tradition has it that a Chinese refugee, who fled to Korea as early as the time of the rise of the great Chou dynasty in the twelfth century B. C., introduced Chinese music into the country of his adoption. But as "Korea" in those days meant vaguely a region to the northwest of the Yalu river, and later extended to the borders of the Chili Province, we can easily understand how it happened that the great Chinese music developed in the

Chou period came to be more carefully conserved, elaborated and improved in a region remote from the destructive influences so frequently in evidence in China. The illustrious Chinese civilization of the seventh century A. D. under the Tang dynasty, however, still retained a good deal of this art. It was then that the classical music was adopted by the Japanese court, but it was not until after the Yi dynasty of Korea was established in 1393 that this ancient music was restored and developed by Korean court musicians working quite independently.

This Chinese music is essentially Asian. The Chinese guitar or viol, which is called *biwa* in Japanese, was an ancient Bactrian instrument. A bamboo flute, the Japanese *shakuhachi*, and the Chinese flageolet, *hichiriki* in Japanese, which were in use during the Han dynasty, *i. e.* immediately before and after the beginning of the Christian Era, came from India and Scythia respectively. The Chinese lute or harpsichord, which became a thirteen-stringed instrument called *koto* in Japan, must have originated among ancient Chinese. Thus the music of China once represented the music not only of ancient Asia, but also of the old world in general, as European music is now the

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music of the modern world. Even the Korean court, which became the sole custodian of this great art, has had to leave it to gradual decay during centuries of political and financial difficulties, so that it is feared that the music itself and what now remains of a once remarkable Eastern orchestra are both doomed to extinction in the near future. My deepest gratitude is therefore due to the Keimei-Kwai Foundation for Scientific Research (endowed by Mr. Tetsuma Akahoshi), to the officials of His Highness Prince Yi's household, and to the Japanese Government-General at Seoul, all of whom this last spring in every possible way facilitated my investigations. Since my return to Tokyo, the results of my field study have been made public by lectures and magazine articles with a view to arousing general interest in the matter of the restoration and conservation of this remarkable Asian music. The object of the following remarks is to describe briefly the nature and composition of this music and its relation to Japanese instruments and music.

The court music handed down from generation to generation in the ruling house of Korea falls into two categories, namely: the classical, religious or semi-religious part of court ceremonies and the more popular music used at state banquets. This latter is quite distinct from the popular music of the people outside the court. The classical music of our Imperial court was originally derived from the ancient Chinese music of the second category, although the surviving Korean court musicians claim (without any scientific foundation for so doing) that all the popular music of the Korean court originated from Korean

sources. A third category, the ancient military music, is also described in the Korean literature on court music but it is entirely out of use now. If we apply the epithet *profane* to the music of the second category, the first category may be designated as *sacred* music, for it contains two kinds of religious music: the first is used in worshipping the royal ancestors, while the second is used in worshipping the Sage Confucius. All other forms of the classical Chinese music, it seems, have become extinct, even in Korea. Ancestor worship takes place four times a year, while the Confucian festival is held twice every year. On both occasions "military" and "civil" dances are performed to different classical airs, but this military dance is in no way related to the obsolete military music. These dances were originally rendered by sixty-four dancers, eight rows of eight dancers each: they are now performed by thirty-six dancers in six rows. In the military dance for ancestor worship drawn swords are held by the dancers, while an axe and a shield are held by each dancer in the military dance at the semi-annual Confucian festival. On both occasions a civil dance is rendered by dancers with a flute in one hand and plumes in the other.

The classical or sacred music itself is subdivided into two groups according to the places where it is rendered. One orchestra was placed "under the eaves" inside the main gate of the Palace or the Temple, and the other performed in the Palace or Temple "after an ascent of the steps." In both, however, the variety of instruments used and the number of musicians are nearly the same. Among the instruments used, there are some

very rare primitive Chinese forms which are now found nowhere outside the Korean court. The musicians are organized into two separate bands, which originally consisted of more than one hundred men each. Now the number does not much exceed twenty and they have to change their seats going from one place to another even in the midst of an imposing ceremony. The minimum number of musicians required to make up two separate bands would be one hundred and twenty. Of musical instruments there are altogether fifty-one varieties used for classical pieces (twenty-four for popular pieces) by the court band of Korea. According to the ancient Chinese classification, these instruments can be arranged under eight heads, namely:—seven varieties of *metal* instruments, two varieties of *stone* instruments, seven varieties of *stringed* instruments, nine varieties of *bamboo* instruments, three varieties of *gourd* instruments, two varieties of *earthen* instruments, sixteen varieties of *leather* instruments, and five varieties of *wooden* instruments. One of the most curious of these instruments bears the Chinese name *king*. It is represented in Korea by sixteen big slabs of stone arranged in accordance with the musical scale and beaten with a plectrum of horn. This and some other instruments can be heard from a great distance, so that the ancient Chinese had to invent a special instrument for the purpose of stopping the band. This is a wooden instrument carved in the shape of a large recumbent tiger, with twenty-seven notches along its back. When a rod is rapidly drawn over it, a tremendous hissing sound ensues which is the signal for the other instruments to stop. It is called *yu* in Chinese and the

character for it signifies "to stop the music."

To start the band another ancient instrument is used. It is called *chuh* in Chinese and is made like a tub with a handle in the middle. One of the earthen instruments, known as *huen* in Chinese, is shaped like a big egg-shell with six or eight holes; it makes a whistling sound when blown through the apex. But a large majority of the fifty-one varieties are bells and gongs (metal,) lutes and guitars (stringed), flutes and reed-organs (bamboo) and variously sized and shaped drums (leather). In contrast with the Chinese origin of the instruments used for the religious court music, however, most of those used for the popular court music are either Korean in origin or are what the ancient Chinese called "barbarian instruments" which they had derived from neighboring foreign states. Even similar instruments bear quite different names, while no gourd instrument is found among the twenty-four varieties of the popular court instruments. Prince Yi's court, moreover, does not at present use more than two-thirds of the seventy-five varieties of instruments mentioned above. The compositions for the religious band, in like manner, are mostly classical Chinese pieces or improved Korean forms of them, introducing alterations or restorations. Compositions for the popular band are, however, a mixture of genuine Chinese pieces and very old or comparatively modern pieces. All the arts of peace were sedulously cultivated and encouraged by the Yi rulers, especially in the first part of their sway which lasted for some five hundred years, so that the vulgar or voluptuous music of the dynasty immediately preceding has greatly disap-

and the fact that the only person who had been
physically harmed in the attack was the
of the deceased, and that the deceased
had not been injured in the attack.

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peared. The foundations of the restored and conserved court music of Korea were laid in the first half of the fifteenth century, and the greatest Korean treatises on music appeared in the second half of the same century. Soon afterwards a licentious king came into power, and court dancers began to vitiate the hitherto refined popular music.

The female court dancers were called "official singers," but instead of singing, which was done by men even in the popular court music, they only danced. The origin of this institution is said to be that the Emperor Wu of the great Han dynasty in China began the practice of getting women into his camps to entertain the soldiers while away from their families. It was introduced into the Korean court very early in its history, and survived the protests and exhortations of faithful subjects for many centuries. Only recently have financial difficulties finally put an end to it. Something of the costumes and the dances of the court dancers are now represented by the *Kiisang* girls, who are nearer to the Japanese *geisha* than to any respectable class. The Korean court danseuse, even at the height of royal patronage, had no recognized place in the bureau of music; she belonged to the medical office of the royal household, apparently in the nominal capacity of a sick nurse. If one pays a visit to the bureau of music in Prince Yi's palace, there one will still notice large shelves on which various drugs are arranged, as if to tell the visitor the historical relationship of the two institutions. When some popular court dances were given for my benefit, therefore, the only surviving expert dancer had to coach a number of *Kiisang* girls for the particular pieces

chosen. This old dancer also trained a number of ex-dancers, who had been dismissed from the court and had largely forgotten their once professed art, to dance with those still retained for court functions.

Much of the ancient Chinese-Korean court music of this popular category, as has been already pointed out, came to the Imperial court of Japan between the time of the Empress Suiko and the early years of the Imperial regime at Nara, which was the capital up to 710 A. D. A distinguishing feature of this ancient peculiar music was the preponderance of stringed instruments of the lute, dulcimer, and guitar types. Among them we may find the originals, or what seem to be such, of our thirteen-stringed *koto* or four-stringed *biwa*. Specimens of many of those obsolete instruments are kept in the Shoso-in and other museums and shrines at Nara and Kyoto. Almost all of what we call Japanese instruments seem really to have been brought over from Korea, China and other neighboring countries. Only, big or heavy instruments could not be reproduced or brought here, evidently from difficulties of transportation or through scarcity of materials such as the proper stone and metal. This may have been the reason why the more imposing religious music was not copied by our ancestors. Two kinds of dancing masks were also introduced into Japan in those early days from Korea and China. A Korean mask is used in what is known as the Korean dance in our Imperial court. It is an ordinary mask covering the face, The other kind of mask covers the entire head and face and is found in common use in India, Tibet and central Asia. The dances with large masks of this

kind, therefore, presumably originated outside China or Korea. The opening dance to a theatrical performance, which we call *Sanbaso* in Japanese but which is now very seldom given on our stage, closely resembles a Korean court dance credited by the peninsular people to a northern tribe, not to ancient China.

Another point to be noted is that some of our dances, whether of Chinese or of Korean origin, are rendered without singing passages. This strange omission becomes intelligible only when

we realize the fact that while their originals have accompanying words to sing, our ancestors could neither translate nor imitate the strange tongue. To interpret rightly what we have learnt from Chinese and Korean musicians or to restore it in its early fulness, further scientific study of the court music of Prince Yi's house is urgently needed. Such a study, furthermore, may result in conserving a great ancient art for demonstration to people of the present day.

THE EVENING HOUR

(Kamakura period—Regent Yokyoku)

Thinking of you,

Watching the Evening Sky where you must be,

If people turn their heads and question me,

What shall my answer be?

—Tr. by Mme. Yukio Ozaki in "*Freeman*."



kind, therefore, presumably originated in Korea, and is a native dance to a theatrical performance, which we call *Sawara* in Japanese but which is now very seldom given on our stage. It is a dance of a Korean court, and is credited by the present-day people to a northern tribe, not to ancient China. Another point to be noted is that some of our dances, whether of Chinese or of Korean origin, are marked without singing passages. This strange omission becomes intelligible when we

THE EVENING HOUR

(Korean, from a Report of a Korean)

Thinking of you

Watching the Evening City who's your soul?

If people turn their heads and question me

What shall I say to answer them?

— The Evening City who's your soul?

There is a kind of mask
in our life
which is a kind of mask
which is a kind of mask

THE RED CROSS SOCIETY OF JAPAN

REPORT FROM SAGAHARA

Special Relief Corps, Alexandrovsk,
December, 1921.

Number of in-patients: old 81,
new 227, total...
No. Days' sickness...
Recovered...
Transferred...
Emergency cases...
Remaining...

Of the total 308, foreigners were 44,
number treated in woman's hospital
1,331.

December 8. Our relief corps has
received various articles from the Depart-
ment of War and memento bags for dis-
tribution from the consolation messengers
of the Japanese Y.M.C.A. The tem-
perature (Celcius) during December was
as follows:

Maximum 12.5 below zero, average
Minimum 20.2 " " "

REPORT FROM VLADIVOSTOK
Special Relief Corps, Vladivostok,
Military Hospital, January, 1922.

Number of in-patients: old 20,
new 60, total...
No. Days' sickness...
Recovered...
Transferred...
Emergency cases...
Remaining...

At the Free Dispensary:
No. out-patients: old 153, new
270, total...
No. Days' sickness...
In-patients: old 1, new 3, total...
Days' sickness...
Recovered...
Dying...
Emergency cases...
Remaining...

432
2,631
4
87
287
1
35
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THE RED CROSS SOCIETY OF JAPAN

REPORT FROM SAGHALIEN

Special Relief Corps, Alexandrovsk,
December, 1921.

Number of in-patients: old 81,
new 227, total... 308
No. Days' sickness ... 2,834
„ Recovered ... 148
„ Transferred ... 1
„ Emergency cases... 103
„ Remaining ... 56

Of the total 308, foreigners were 44,
number treated in woman's hospital
1,331.

December 8. Our relief corps has
received various articles from the Depart-
ment of War and memento bags for dis-
tribution from the consolation messengers
of the Japanese Y.M.C.A. The tem-
perature (Celsius) during December was
as follows:

Maximum 12°5 below zero. } average
Minimum 20°2 „ „ } 15°4

REPORT FROM VLADIVOSTOK

Special Relief Corps, Vladivostok
Military Hospital, January, 1922.

Number of in-patients: old 26,
new 66, total ... 92
No. Recovered ... 18
„ Transferred ... 8
„ Emergency cases... 4
„ Remaining ... 62

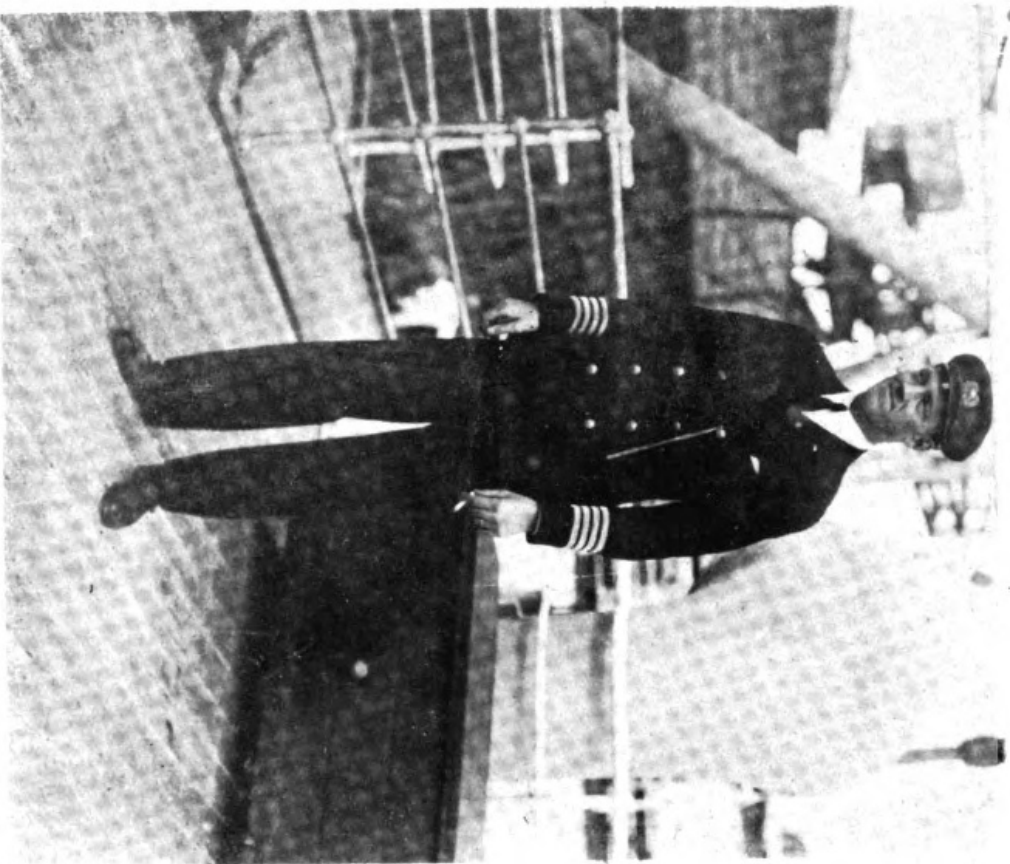
Number of in-patients in the free dis-
pensary: old 1, recovered and retired.
Nikolsk Hospital.

No. in-patients: old 8, new 10,
total ... 18
No. Recovered ... 3
„ Transferred ... 6
„ Emergency cases... 2
„ Remaining ... 7

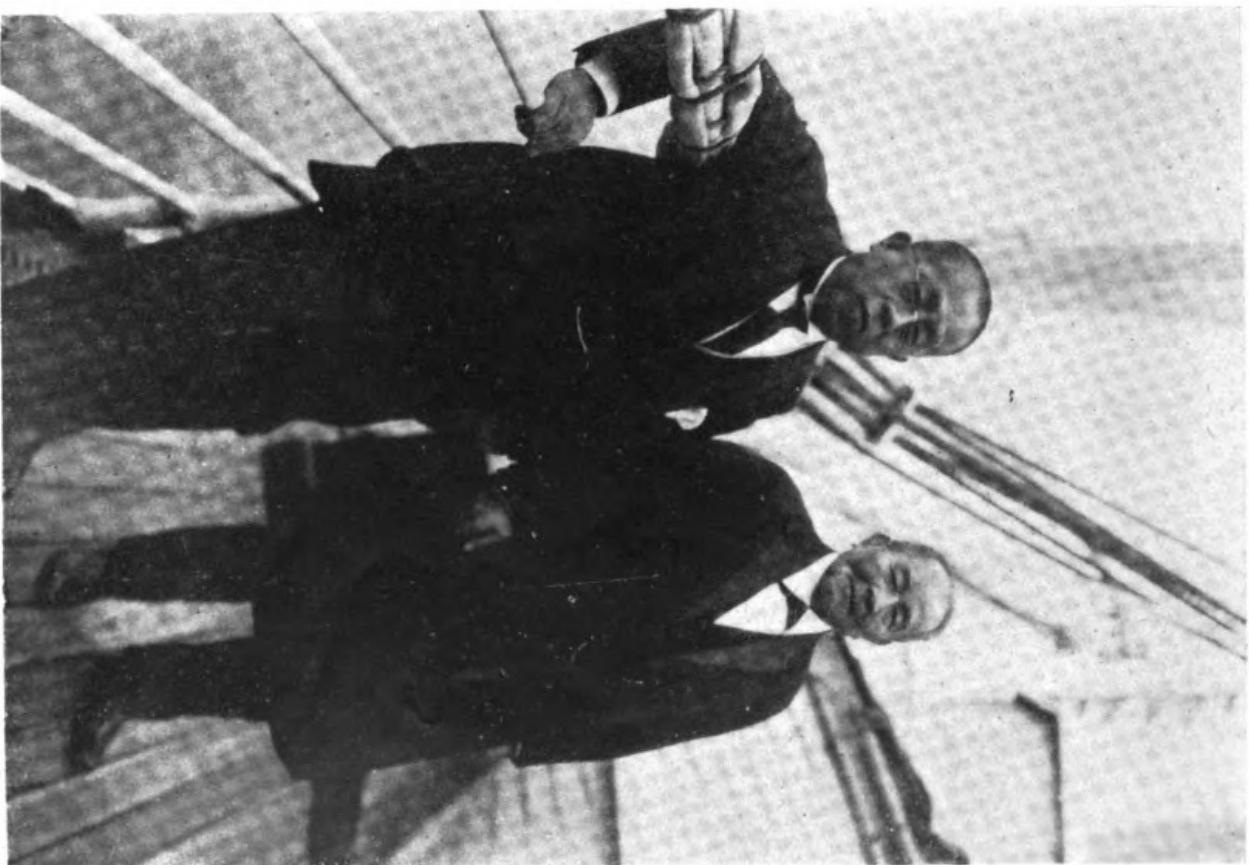
At the Free Dispensary:

No. out-patients: old 153, new
279, total... 432
No. Days' sickness ... 2,631
„ In-patients: old 1, new 3, total 4
„ Days' sickness ... 87
„ Recovered ... 287
„ Deaths ... 1
„ Emergency cases... 35
„ Remaining ... 116

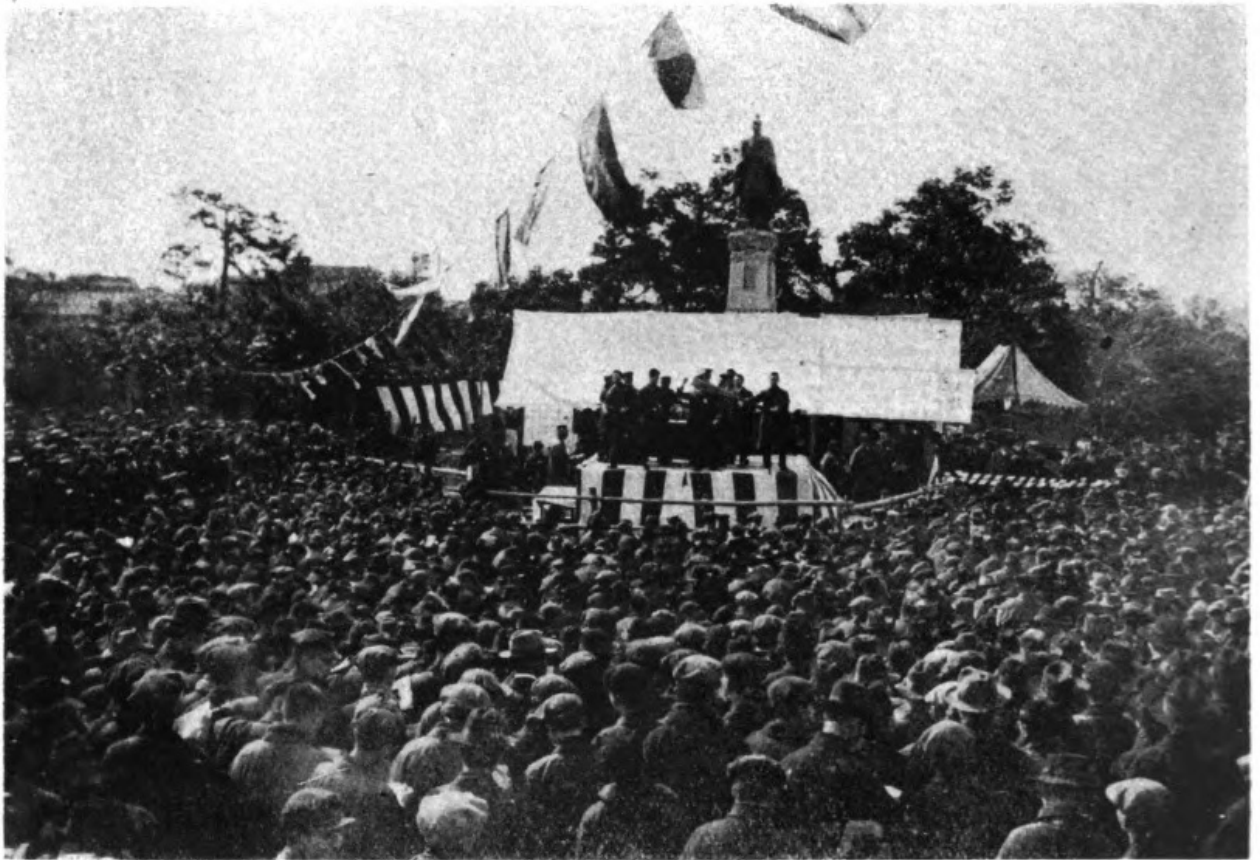




Danish Prince Captain Arrives in Japan



Prince Tokugawa and Viscount Shibusawa
Arriving in Japan from the Washington Conference



Mass Meeting for Universal Suffrage at Shiba Park, Tokyo



The Tokyo Peace Exhibition, Ueno Park, Tokyo

THE TOKYO PEACE EXHIBITION

EXPONENTS of "Peace on Earth Good Will Towards All Men" were undismayed this morning by the Mars-like attitude of the Weather Man who attempted to show his disapproval of all things unwarlike by threatening rain when the official opening of the Peace Exposition at Uyeno Park took place. The programme was carried out, H.I.H. Prince Kan-in was inaugurated as Honorary President, and the entire affair was a complete success.

Early in the morning the many guests who had been invited to the official ceremonies assembled at the Park and awaited the arrival of the Prince and his suite. The skies were overcast, the winds chill and there were intermittent showers of rain, but the company was a merry one, united in a mutual feeling of good fellowship and took little account of the scowling elements. The common attitude seemed to be that Peace is not to be lightly won for the world and that the endurance of slight physical discomfort was a cheap enough price to pay for the privilege of giving it moral support.

When the formalities were over, the speeches made and felicitations exchanged, the company adjourned to the Reception Hall where a tiffin was served.

At one o'clock the morning ceremonies were finished and most of the guests adjourned to their homes.

An hour later the gates were thrown

open to the public. That enthusiasm over the Exposition is not confined to officialdom, Japanese and foreign, was indicated by the throng of people which flocked through the gates to view the really splendid exhibits which make up the Fair. Despite the fact that the Fair is still incomplete it had so far progressed this morning that those who saw its condition a few days ago were amazed at the rapidity with which it had been whipped into shape for the Opening Day. It is safe to predict that the time will be brief before it reaches the final stages of completion.

And, in the meantime, visitors to the Exhibition are given an additional incentive to repeated visits to see "what's new to-day."

The main center of the Exposition is the pretty little lake, in the center of which is a famous shrine to Benten, now completely overshadowed by clustering teahouses, a hangar for the hydroplanes, which never leave the surface of the water, and gaudy advertisements of beer and other daily necessities. On the farthest side of the lake from the entrance cluster the principal and most artistic structures, the majority being of typical Oriental architecture, but including some ornate modern halls.

From here, around the lake, runs a wide promenade, lined on the shore side with buildings of many kinds, almost each

THE TOKYO PEACE EXHIBITION

open to the public. That enthusiasm over the Exposition is not confined to officials, Japanese and foreign, was indicated by the throng of people which flooded through the gates to view the newly opened exhibits which make up the Exposition. The fact that the fair is still incomplete is not so far from the truth. This morning that those who saw its condition a few days ago were amazed at the rapidly with which it had been whipped into shape for the Opening Day. It is safe to predict that the time will be brief before it reaches the final stages of completion.

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From here, around the lake, runs a wide promenade, lined on the shore side with buildings of many kinds, almost each

EXHIBITS of "Peace on Earth, Good Will Towards All Men" were undimmed this morning by the Mats-like attitude of the Western Man who attempted to show his disapproval of all things new and his disliking for the official opening of the Peace Exposition at Utsunomiya. The programme was carried out by H. H. Prince Kanin was accompanied as Honorary President, and the entire affair was a complete success.

Early in the morning the many guests who had been invited to the official ceremonies assembled at the Park and awaited the arrival of the Prince and his suite. The skies were overcast, the wind chill and there were intermittent showers of rain, but the company was a merry one, united in a mutual feeling of good fellowship and took little account of the scowling elements. The common attitude seemed to be that Peace is not to be lightly won for the world and that the endurance of slight physical discomfort was a cheap enough price to pay for the privilege of giving it moral support.

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At one o'clock the morning ceremonies were finished and most of the guests adjourned to their homes. An hour later the gates were thrown

NOTICE OF DEATH ACT

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Back in the park beyond the 18th hole many other cup-shaped holes were scattered about, some with light and not heavy vegetation. One of them covered a big area and had been used in its early days as a place for an old vine.

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one being an architectural oddity, with unexpected humps in roofs and extraordinary bumps in walls. These include the machinery halls, electrical exhibit buildings and other educational displays, with dozens and dozens of other places where money can be spent.

Back in the park, beyond the Zoo, are many other exposition buildings, built for space and light and not beauty. The exposition covers a big space and cannot be seen in its entirety short of three or four days visits.

The Metropolitan Police are establishing an enquiry office for foreign visitors on the grounds and the peace officers will co-operate with the Japan Tourist Bureau and the Tokyo Y.M.C.A., in assisting non-Japanese speaking visitors.

Simultaneously with the opening of the Exposition, every picture postcard shop in Tokyo bloomed out with vast displays of photographs of the buildings and some of the main exhibits. These are official, being prepared under the authority of the exposition committee.—*The Japan Times and Mail*.

THE PEACE EXPOSITION

The Peace Exposition, which has been in course of planning and preparation for two years, is being formally opened in Uyeno Park to-day, March 11th. There is the usual official powwow at first, with the general public excluded, for why only the official mind can fathom, but the grounds are to be open to all after to-day. Foreign visitors are going to be surprised at the extent and beauty of the Exposition, of the progress of which they have heard but little. Nothing has been quite so woefully mismanaged as the publicity part of the exposition planning, especially as regards letting that section of the world which does not read the Japanese vernacular papers know that an exposition is to be held. Even the Japanese papers of Tokyo have had little actual information regarding the big fair. That the exposition will be successful appears certain, but that it will fail so far as advertising Japanese goods for export is concerned seems more than certain. The exposition directors have not been told, apparently, that this the age of advertising.—*Editorial, Japan Times & Mail*.

IMAGES OF LIFE

The cold spring wind is fragrant with the scent
Of the first flowering plum, and as it blows,
The fragrance lingers in my garment's folds.

The world's dream, a cherry flower that blows,
And sheds its petals—snow and is no more.

Spring verges on to summer, and the bloom
That pleased my eye in April is no more.

At midnight, when the glistering drop of dew
Shines on the lotus-petal, thou mayest see
The moon's bright face reflected wholly there.

—*Minamoto Sanetomo*

Tr. by *Arthur Lloyd*

LEADING BACKWARD PEOPLES

THE *Chicago Tribune* is a keen critic of Japanese policy on the Asian mainland and, from time to time, has had considerable to say regarding the movement for independence among a faction of the Koreans. Recently Senator McCormick, who is very close to the *Tribune*, headed a committee of investigation into Haiti, from whence had come reports of American atrocities, committed against the Haitians by American Marines. Senator McCormick's report, just presented to the Senate, recommends a continuation of American occupation of Haiti, for the good of that country, which is "enjoying an administration such as it never has had before in its history."

The *Tribune*, in its editorial columns, backs up the finding of Senator McCormick, its editorial being quoted below. Now, with but scant alteration, the editorial justifying American occupation and American actions in Haiti can be made to fit the case of Japan's occupation of Korea, something the *Tribune* will undoubtedly learn some day. Below is reprinted the *Tribune* article; beside it is the same editorial made to fit the Korean case. How parallel they are!

America in Haiti

The senate committee sent to Haiti to report at first hand on conditions there will recommend that we remain in control. Common sense will support that decision, although the sentimentalists who are all for turning over backward peoples in the name of freedom to the oppression of native rulers or the chaos of native ignorance will put up the usual outcry.

We don't doubt that there was rough work in Haiti when we intervened in 1915 and thereafter. It is a rough country. Mistakes were made doubtless and perhaps men lost their heads. One of the easiest things in the world is to get up a meeting in a steam-heated hall under police protection and abuse men who, in peril of their lives and under heavy

Japan in Korea

Investigators who have seen conditions in Korea at first hand rarely fail to recommend that Japan remain in control. Commonsense will support that decision, although the sentimentalists who are all for turning over backward peoples in the name of freedom to the oppression of native rulers or the chaos of native ignorance will put up the usual outcry.

We don't doubt that there was rough work in Korea in suppressing the independence outbreak and thereafter. It is a backward country. Mistakes were made doubtless and perhaps men lost their heads. One of the easiest things in the world is to get up a meeting in a steam-heated hall under police protec-

THE HISTORY OF THE TERRITORY OF ARIZONA

THE HISTORY OF THE TERRITORY OF ARIZONA, from its first discovery by the Spaniards to the present time, is a subject of great interest and importance. It is a subject which has attracted the attention of the people of this country, and which has been the subject of many valuable publications. The history of this territory is a subject which has attracted the attention of the people of this country, and which has been the subject of many valuable publications. The history of this territory is a subject which has attracted the attention of the people of this country, and which has been the subject of many valuable publications.

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of women should also include women who are not married. The Government should be encouraged to take steps to ensure that women are not discriminated against in the workplace. The Government should also take steps to ensure that women are not discriminated against in the workplace. The Government should also take steps to ensure that women are not discriminated against in the workplace.

that the majority of the population were not capable of doing so. The assumption that the majority of the population were not capable of doing so is based on the fact that the majority of the population were not capable of doing so.

[illegible]

and the fact that the
technical assistance provided by the
analogous model is not a
helpful addition to the

21. *What is the most important thing you have learned from this experience?*
 I have learned that...

1. The purpose of the study is to determine the effect of the
 2. independent variable on the dependent variable.
 3. The study is a quantitative study.
 4. The study is a descriptive study.
 5. The study is a correlational study.
 6. The study is an experimental study.
 7. The study is a quasi-experimental study.
 8. The study is a non-experimental study.
 9. The study is a mixed-methods study.
 10. The study is a qualitative study.

1. The first step in the process of the development of a new product is the identification of a market need. This is done by conducting market research, which involves gathering information about the target market and its needs. The next step is to develop a concept for the new product, which is then refined through a series of iterations. The final step is to develop a business plan for the new product, which includes a detailed description of the product, the market, and the financial projections. The business plan is then used to secure funding for the new product.

1. The first step in the process of the
 2. second step is to determine the
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 5. fifth step is to determine the
 6. sixth step is to determine the
 7. seventh step is to determine the
 8. eighth step is to determine the
 9. ninth step is to determine the
 10. tenth step is to determine the

E. B. LITTLE, JR., *President*, 1000 University Avenue, Berkeley, California 94720
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responsibility, fail to show the self-restraint their critics demand.

Senator McCormick indeed urges that officers and civil officials to carry on our work in Haiti should be chosen with care as to temperament, tact, and tendency to sympathize with Haitian susceptibilities, and it should be quite possible to find such men. But the United States should not for a moment consider withdrawing from Haiti which has been during its whole history a turbulent and unprogressive country and would lapse into its former conditions soon after our restraining hands were withdrawn.

The people are 98 percent illiterate, the region is without proper communications, roads and even trails being few, and though its resources are rich, the people have not been capable of developing them. The assumption that they are fit for self-rule is belied by the four centuries since the discovery of the island by Columbus.

Our chief national interest in Haitian affairs, however, is to keep Haiti from falling into the hands of another power. Haitian "independence" would mean foreign loans, bankruptcy, intervention, unless we prevented intervention. There is no sense in waiting for that. Since we must always protect Haiti, common sense urges us to prevent her from making trouble. To wait until the inevitable, traditional course of Haitian politics had involved us in difficulties with a foreign power or under the form of independence had placed Haiti in the hands of a foreign power would be stupid indeed.

The island, divided between Haiti and Santo Domingo, is an important strategic point. Mole St. Nicholas at the north-west corner commands the passage

tion and abuse men who, in peril of their lives and under heavy responsibility, fail to show the self-restraint their critics demand.

Governor General Saito indeed urges that officers and civil officials to carry on Japan's work in Korea should be chosen with care as to temperament, tact, and tendency to sympathize with Korean susceptibilities, and it should be quite possible to find such men. But Japan should not for a moment consider restoring independence to Korea which country during its whole history has been unprogressive and would lapse into the condition in which Japan found it once Japan's restraining hand is withdrawn.

The people then were ninety percent illiterate, the country was without proper communications, roads and even trails being very bad, and, though its resources are rich, the people were not capable of developing them. The assumption that they are fit to rule themselves is belied by the centuries of misrule their nominal Korean rulers gave them.

Japan's chief interest in Korea, was to keep Korea from falling into the hands of another Power. Korean self-rule further meant foreign bribes, bankruptcy, intrigue and annexation by Russia, which Japan prevented. There was no sense waiting further for it. Since Japan must always protect Korea, commonsense urged Japan to prevent Korea from making trouble. To wait until the inevitable, traditional course of Korean politics had again involved Japan in difficulties, or until an independent Korea had been absorbed by another Power, would have been stupid.

The Korean peninsula is an important strategic point. From Korean ports an invasion of Japan could be attempted

between that island and Cuba and the route to Jamaica. In hostile hands it would blanket Porto Rico and our route to the canal. We cannot afford to have it in weak or unfriendly keeping. Under our restraint and direction it is possible that the whole island may be brought to higher standards, taxes will go to construction and not to graft, foreign borrowing will be curbed, education can begin, and the peace preserved.

again, as was twice done before. In hostile hands, Korea would close the entrance to the Sea of Japan and the routes to China. Japan could not afford to have it in weak or unfriendly keeping. Under Japanese direction the land can be brought to higher standards, taxes are now honestly collected and spent, foreign bribery is stopped, education has been vastly extended and peace has been preserved.—*The Japan Times & Mail.*

Little Songs From Seoul

By Lillian Miller

I.—The Three-Foot Bamboo Pipe

If you should smoke a three-foot bamboo pipe,
 Would it increase
 Inch by sweet inch, and puff by long slow puff,
 The soft contentment of a smoke, rebuff.
 All care and worry, change them to a ripe
 And mellow peace?

If this is true, ah, then I understand
 Why in this wide grey wall-encircled land,
 Wherever you can go and all the while
 The old men smile and smile!

II.—Three Minutes: A Kaleidoscope

Down the grey road
 A black bull ambles underneath a load
 Of young green pines;
 His master is in white
 With vivid turquoise lines
 Close-binding wrist and sock.
 From a side-alley comes a slender maid
 With swinging step, high on her head a crock
 Dun-colored, and her skirt of palest jade.
 Blue trousers dash across the light
 On some gay lad; from out a doorway peeps
 A cherry skirt; and lying just within,
 Stretched on a sunny pile of yellow straw,
 A baby in a purple jacket sleeps:
 All this my eyes in three short minutes saw!

The Japan Advertiser.

between that island and Cuba and the route to Jamaica. In hostile hands it would blanket Porto Rico and our route to the canal. We cannot afford to have it in weak or unfriendly keeping. Under our restraint and direction it is possible that the whole island may be brought to higher standards, taxes will go to construction and not to graft, foreign borrowing will be curbed, education can begin, and the peace preserved.

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Why in this wide grey wall-enclosed land,
Wherever you can go and all the while
The old men smile and smile!

II.—Three Minutes: A Kaleidoscope

Down the grey road
A black bull ambles and moans a load
Of you & green trees;
His master is in white.
With vivid turquoise lines
Close-drawing wrist and sock.
From a side-alley comes a slender maid
With swaying step, light on her head a crescent
Dun-colored, and her skirt of palest jade.
Blue trousers dash across the light.
On some gay belt, torn out a doorway peeps
A cherry stain; and here just within
Stretch on a sunny bit of yellow straw,
A lady in a purple jacket of
All this my eye in three short minutes saw!

The Japan Advertiser.

FROM THE JAPANESE PRESS

Yokohama Women's Club The Yokohama Women's Club had a most interesting meeting Feb. 3d at the home of Mr. and Mrs. William Holst.

Mr. Holst gave a most instructive talk on "Ancient Pottery," using pieces from his large and valuable collection as examples and illustrations. Pottery is a hobby and a business with Mr. Holst. He owns and operates a factory for marking porcelains, and has spent fifteen years in making beautiful pieces.

Mr. Holst showed the evolution of porcelain, from the crude pottery made by hand over 3,000 years ago, through the pottery made on a wheel, then with design made by a sharpened stone, and finally to the glazed pottery, with designs in colors, and up to the beautiful old Satsuma, originally a creamy white with little decoration and now the over-decorated and many colored Satsuma.

Satsuma ware was originated by the Prince of that name in the 18th century, exclusively for his own use.

The Japanese made pottery for use and not for ornamentation, as the foreigners use it, therefore most articles were used as food containers, the tea bowl being the most important. This had to be of a certain broad shape, convenient to handle, with edges smooth, so as not to scratch the mouth, while the earthenware kept the tea hot.

Next came the tea holder, a small jar with cover, the only requisites being good color and pleasing shape. Then there was the incense holder, a small box of any artistic shape, whether in the form of man or animal.

The hot water holder was a large square jar of pottery, beautifully coloured and having a lid. Another popular

article was a jar for changing the odor of incense in a room. The lower bowl held a fire while the upper part held hot water, in which a few cloves were dropped. These absorbed the fumes of the incense, when fresh could be burned. A favorite game of the Japanese was to burn some combination of the 200 spices used for incense and have the players guess which spices were used.

The Tea Ceremony played such an important part in the lives of Japanese that all pottery hinges on that art. Mr. Holst had a complete Cha-no-yu set and explained the use of the various articles.

Cha-no-yu was introduced in the middle of the 15th century. It was a school of etiquette and good manners. The ceremony of preparing the tea requires two hours, during which time the guests sit tranquilly in beautiful harmonious surroundings. Four words convey the principles of Cha-no-yu; first, peacefulness; second, consideration for others; third, immaculate cleanliness, and, fourth, tranquillity.

Four subjects were strictly prohibited in Cha-no-yu conversation, namely: the treasures or fortunes of others; the relationship of son-in-law to father or mother-in-law, which might include family affairs; war, and evil gossip.

The conversation of necessity was abstract, that is, existed in the mind only, and art and like themes naturally held first place.—*The Japan Times & Mail*.

Last of a Royal House News of the sudden death in Hawaii of Prince Kuhio Kalaniana'ole, for twenty years a picturesque figure at Washington, where he sat as Delegate to Congress from Hawaii, recalls the fact that it was his uncle, King Kalakaua, who was the

first—and as yet the only—crowned head ever to visit Japan. Upon that occasion he proposed a plan to the Imperial Household that, had it been adopted, would have most materially affected the Pacific. That plan was nothing less than an alliance by marriage between the Imperial Family and the Royal Family of Hawaii.

King Kalakaua seriously suggested that his niece, the beautiful Princess Kaiulani, the Heiress to the Hawaiian Throne, should be married to one of the younger Imperial Princes of Japan and that this Japanese Prince should sit later upon the Island Throne as Prince Consort, with his descendants wearing the Crown. The suggestion was politely smiled at in Tokyo, but had it not been, there might today have been a Japanese King, a blood relative of the Emperor of Japan, ruling over the now most strategically and commercially valuable American Territory, the fortifications of which are a matter of concern at the Washington Conference.

Prince Kuhio, known all over America as Prince Cupid, was the last of the recognized Royal House of Hawaii. He leaves no children, while his nephew, son of the late Prince David Kawanakoa, is called a Prince through courtesy only. The dead Prince, in his position as Delegate to Congress and recognized leader of the Hawaiian people, politically and socially, was in a quiet way a friend of the Japanese, as represented by the big Japanese colony in the Islands. In his death the Pacific loses a unique and lovable personality and the Japanese of Hawaii have lost a friend of influence.—*The Japan Times Weekly*.

Asiatic Society Jubilee Banquet

More than two hundred persons celebrated the fiftieth anniversary of the Asiatic Society of Tokyo recently at a dinner given to its members and friends at the Marunouchi Insurance Building, many prominent Americans, British and Japanese being present.

The past year has been an unusually successful one for the society, as was evidenced by the re-election by a unanimous vote of all the officers. H. E. Sir Charles Eliot, the British Ambassador,

will continue as President; Dr. A. K. Reischauer and Dr. S. H. Wainright, vice-presidents; and Professor F. P. Purvis, corresponding secretary, it was announced.

After giving a historical review of the society, Sir Charles, in the opening address, declared that the success of the society in its fifty years of friendship and goodwill since its dedication has been due wholly to the initial efforts made by its founders, Sir Ernest Satow and Mr. Basil Hall Chamberlain.

Following the British Ambassador, Professor M. Anesaki of the Tokyo Imperial University, Dr. Sakurai, Dr. C. F. Sweet and Mr. John Struthers spoke briefly.

It was proposed by Miss S. Ballard that greetings be sent to Sir Ernest Satow, who is now retired and living at his home in Devonshire, and to Mr. Basil Hall Chamberlain, who is now in Geneva. It was not definitely decided last night whether the messages would be sent, but it is expected that the officers will shortly consider the proposition. Miss Ballard also expressed a desire to see more women active in the society's work.—*The Japan Times & Mail*.

**Akasaka Palace
for Royal
Visitor** A report published in some of the vernacular papers and translated for the foreign press that the Prince of Wales would be lodged at Prince Kan-in's villa at Odawara and not in Tokyo during his stay here, is denied by the authorities, who state that it has practically been decided to open the Detached Palace at Akasaka for the use of the Royal visitor.

**Lecture On Press
Of Japan** Mr. G. B. Sansom gave a most amusing as well as instructive talk on "Japanese Periodical Literature" before the members of the Yokohama Musical and Literary Society, in the Gaiety, recently, covering the whole field, from daily newspapers to monthly magazines, and giving his audience some idea of the general topics in each.

Mr. Sansom believes the average foreigner would rather have things appear in a romantic, picturesque light, than to have the truth, which in this subject is

It was a very interesting and enjoyable experience, and I was very glad to have had the opportunity to meet and talk with you. I hope you are well and happy. I will be in touch again soon. Love, D. J. K.

[illegible]

1. The first step is to identify the problem or question that needs to be answered. This involves understanding the context and the specific requirements of the task.

[illegible]

—The following is a list of the names of the persons who have been appointed to the various positions in the various departments of the Government of the United States, for the year 1880.

[illegible]

1. The first step in the process is to identify the problem or issue that needs to be addressed. This involves gathering information and understanding the context of the problem.

R. and family of 14 persons.
 is from the Imperial family and the
 no high degree of nobility, and the
 married the Prince. The plan was
 executed, would have most miserably
 Imperial household, but had it been
 a woman I proposed a plan to the
 and sent to wait upon. Upon that
 first and as yet the only--remained

Confession -

Prince Kato, known as over 20 years as Prince Gaji, was the last of the royal House of Hara. He was a devoted and able ruler, and his reign was marked by a period of peace and prosperity. He was succeeded by his son, Prince Kato, who was also a capable ruler. The Prince Kato, known as over 20 years as Prince Gaji, was the last of the royal House of Hara. He was a devoted and able ruler, and his reign was marked by a period of peace and prosperity. He was succeeded by his son, Prince Kato, who was also a capable ruler.

1. The first of these is the fact that the United States has a large and growing population of people who are not citizens of the United States. This is a result of the large number of people who have immigrated to the United States in recent years, and the fact that many of these people are not naturalized citizens.

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commonly as it is published in the same
form as it is published, then a
consideration of all consideration
for the advertisement.

[illegible][illegible]

...the fact that the... of the... is... especially... kinds... as a rule...

and would be glad to hear him a gain. He was tired of giving his lecture and was annoyed with his witty, easy, and light-hearted style. His attentive audience gave him courage. His attentive as a student of the wit as well as the wit in a popular way in Japan. He was a student of the British Embassy,

[illegible][illegible]

1. The first step in the process is to identify the problem. This involves gathering information about the situation and determining what needs to be done.

with interest for the purpose of
violating the policy of the United States

[illegible][illegible]

There are many things that I have learned from you, and I am sure that you will be a great help to me in the future. I am sure that you will be a great help to me in the future. I am sure that you will be a great help to me in the future.

[illegible][illegible]

that Japanese periodicals are not so very different from those of other countries. There are about a hundred magazines published in Japan, of this number about fifteen being for children, of which the best in Japan are a long way from the best in other countries. There are at least twelve magazines for women, which contain photos of society people, weddings, geisha and articles of feminine interest, as well as good articles on current subjects.

Frequently new magazines spring up, when new fashions of thought become popular. For instance, at the present time, such advanced subjects as "free love" and the topic of sexual relations fill many magazines. The people are at the mercy of these new fashions in thought which come from outside the country and usually, after the first few issues, the circulation of the fad organs becomes very small.

There are three or four good magazines, but most material is taken from other countries; Japan has not created any cultural style of her own, as yet. The most popular magazines are those that contain fiction. Half a dozen are devoted to moving pictures, while two deal with the camera and photography. There are several magazines on economics, full of statistics.

The prices of magazines range from 70 sen to one yen, which seems very expensive when compared with foreign magazines, because the Japanese paper, printing and photo reproductions are inferior in comparison.

There are about 600 newspapers published in Japan, 24 of this number in Tokyo. They are like newspapers the world over, and are filled with topics of news from all parts of the world so that the Japanese are informed of political affairs to a larger extent perhaps than people of other countries. There is a marked absence of letters addressed to the editor, the average reader not boiling over and trying to reform the world and his fellowmen, as people elsewhere, particularly in England, try to do. The most serious blot is the way the papers create scandal about individuals in private life; no one is free from attacks and the re-

porters show lack of all consideration for the feeling of those concerned. If a false statement be published, then a correction must be published in the same place occupied by the former and just as prominent, but if more space be used in the denial, it must be paid for at advertising rates.

The laws of Japan are very stringent and most newspapers must employ two editors, one to go to jail for offenses, while the other carries on. The restriction of political and serious expression in Japan is one reason why so much scandal is used to fill up space.

A noticeable feature of Japanese newspapers is the number of professional men who advertise, also the astonishing number of advertisements for face creams and powders. Most of the papers have a column devoted to chess and *go*.

The most popular literature of the so-called "man of the street," is fiction, full of gossip and murder, especially serials, of which there are two kinds, modern, with foreign settings as a rule, and historical tales or old legends.

Mr. Sansom is in the British Embassy, and has spent many years in Japan. He is a student of the written as well as the spoken Japanese language. His attentive listeners were charmed with his witty, easy conversational way of giving his lecture and would be glad to hear him again.

—*The Japan Times & Mail*.

New York, February 11.—
The Japan Society of Boston
has invited William Randolph Hearst to go there as the guest of the society and deliver an address setting forth the reasons for the attitude of the Hearst papers toward Japan and the relations between the United States and Japan. The letter sent to Mr. Hearst follows:

Boston, Jan. 21, 1922.

Mr. William Randolph Hearst,

New York, N. Y.:

My dear Mr. Hearst.—Many indications besides the Conference at Washington reveal the fact that we, as a nation, are trying to bring about more cordial relations with other countries.

You, as the owner and representative of a great newspaper system, are voicing

what at the head of your paper is called "Americanism." This being so, we take it for granted that you are in sympathy with the general trend of sentiment, and are desirous of aiding in establishing a stronger co-operative feeling, not only with the European nations, but as well with those of the Orient.

Ignorance is the cause of much of the prejudice, dislike, and fear which exists to-day in the United States. Perhaps because of ignorance you are often quoted as being unfriendly to the Japanese Government, and using your newspaper influence in the wrong direction.

In order to dispel this impression, if it be an incorrect one, the Japan Society of Boston now writes to ask if you are willing to come to Boston and address our organization. We should like to have your opinion on the following questions:

1. What, in your opinion, constitutes good international relations with any country?
2. By what methods can these best be attained?
3. Will the Hearst papers co-operate with the Japan societies throughout America to promote friendship and amity between Japan and the United States?

In this connection, we wish to state that it is no part of the work of our society (nor so far as we know of any other) to encourage Japanese immigration to this country. What we do believe in, and wish to work for, is a just and sympathetic treatment of those Japanese already legitimately here, the keeping of treaties both in spirit and letter, and the creation in the minds of American people of an intelligent interest in and a proper understanding of the problems confronting the Japanese nation.

By the method of co-operation and

education we believe all future questions between the two nations can be peacefully solved. Since no newspaper is definitely working along this constructive line, we believe your papers in the spirit of co-operation can make America foremost among the nations in promoting unity and good will throughout the earth.

If you are willing to accede to our request, please state an evening convenient to you in March or April, or kindly give us the choice of several dates in order that we may engage a centrally located hall and arrange all necessary details for the meeting.

Yours in the spirit of Americanism,
JESSIE M. SHERWOOD,
Secretary.

The society, in a statement given out for publication, said that the letter had been sent to Mr. Hearst to learn the justice of assertions that "the Hearst newspapers, because of the unfriendly attitude of their owner and editor-in-chief, William R. Hearst, to Japan, or at least to the Japanese Government, have been inimical in their expressions of opinion to all those international movements which looked toward a better understanding between the people of the United States and those of Japan." Another reason for the invitation, it was said, was "to allow Mr. Hearst an opportunity to set before the public his reasons for considering the Japanese a menace to our country—if he does so consider them."

The letter was sent in duplicate to Mr. Hearst's home and business address in New York, but no reply had been received by the society to the invitation, the statement said. Efforts to reach Mr. Hearst last night failed.—*The Japan Times & Mail.*

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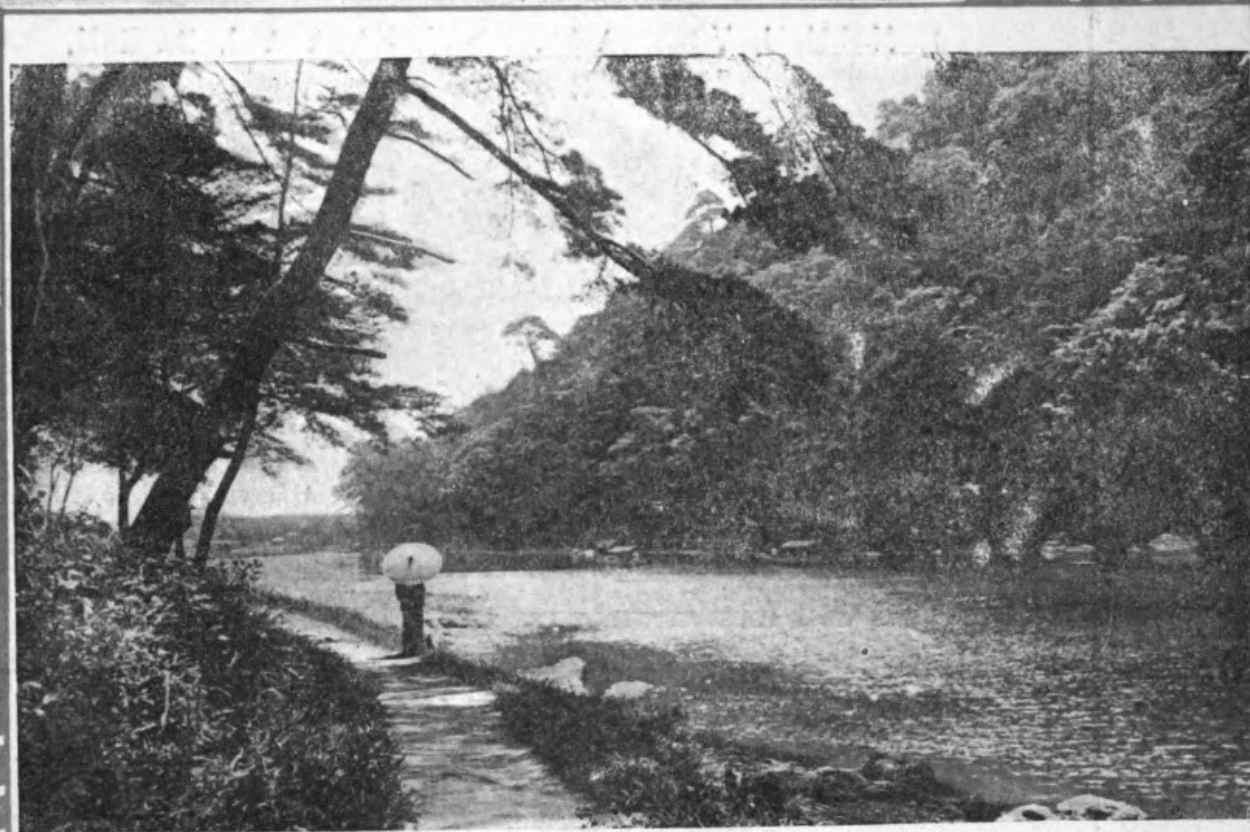
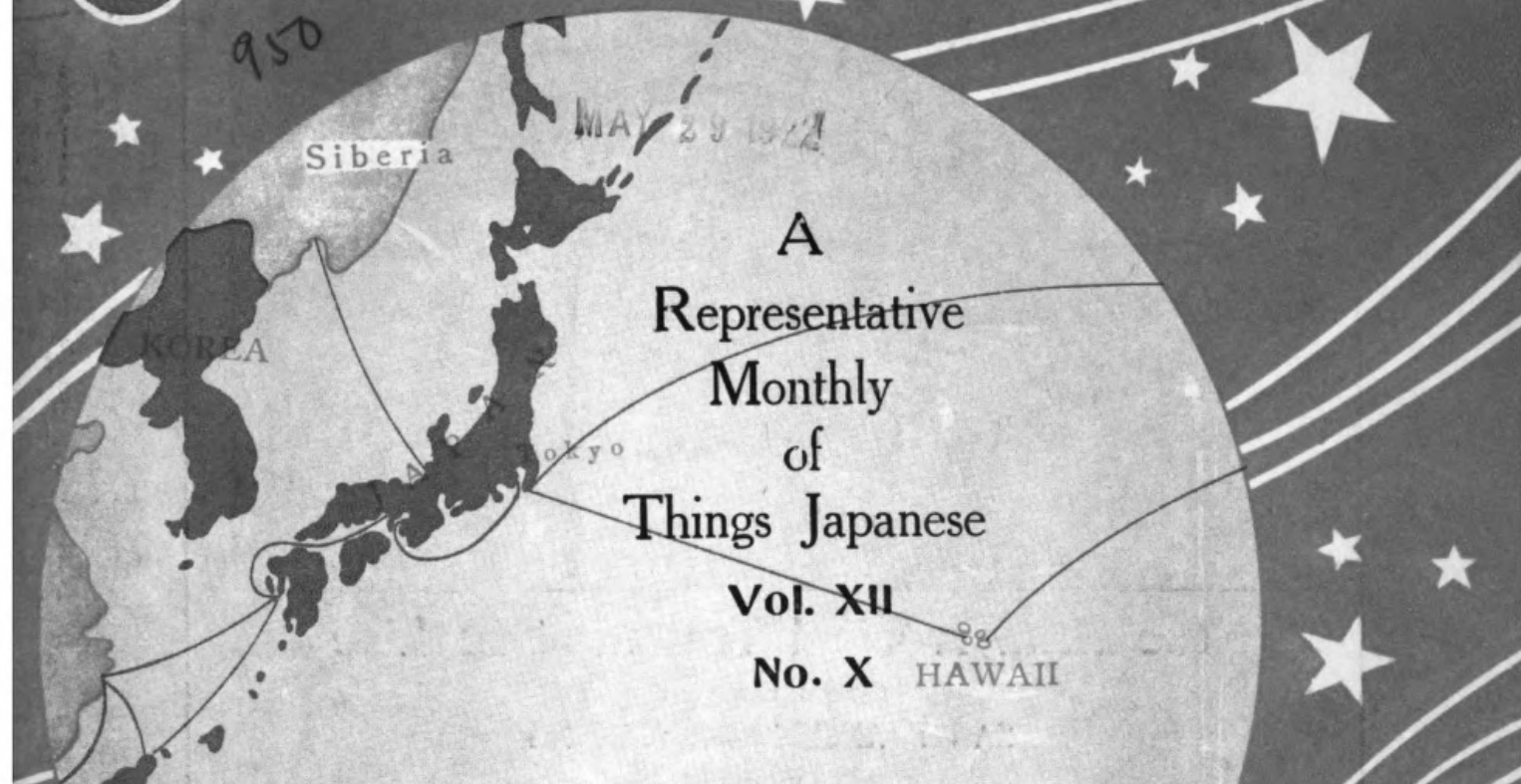
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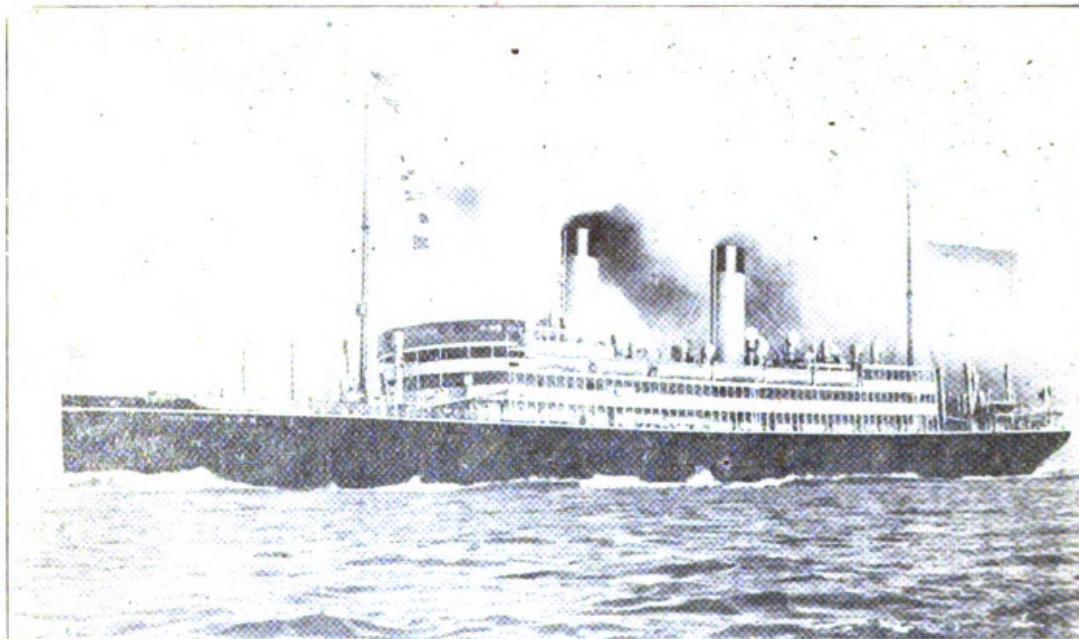


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THE "DANCE" OF THE

VIX

CONFIDENTIAL

1997-2000, 5-11

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THE JAPAN MAGAZINE

VOLUME TWELVE MARCH, 1922

NUMBER TEN

BIBLIOGRAPHY OF THE "NOH" DANCE

XIV

(The Sequel of the Fourth Dance)

By MARK KING

September—"Hanagatami" is a drama based on the romantic story of a girl named "Teruhi-no-Mayé," who was an attendant of and beloved by the Imperial Prince Ōatobé, who resided at Ajimano in Echizen Province, and was the grandson of the fifth Emperor from Ōjin (201-310). In December of the year 506, the Emperor Buretsu's (499-506) demise occurred, but as he did not have a direct heir, there was some question as to the rightful successor to the throne. Ōtomo-Kanamura, Ōmuraji, then deliberated over the matter with the court-councillors and finally sent a guard of honor to Prince Ōatobé, at Ajimano, to offer him the Crown, which he accepted; he ascended the Throne in the year 507 at the Palace of Tamaho in Yamato Province, and was designated Emperor Keitai. A short while before the guard of honor arrived at Ajimano, Teruhi-no-Mayé left the rustic village for her native place to take a holiday. Early in the morning on the day when the Prince left Ajimano for the Palace of Tamaho to ascend the Throne, he sent a messenger to her with an amatory poem and a basket full of flowers as a

keepsake—the basket he had used himself every morning. She was exceedingly delighted to hear that the Prince was to be crowned at the Palace of Tamaho, and became almost insane with boundless joy on receiving the poem and basket of flowers from the Prince. She immediately set out accompanied by her maid on her long journey to the Capital of Tamaho to see the Prince, her only guide being the wild geese which were flying in the sky towards the South, it being the time of the autumnal migration. At the beginning of September, her weary feet brought her to Yamato Province from the northern part of the country—and it so happened that the Emperor was leaving the Palace to enjoy the beauty of scarlet maple-leaves and the guards were set along the Imperial route through the city. Being a stranger from the country and quite unused to Court etiquette, she stepped in front of the Imperial carriage in a frantic manner to see the Emperor. A policeman therefore stood in her way in order to prevent her passage, and in doing so knocked down the flower-basket from her maid's hands. She

felt as if her heart would break with sorrow and cried out to the policeman in a plaintive voice:—"Ah me! What a disrespectful, discourteous act! You have knocked down the Imperial flower-basket which was bestowed on me by the Imperial Prince Ōatobé, when he was living at Ajimano in Echizen Province. Grateful indeed! With due respect I would inform you that he is no less a personage than the Emperor Keitai. It is little short of madness to knock down this divine basket, in which the blossoms have not yet faded, onto the ground without respect or fear—you are indeed more mad than I. You will soon become insane like me by Heaven's punishment for having committed such an act. Though the world may be going to the dogs, yet the Sun and the Moon never come down to the earth, so the Sovereign of the whole realm is always in the purple clouds. I hope you will never again act in such a rude manner to the people and thus incur your friends' derision." The Imperial command gave her permission to approach the carriage and she danced with joyful, frantic, broken steps at being honored with His Majesty's personal attention. After she had danced beautifully, the second Imperial command was for her to present the flower-basket. The Emperor then recognized his own old basket and his last amatory poem to her, and he was graciously pleased to take her into his service on the same terms as before and said:—"Be of good heart, recover from your madness!" She was deeply moved and felt great gratitude for the boundless benevolence of the Emperor. After the Emperor had viewed the scarlet

leaves which gave him great pleasure, he returned to the Palace accompanied by his attendants along the Imperial route, lined as before by the guards. (It is recorded in history that the Emperor Keitai ascended the Throne at Hatsuse in Yamato Province in the year 507, and transferred the Capital to Iware in Yamato Province in the year 526, his new Palace being called the "Palace of Tamaho"; he died on the 7th of February, 531, his age being 82 years.) This was written by Awan-Ami.(Int. No. 14.)

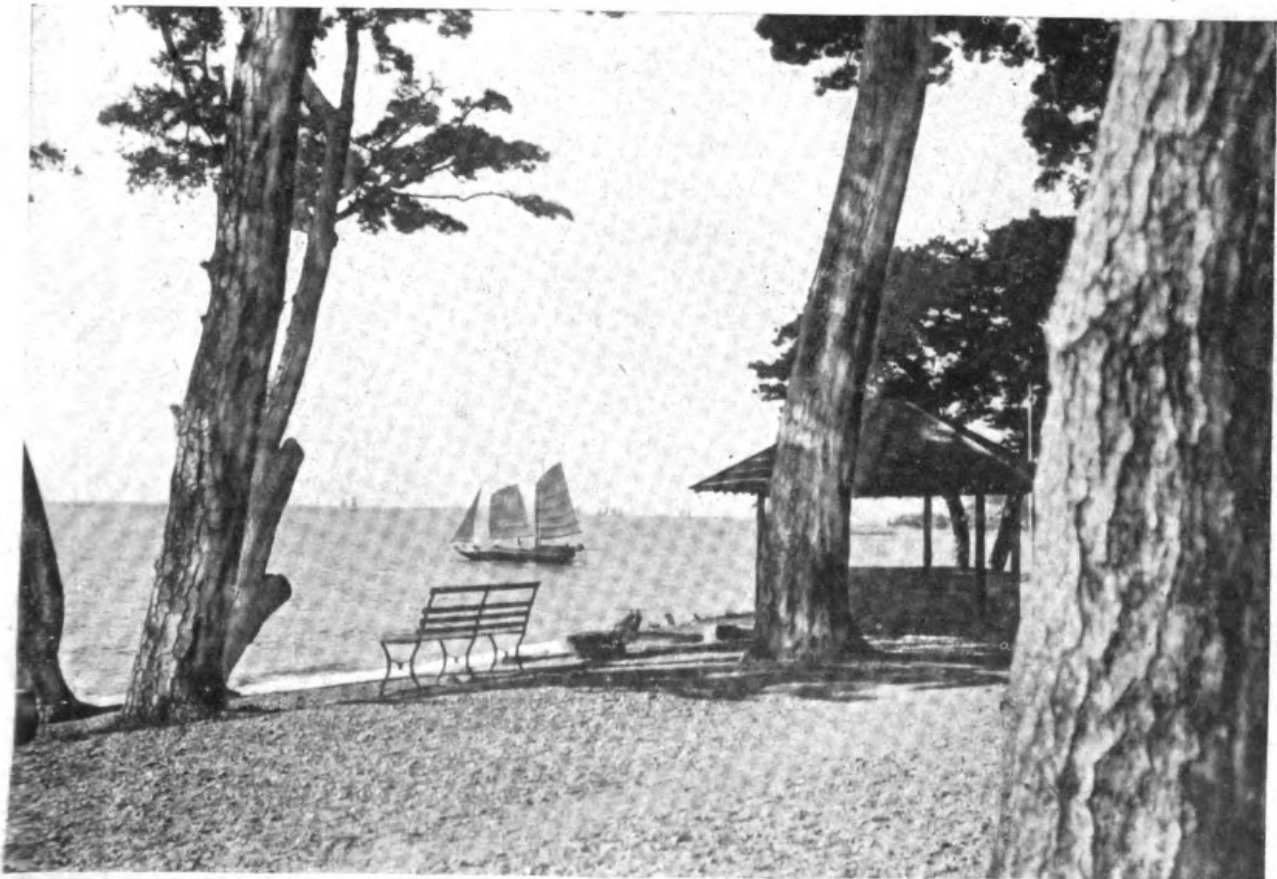
September—"Hashi-Benkei" is a drama based on a popular tradition of Musashibō Benkei, who was a strong gigantic monk who lived at Sai-Tō on Mount Hiyei in Ōmi Province, under perfect discipline of the military arts. He was accustomed to cross the Gojō Bridge at the dead of night to worship at a shrine dedicated to Sugawara Michizane, at Gojō Road in Kyoto City. One September, he confided to his follower that it was the last night for the fulfilment of a vow to pray to the god of the Shrine of Gojō. The followers then entreated him to give up his visit to the Shrine on this particular night, because a girl, who looked about 12 or 13 years old, and was on the bridge, was laying her short sword about as quick as lightning with the intention of having some fun with anyone happening to cross the Gojō bridge—it was miraculously skillful sleight of hand fencing—and he added that it might be an apparition. Benkei was awed by this fearsome story and hesitated at first to go out and cross the bridge at dead of night, but finally determined to kill the vampire, or whatever it might be, on the bridge.

He then clad himself in long black armor, and resting his long halberd on his shoulder, he set out on his way to the Gojō bridge. It was a bright night and when he was crossing the bridge, stamping his feet noisily, he caught sight of a beautiful youthful figure in the moonlight, dressed in a girl's costume with the head covered with a silk scarf, standing alone in the middle of the bridge. Benkei considered it was not conduct becoming a monk to accost a frail female at the dead of night, and he did not pay any attention to her. It was in reality, however, a boy named Ushi-Waka, who had disguised himself as a dainty girl. He was born in the year 1159, the third son of Tokiwa-Gozen, who was a beautiful woman, the daughter of Fujiwara Koremichi, and was the Empress of Emperor Konoyé (1139-1155). After the Emperor died, in the year 1155, she was beloved by Minamoto Yoshitomo, and by him had three sons—Ima-Waka, Oto-Waka, and Ushi-Waka. Later on, the three boys became priests at the request of their mother. On the night previous to Ushi-Waka's ordination as a priest, he lay in wait for passers-by on the Gojō bridge in order to try his skill in military art, for he had been well-trained and made into a skilled fencer by a long-nosed goblin who lived on Mount Kurama in the Northern part of Kyoto. Ushi-Waka became angered by Benkei's attitude of provoking indifference, and suddenly kicked the staff of Benkei's long halberd. Benkei gave a growl of rage and yelled out "You ruffian!"—he cut about indiscriminately with his long weapon, but Ushi-Waka stood upright with

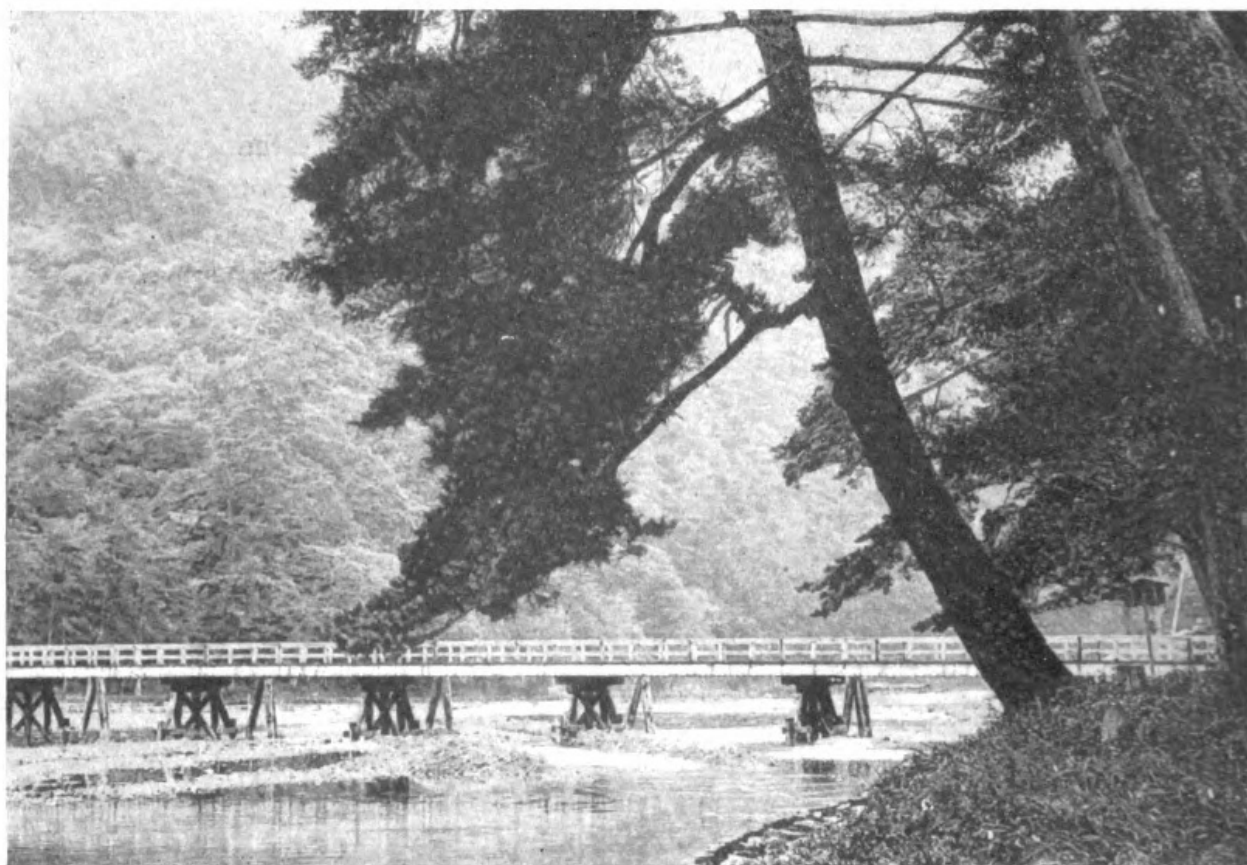
perfect composure and putting aside the long silk scarf which covered his head, very calmly drew his short sword and opened hostilities by parrying a vigorous thrust from the point of Benkei's halberd. Ushi-Waka with great agility jumped from side to side, from the front to the rear, from the rear to the front again, mocking the gigantic monk with many a jest, while Benkei was striking either the air or the ground with his long weapon and forever missing his adversary. At last Benkei had the halberd knocked out of his hand and recoiled from such splendid skill, feeling dreadfully tired and weary. He then stood defenceless, gazing vacantly for a time upon the youthful Ushi-Waka, being struck with amazement at his defeat, after which he (Benkei) fell on his knees, and asked the youth to give his name. They then introduced themselves to each other—Ushi-Waka told him that his name was Minamoto Ushi-Waka, and that he was no other than the third son of Minamoto Yoshitomo. Benkei stared in astonishment to hear that the youth was of the good lineage of the Minamoto (or Genji) clan; and throwing up his arms to his victor he begged that he might henceforth become a retainer of the young conqueror. After some discussion, they started together in company towards the Imperial Palace at Kujō in Kyoto. (Tradition tells us that Benkei had for some time waylaid knights who happened to cross the Gojō bridge in Kyoto. His idea was to obtain a thousand swords, and he was so brave, although such a rascal, that he had won from knights no less than 999 swords by his lawless behavior. Ushi-



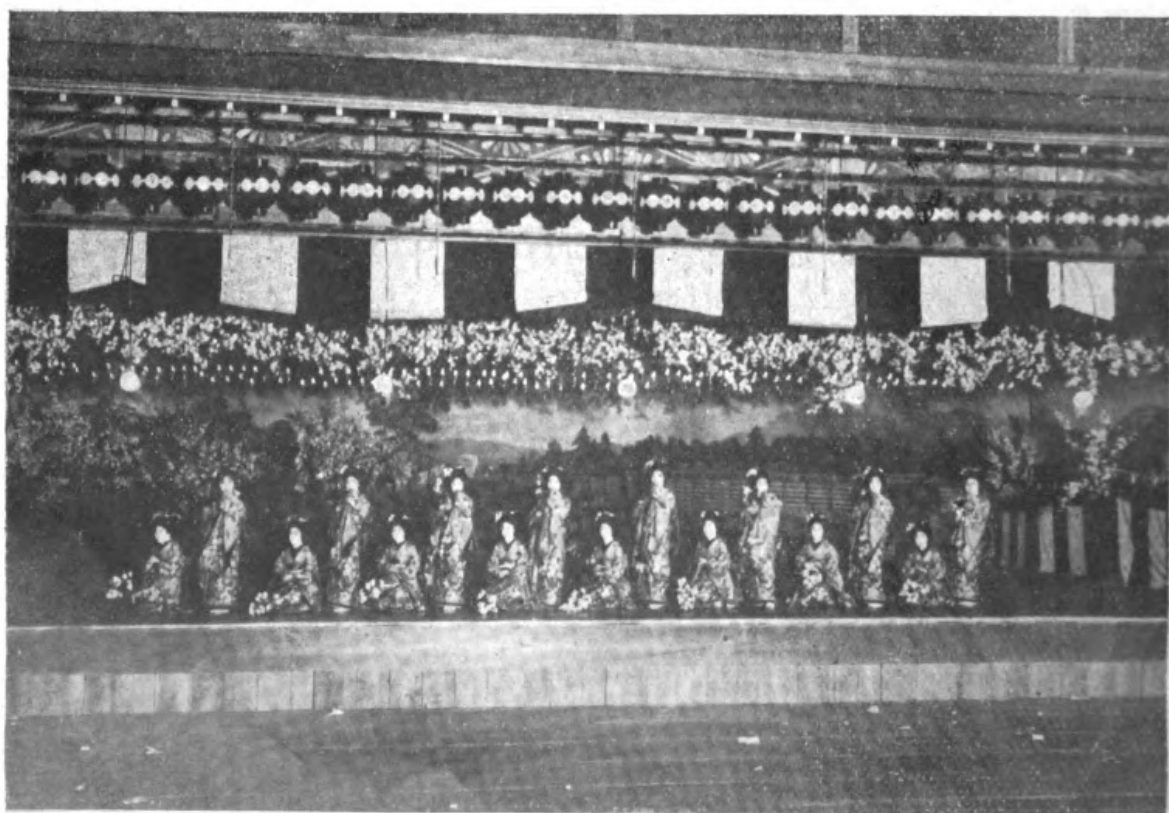
Bird's Eye View of Kobe City



Maiko, near Kobe



Togetsu Bridge and Mt. Arashi



The Miyako Dance, Kyoto

Waka, having received news of these doings, determined to put an end to Benkei, who had become the terror of the city. Benkei was utterly amazed at his defeat by Ushi-Waka, and at last they were linked together in a valiant and harmonious union, their friendship being one of great strength and firmness. While Ushi-Waka was in the Kurama Temple in the Northern part of Kyoto, he was called "Yasha-Ō," but he did not study any Buddhist sacred book, and merely practised military art. On March 3rd, 1174, when he was 16 years old, he escaped from the Temple to go to Mutsu Province, accompanied by Hori-Yatarō-Mitsukage and Fukasu-Yorishige, in order to exterminate the Taira (or Heiké) clan; he gave his adult name of Minamoto Yoshitsune for the first time at Kagami-no-Shuku in Ōmi Province on his long way to Mutsu Province. He took revenge on Taira-no-Kiyomori, because Kiyomori had committed an outrage upon Ushi-Waka's mother, who was a beautiful widow of 23 years of age. Afterwards, he was known as "Kuro-Hangan - Yoshitsune," and gained numerous victories over the Taira clan, finally driving them to the sea, where they perished in the battle of Dan-no-Ura, on March 24th, 1185.) This was written by Yasukiyo.

(Ext. No. 4.)

September—"Yū-Gawo" is a drama concerning the life story of a girl named "Yū-Gawo" (or "Flower of the Bottle-Gourd"), the heroine of the romantic story of the Genji (or Minamoto) Family which was written by Murasaki-Shikibu, the daughter of Fujiwara Tametoki, Echizen-no-Kami—the

whole of this Romantic Legend forms a voluminous book and contains 54 chapters; Murasaki-Shikibu, the author, died in the year 922. Genji, the hero of the story, who was living at Nijō in Kyoto City, was a nobleman nicknamed "Hikaru Kimi" (or "The Bright Noble") and had an aunt named Rokujō-Miyasudokoro, who was once the Princess of the younger brother of the Emperor Kiritsubo (a fictitious name conjured up for the story)—this younger brother was a nephew of "Hikaru Kimi" of the Genji—and Rokujō-Miyasudokoro became a widow shortly after she had borne a girl-baby. Marriage goes by destiny; Hikaru-Kimi lost his heart to Rokujō-Miyasudokoro, and he was accustomed to visit her house at Rokujō in Kyoto city at very frequent intervals, being deeply in love with her—she was 24 years old and his age was only 16 years, therefore she was 8 years older than he, but his fate was bound with hers indissolubly. He also often visited his old wet-nurse at Gojō in the same city by carriage on his way to visit his loved one at Rokujō. One evening, it so happened that he decided to call on his wet-nurse at Gojō, and when he came to her house he ordered his attendant to go inside to call out her son named Koremitsu. While he was waiting in his carriage for the son, he occupied his time by gazing at the lovely evening scene on the narrow street and his attention was much attracted by a splendid white flower of a "bottle-gourd" (or "Yū-Gawo" in the Japanese language) the green vines of which trailed artistically over the board-fence of a house next door to his wet-nurse's, the house in question

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having a folding shutter made of grasses which, combined with the bamboo-blinds hanging in front of the house, gave one a refreshing sensation. His other attendant having opened the gate leading into the neighboring house and entered the court-yard to pluck a white flower from a gourd on the fence, according to his master's order, a lovely young girl appeared at the front-door clad in a long yellow silk skirt and presented the servitor with a white fan with a strong sweet fragrance clinging to it, in order that he might put the flower on it. At the same time, Koremitsu came out and showed Hikaru-Kimi into his house to see the wet-nurse who was confined to her bed, and Hikaru-Kimi consoled the old woman to keep her in good spirits. Just at that moment when Hikaru-Kimi was preparing to leave the house for his home, Koremitsu noticed by the light of a candle, a perfumed fan beside him on which an ode was written, evidently by a girl, in the form of a love song with the significant meaning : —“The flower of the gourd appears more brightly colored when moistened by dew.” Hikaru-Kimi could not ascertain the girl's station from Koremitsu, but he sent an ode of his own composition to her in reply, and then he left the house. On the 15th of August about two weeks later, Hikaru-Kimi visited the girl's house, on horse-back under Koremitsu's guidance, accompanied by the same attendants and a little servant-boy. Hikaru-Kimi met the girl and they talked together pleasantly far into the night, but he did not give her his name or station although she gathered from his remarks that he was the scion of a

noble family and quite a clever youth —she had a resplendent, dainty appearance and her age being 19 years, she was like an elder sister to him; although she wore a white lined-dress and over this a light-colored garment, she always went about with a heavy heart having been disappointed in love by a nobleman called “Lieutenant-General Tō,” the younger cousin of Hikaru-Kimi. In the early morning, towards daybreak, Hikaru-Kimi left her house in his carriage accompanied by the girl and her maid named “Ukon” for the “Kawara-no-In,” an old villa with a courtyard which lay waste and a garden which ran wild with weeds. They felt solitary in the villa, but they enjoyed the sight of the ruddy glow of the western sky in the evening and conversed together very intimately. The shades of night then fell and Hikaru-Kimi dozed off to sleep in a room with the girl and the maid “Ukon.” He then dreamed that he was travelling and a female ghost appeared and glared at him after which it raised the girl who was trembling with fright at the apparition—the girl had fallen asleep beside Hikaru-Kimi. His slumbers were broken, owing to his astonishment at the dream, and the room being pitch dark when he awoke, he awakened “Ukon,” the maid, and called out to the watchman to light a candle. In the same instant that the candle was lighted, Hikaru-Kimi saw the female ghost just as it had appeared to him in the dream, but it immediately vanished, being swallowed up in the darkness by the girl's bedside. Early the next morning, they found that the girl had lost her life, having been killed by the ghost in the night. Hikaru-

Kimi left the villa dispiritedly for his home at Nijō, on horseback, accompanied by Koremitsu, while the maid "Ukon," who was in a state of extreme dejection, proceeded towards a certain temple on a mountain to cremate the earthly remains of her dead mistress.

In September of a certain year, an itinerant priest of Bungo Province set out on a pilgrimage to pay homage at the Temple of Iwashimizu-Hachiman-Gu on Mount Otoko-Yama in Yamashiro Province.—the Temple was founded in the year 859, by the Buddhist priest Gyokyo. The itinerant priest duly arrived at Gojō in Kyoto City, passing through the grove of "Tadasu-no-Mori" after visiting the Kamo Shrine in Yamashiro Province. The time passed slowly for him at the lodging house at Gojō where he spent the night. While there he heard unexpectedly a song sung by a woman in a wretched hovel, and very shortly afterwards a beautiful woman stepped out of the hovel to see the priest and tell him that this desolate house was called "Kawara-no-In" and that in the year 895 Minamoto Toru, Sadaijin, lived there, and after the lapse of many years Hikaru-Kimi of the Genji Family secretly met Yū-Gawo, a beautiful girl, in the same house. She went on to tell him the tragic story of Yū-Gawo who was the heroine of the "Genji Monogatari" (or the "Legendary History of the Genji Family"); of how she died from a nightmare while she was sleeping in the same room of the "Kawara-no-In" as Hikaru-Kimi; after telling the story she disappeared. Shortly afterwards, Yū-Gawo appeared in a vision before the priest who held a

mass for the repose of her soul. She told him that by the efficacy of the Buddhist prayer her bewilderment would come to an end; and then she was swallowed up in the darkness before the dawn. This was written by Séami.(Int. No. 13.)

September—"Hajitomi" is a drama concerning the romantic story of Yū-Gawo, a beautiful girl, the heroine of the book entitled "Genji-Monogatari" (or the "Legendary History of the Genji Family") which was written by Murasaki-Shikibu, the daughter of Fujiwara Tametoki and a scholar of Sugawara Fumitoki—the author died in the year 992. A priest who was living in Unrin-In Temple at Murasakinō in Kyoto held a religious mass for the repose of the souls of several flowers in summer. A certain woman offered a white flower called Yū-Gawo (or "flower of the gourd") at the Buddhist altar, and gave him her name "Yū-Gawo" the same name as the flower and told him that she was living at Gojō in Kyoto City, and then she disappeared behind her flower offering. Her conduct gave rise to the priest's suspicion and he wished to see her at Gojō. Yū-Gawo came into vision from a folding shutter made of grasses which hung at the window of a certain house in Gojō—and there still remained traces of her youthful beauty featured in the shadow of her former self. She told the priest the whole story of the life of Hikaru-Kimi of the Genji Family, who deeply loved Yū-Gawo. The story is as follows:—When Yū-Gawo was living at Gojō in Kyoto Hikaru-Kimi of the Genji Family called at the house of her next door neighbor and asked for a white flower named Yū-Gawo (or

in token of her love. After she had related the story to the priest, she vanished from sight behind the folding shutter of the window, anxious to be gone before daybreak. This was written by Nishida Sanyemon. (Next No. 6.)

"flower of the gourd") whose vines were trailing over the board-fence of Yû-Gawo's house. Yû-Gawo read the whole story of Hikaru-Kimi's desire in a glance from the folding shutter of the window, and presented a white fan to him through his servant, Kōreimaru.

French Art Exhibition

M. d'Ocslair, a prominent French art critic, who has for some time been occupied in the city in organizing an exhibition of the works of the various masters of French contemporary art, reports that he has received permission from the Japanese authorities to display about two hundred pieces of modern work at the local Commercial Museum. The exhibition, it is believed, will be supervised by a High Committee of Japanese and Frenchmen to be constituted shortly. It is stated that the display will be open early next month to the public. Of special interest to amateurs is the section of sculpture, containing, in addition to the various pottery, glass and metal creations by leading artists including Carré, Houdou, and others, a fine collection of modern Japanese sculpture, and a fine collection of modern Japanese sculpture, and a fine collection of modern Japanese sculpture.



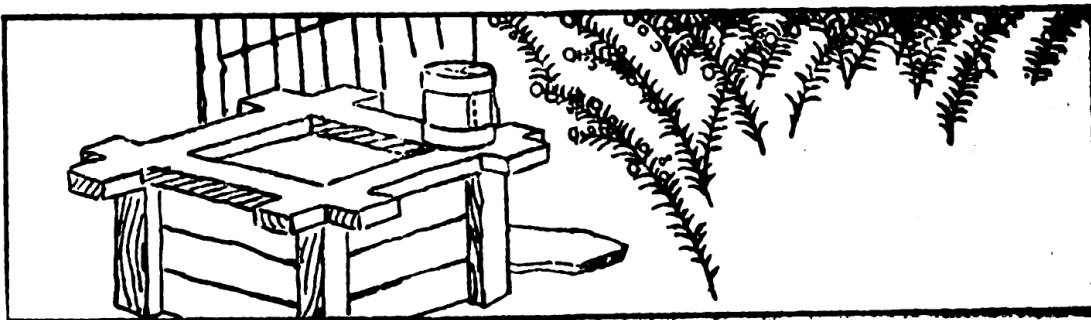
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in token of her love. After she had related the story to the priest, she vanished from sight behind the folding shutter of the window, anxious to be gone before daybreak. This was written by Naitō Sayemon.

(Ext. No. 6.)

French Art Exhibition

M. d'Oelsuiz, a prominent French art critic, who has for some time been occupied in the city in organizing an exhibition of the works of the various branches of French contemporary art, reports that he has received permission from the Japanese authorities to display about 2000 pieces of modern work at the local Commercial Museum. The Exhibition, it is believed, will be supervised by a High Committee of Japanese and Frenchmen to be constituted shortly. It is stated that the displays will be open early next month to the public. Of special interest to amateurs is the water colour, sculpture, engraving, porcelain, de Sevres, pottery, glass and medal creations by leading artists including Carriere, Renoir, Aman-Jean, Denis, Degas, Rodin, Domargue, Naudin, Lalique, and Rouchardon.—*The Japan Times & Mail*.



THE STRANGE CUSTOMS OF HIDA PROVINCE

By F. YAMAZAKI

ALTHOUGH Japan is chiefly an island Empire, yet there are three provinces which have no seacoast. Of one of these three inland provinces, Shinano, Kai, and Hida, I propose to give a brief description of the latter and its curious customs.

Hida province is exactly in the central part of the main island. It is bounded by Mino, Shinano, Kaga, and Echizen provinces, and through it runs the most important range of the Japan Alps. The whole region being exceptionally mountainous is largely cut off from communication with the rest of the country, and hence the quaint old manners and customs transmitted through many generations are still retained. These may be best observed in the village of Shirakawa, a typical Hida village, quiet and secluded, with high mountains rising like screens of huge natural construction; such are the Hakusan range, the lofty peak of Kaga in the west, and the northern Alps running in from the east.

This whole section was formerly called Shirakawa, but is now divided into the two districts of Shokawa and Shirakawa. Each district is subdivided into villages, Shokawa comprising twelve and Shirakawa twenty-one. The houses number 120 in the largest village and 2 or 3 in the smallest. The temperature

ranges from 80° Fahrenheit in summer, to 7° below zero in winter, the snow sometimes lying ten feet deep on the ground in the cold season. As to agricultural products, German millet, beans, Deccan grass seed, flax, rapeseed, etc. are most common. In addition the region produces mulberry trees, mushrooms, river fish, copper and green pheasants, bears, apes, wild hogs, hares, etc.

Of the inhabitants, there are two principal types, viz., one slender with well-shaped nose and thin hair, while the other has a broad forehead, a flat nose, thick black hair and a stout body. The family system is strictly in force, and has been from far-distant times. Sometimes a single family with its branches consists of 30 to 40 members and these all live together in one house.

Those who are legally married in this large household are only the present head and his wife, his parents and grandparents; other members with the exception of the next heir cannot marry and live together openly. Hence the head of the family has almost the power of the lord of a despotic state. The whole family must render unquestioning obedience, and cannot undertake any important work without permission from him.

Of occupations, the principal are

OF HIDA PROVINCE
THE STRANGE CUSTOMS

DAVID YAMAYAKI

ranges from 80° Fahrenheit in summer to 7° below zero in winter; the snow sometimes lying 1 foot deep on the ground in the cold season. As to agricultural products, (barley, wheat, potatoes, Indian corn, &c.) it is reported that they are not common. In addition to the above, the following trees, shrubs, &c., may be gathered, copper and lead, &c.

On the inferior maxilla there are two principal types, one short & with well-shaped nose and thin hair, while the other has a broad forehead, a flat nose, thick black hair and a round eye. The latter is often striking in tone, and has been found in some of the most interesting family groups in the world.

those who are legally married in this large household are only the present head and his wife, his parents and grand-parents; other members with the exception of the next heir cannot marry and live together openly. Hence the head of the family has almost the power of the lord of a despotic state. The whole family must render unquestioning obedience, and cannot undertake any important work without permission from him.

carried in the hands and tied with a draw-string is used but no belt or belts. On going to the mountains for work, a blanket is slung at the waist and a piece of leather about a foot square is fastened on as an apron at the back to protect from the cold rocks. This is made of bear, wild dog, or deer skin. Whenever they plow or work in the fields they carry a cloth wrapper 2 ft. x 1, knitted from cloth or tree bark, to use as a bag for necessities.

in Japan. wrapped around the head as everywhere working use the blue and white towel cord in making their collars and when hair with strings. Women use hemp above middle age often tie up their long Young men wear short hair, but those straw sandals—way or tenway—are used. Instead of the ordinary wooden clogs,

The food is of the simplest. As rice cannot be raised, Indian grass seed is used as a substitute, but this is mixed with cracked wheat. The poorer people use a mixture of Indian, radish, squash, egg plant and potato called *takkyaw*. Sometimes they put in bits of the "mats," chestnut, etc. In addition various edible roots and stalks are used for food, as the yam root, bog rhubarb, bamboo shoots, braked and pumpkins, as well as the buds of the tamar, mugwort and various trees. Thus vegetables and herbs are used for stew, while dried salt fish is combined with the vegetables.

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I have not been able to find any other copies of this manuscript. It is a very rare and valuable work, and I am sure that it will be of great interest to you. I have been very busy lately, but I have managed to find some time to write to you. I hope you are well and happy. I have been thinking of you very much lately. I have been very busy lately, but I have managed to find some time to write to you. I hope you are well and happy. I have been thinking of you very much lately.

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farming, fishing in rivers and hunting in the mountains. The head of the family, or patriarch, wears tight-fitting trousers called *sarubakama*, and has no other occupation than to transact the business of the family.

The one next in power is the mother or matriarch, whose duty is to supervise the care and training of all the children of the household as well as to oversee the cooking. The director next in authority to these two is the farm superintendent or *kuwagashira*. For this position an uncle of the head, or some reliable elderly person, is chosen, and he directs the labor of the whole family out of doors. A fourth person of importance is the chief cook or kitchen head, who remains at home to assist the matriarch and supervise the cooking and household affairs, while the other women of the family go out to the fields.

Except for these four, the family are all equal in rights; even the heir labors at farming with the rest and enjoys no special privileges. In the case of the head of the family and his wife, too, no great distinction is made except in the more respectful forms of address used.

The houses are from two to four stories in height and are thatched with straw. The ordinary house is large, having three 18-mat rooms and four 10-mat rooms; wooden floors are the rule, with matting used for the room containing the Buddhist shrine. The large living room is the size of 40 mats and has a wooden floor. This room is used as kitchen, dining room, and indoor workshop.

In the matter of clothing cotton is universal, blue hemp in summer and thicker material in winter. A short coat of hemp with trousers called *tatsuke*,

large in the hips and tied with a draw-string, is used but no *obi* or belts. On going to the mountains for work, a hatchet is slung at the waist and a piece of leather about a foot square is fastened on as an apron at the back to protect from the cold rocks. This is made of bear, wild-hog, or deer skin. Whenever they plow or work in the fields they carry a cloth wrapper 2 ft. x 1, knit from cloth or tree bark, to use as a bag for necessities.

Instead of the ordinary wooden clogs, straw sandals—*zori* or *waraji*—are used. Young men wear short hair, but those above middle age often tie up their long hair with strings. Women use hemp cord in making their coiffures and when working use the blue and white towel wrapped around the head as everywhere in Japan.

The food is of the simplest. As rice cannot be raised, Deccan grass seed is used as a substitute, but this is mixed with cracked wheat. The poorer people use a mixture of Deccan, radish, squash, egg plant and potato called *takikomi*. Sometimes they put in nuts of the "nara," chestnut, etc. In addition various edible roots and stalks are used for food, as the yam, nod, bog-rhubarb, bamboo shoots, brake and parsley, as well as the buds of the thistle, mugwort and various trees. Thus vegetables and herbs are used for savory, while dried salt fish is considered quite a luxury.

While the rank and file eat Deccan grass seed as the staple food, the head of the family is accustomed to feast on rice. When, however, he is no longer able to transact business as usual, and has ceded his position to the next heir, from that very day he is obliged to eat the same coarse food as the rest do.

All work steadily day and night with single heart, but they have regular holidays, on which they are free to work or rest as they please—one day in seven in spring, and one day in five in summer. On these days some go nutting in the mountains, some hunt, some clear land for their own use and in this way they may accumulate property. Their daily community work secures only board and clothing. No one except the head knows the financial condition of the family, its yearly income and expenditure. While some work for themselves diligently on rest days, others spend the time in rest, or drinking or hilarious living. So even in one and the same family, some are rich and some poor.

We have spoken before of the fact that only the legal heads of families may marry. What then, about the remaining members? Are there not many young people in each family, eager to taste the sweets of love and family life? Assuredly there are, and the young people of the several large families often fall in love and meet together in more or less open relations, but cannot be acknowledged as husband and wife. Often children are born. Such are considered to belong to the real mother, who is expected to furnish clothing and footwear, though not food and lodging. When grown, both houses treat them as members.

It might naturally be supposed when so much illicit intercourse is allowed that cases of incest would occur, but these are said to have been very rare.

In regard to religion, the people of Hida belong chiefly to the Higashi Hongwangi sect of Buddhists. Each household devotes a room to the service of Buddha, and before each meal they worship at this shrine. Without prayers they may

not eat, and even the children are brought up in this faith and practice.

In households where children are numerous, infants are placed securely in basket-shaped wood boxes and then carefully placed on long ladder-like arrangements where they must remain until the family return home at noon from their outdoor work to feed them.

It will naturally be asked, Why are such eccentric customs found in Hida province alone? This is a difficult question, as records are almost wholly lacking, and hence basic material for research work is hard to find. There is indeed a legend that the twelfth Imperial Prince, son of Emperor Gotoba, became a priest and expired in this region; hence a project was once set on foot to build a mausoleum for this Imperial priest who went by the name of "Kanembo," but as there is no authentic record to substantiate this legend, the plan was never carried out. The inference from such traditions as this one is that the ancestors of the Hida people may have been of three classes, viz.: (1) Refugees from the Taira family; (2) Exiles from the Tokugawa period; (3) Woodcutters. Let us explain our reasons:

(1) When the Taira family was miserably destroyed by its rival the Minamoto clan, some of the exiles may have escaped and taken refuge in this mountainous region. To cite an instance, Tarozaemon Ohto, now residing in a certain village, is a descendant of Shigenori Ohto, a retainer of the Taira family. He treasures a famous blade made by Sanjo Kokaji, a member of the Taira family. He has occasionally worn an old-fashioned dress which was once fashionable in the prosperous days

few days' journey and then to go abroad. As
 then this was lived and that that to the
 account continued to do the same.

It is also a fact that to quote a few
 following words given in a position as to
 the state of culture of the nation.

(1)

It is a great no longer,
 The land for fallen has passed -
 The land is about to be of old,
 And the night a few long away.

(2)

Although it is a crowd of a crowd's crowd be
 heard.

It is still but the night's hour,
 With the day dawn is really at hand,
 That in the temple will toll.

These folk songs were sung by the
 military officers, and while explaining
 the significance of the following in memory of
 Emperor's wife who often attended, and perpe-
 tuate the tradition regarding Emperor
 of the land's son.

(3)

It is a fact that a great where
 The land is about to be of old,
 And the night a few long away.

(4)

It is a fact that a great where
 The land is about to be of old,
 And the night a few long away.

(5)

It is a fact that a great where
 The land is about to be of old,
 And the night a few long away.

(6)

It is a fact that a great where
 The land is about to be of old,
 And the night a few long away.

(7)

It is a fact that a great where
 The land is about to be of old,
 And the night a few long away.

(8)

It is a fact that a great where
 The land is about to be of old,
 And the night a few long away.

(9)

It is a fact that a great where
 The land is about to be of old,
 And the night a few long away.

(10)

It is a fact that a great where
 The land is about to be of old,
 And the night a few long away.

of the land and the land is about to be of old,
 And the night a few long away.

(11) It is a fact that a great where
 The land is about to be of old,
 And the night a few long away.

(12) It is a fact that a great where
 The land is about to be of old,
 And the night a few long away.

(13) It is a fact that a great where
 The land is about to be of old,
 And the night a few long away.

(14) It is a fact that a great where
 The land is about to be of old,
 And the night a few long away.

(15) It is a fact that a great where
 The land is about to be of old,
 And the night a few long away.

(16) It is a fact that a great where
 The land is about to be of old,
 And the night a few long away.

(17) It is a fact that a great where
 The land is about to be of old,
 And the night a few long away.

(18) It is a fact that a great where
 The land is about to be of old,
 And the night a few long away.

of the Taira family, but has now discarded this.

(2) It is said that certain knights exiled from Kaga and Etchu provinces entered this section; for instance the ancestor of Shigeyoshi Takakura, headman in a village of the Etchu clan in the Tokugawa period. After his exile, said ancestor settled here permanently, but at the time of the Restoration and the abolition of the feudal system, he pined for his old home and at last removed to Etchu.

(3) As to the ancestors of the woodcutters, these were the primitive inhabitants of the region, and are the stout, flat-nosed variety of the two classes of inhabitants. The slender, pretty, delicate women known as "*Shirakawa me*," or Shirakawa belles, are supposed to be descendants of the Taira family and their retainers.

In the next place we may say that the reasons for the observance of the strict family system mentioned in the preceding pages are four :

(1) The system was formerly prevalent all over Japan, but was gradually broken down, while here, in this secluded locality customs have persisted for as long as a thousand years: (2) In so narrow a space, if branch families were allowed to spread out, they might in time surpass the main stock, and to prevent this weakening of the authority of the hereditary chief such were not permitted to gain power; (3) for economic reasons the family was kept together, that when the property was divided according to the number of households, these might not be too great in number, and the wealth consequently dissipated; (4) on account of the ignorance and narrow outlook of the people these old customs persist. Education is very limited and

few have any ambition to go abroad. As their fathers lived and died here, so the sons are content to do the same.

In closing I should like to quote a few folksongs which give a suggestion as to the state of culture of this region.

(1)

Now linger no longer,
The time for dalliance has passed—
For the gate is about to be closed,
And the night is fast wearing away.

(2)

Though the sound of a cock's crow be heard,
It is still but the midnight hour,
When the day dawn is really at hand,
The bell in the temple will toll.

These folksongs were sung by the mulberry pickers, and while spinning the silk, too, the following in memory of Kanembo was often chanted, and perpetuates the tradition regarding Emperor Gotoba's son :

(3)

Is this indeed the spot where
Kanembo's tomb was made?
Ah! our adored and revered prince!
Another spinning song runs like this:

(4)

The child borne on her back is one,
The child sleeping at her breast is another,
The child creeping on the veranda is a third—

Can they all be indeed her own?

The first and second of these folk songs evidently refer to lovers who must steal a few hours of bliss as best they may but cannot hope for permanent happiness. The form of the verses shows that they must have originated in a very early period. The last song suggests that many children were born out of wedlock and that these were cherished by their natural mothers. In addition there are many songs in local dialects difficult to translate.

SOCIAL MOVEMENTS IN TOKYO

I

By K. O. SAKAUYE

SOcial problems having arisen in Japan, as elsewhere, we feel it advisable to acquaint your readers with the various organizations which have been established in order to deal with these questions, and to enlighten them on the various methods of procedure, not perhaps including every detail, but at least sufficiently to awaken an interest in those whose attention may be drawn to this article.

The Central Benevolent Association whose President is Viscount Shibusawa, has its business office in the Dai Nippon Private Sanitary Association Building; the address is O-temachi, Kojimachi ward, Tokyo.

At present regular members number 306, and the patrons and special supporters number 27. In the year 1903, the 4th Domestic Exposition was held, when it was deemed a favorable opportunity to call a United Convention of Philanthropic Relief Workers from all parts of the country, to establish a Union Society for Benevolent Work.

But the outbreak of war between Russia and Japan prevented further developments until 1907, when the desired Society was first established, and in the following year, the Magazine entitled Jizen (Benevolence) was pub-

lished quarterly, but in 1917 the title was changed into "Shakai Kyusai" (Society and Relief).

The work of this Society has been gradually recognized and appreciated by the general public, and the Department of the Interior grants an annual subsidy. H. I. M. the Empress presented the refreshments for those present at the Assembly in Tokyo in November 1917, when over 500 philanthropists and general benefactors from the entire country met.

H. I. H. Prince Fushimi, and H. I. H. Prince Kanin, are both interested in this work and H. I. H. the Princess, President of the Patriotic Women's Society, graciously presented tea and cakes, at the Imperial Botanical Gardens of Shinjuku.

The Society's chief endeavor is to co-ordinate benevolent activities and establish organs for proper investigation detailed thus:—

- 1.—Co-ordination of organisations concerned in philanthropic relief work.
- 2.—Co-operation of organisations and of individuals working philanthropically.
- 3.—Directions and suggestions for successful co-operation, also adequate support of administrative agencies.
- 4.—Investigation — At home and abroad.
- 5.—Cultivation of Public Interest, by

TO
SOCIAL MOVEMENTS IN
TOKYO

1

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State of Virginia, County of Loudoun, ss. I, the undersigned, Clerk of the Circuit Court of said County, do hereby certify that the within and foregoing is a true and correct copy of the original of the same as the same is on file in the office of the Clerk of said Court.

and the fact that the Government of the United States has been unable to obtain the necessary information from the Government of the United Kingdom to enable it to take the necessary steps to prevent the export of arms and munitions to the Government of the United States.

1. The first of these is the fact that the
2. second of these is the fact that the
3. third of these is the fact that the
4. fourth of these is the fact that the
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7. seventh of these is the fact that the
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10. tenth of these is the fact that the

of all countries have different off-
ices and divisions for the purpose of collecting
and distributing information regarding foreign
— 1911 —

1. The first step is to identify the problem. This involves understanding the symptoms and the context in which they are occurring.

...the ... of ...

It is a very common mistake to suppose that the only way to get the most out of a book is to read it straight through from beginning to end. This is not necessarily the best method. A more effective way is to read the book in a more selective manner, focusing on the parts that are most relevant to your needs. This can be done by skimming the book first to get a general idea of its contents, and then reading more carefully the parts that are most important to you. This method can save a great deal of time and effort, and can also help you to get the most out of the book.

The General Electric and American
Wireless Electrical is a prominent firm
and has its business office in the 1001
Tenthon Private Sanitary Association
Building; the address is 1001 Tenthon
Building, Tenthon.

The present regular number numbered
and the part on the right hand
numbered 7. In the year 1863, the
International Exposition was held, and
it was obtained a favorable opinion by
the United States Commission of the
World's Fair, which was held at Paris of the
year 1889, to establish a United States
Bureau of Work.

and the outbreak of war between
the United States and Japan
in 1941. The Japanese
government had been
in the process of
expanding its empire
in the Pacific for
many years.

1. The first step is to identify the problem or question that needs to be answered. This involves understanding the context and the specific requirements of the task.

the fact that the *in vitro* and *in vivo* results are in good agreement. The *in vitro* results are in good agreement with the *in vivo* results, which are in good agreement with the *in vitro* results.

1. The first of these is the fact that the United States has a large and growing population of people who are not citizens of the United States. This is a result of the large number of immigrants who have come to the United States in recent years, and the fact that many of these immigrants are not naturalized citizens.

1. The first step in the process of the investigation is the identification of the problem. This is done by the investigator, who is usually a member of the research team. The investigator will identify the problem by looking at the data and trying to find out what is going on. This is done by looking at the data and trying to find out what is going on. This is done by looking at the data and trying to find out what is going on.

[illegible]

1. The first step in the process of developing a new product is to identify a market need. This involves conducting market research to determine what consumers want and need. Once a need is identified, the next step is to develop a concept for a product that meets that need. This is often done through brainstorming and sketching.

1. The first step is to identify the problem. This involves understanding the current situation and the goals that need to be achieved.

1987-1988, 1989-1990, 1991-1992, 1993-1994, 1995-1996, 1997-1998, 1999-2000, 2001-2002, 2003-2004, 2005-2006, 2007-2008, 2009-2010, 2011-2012, 2013-2014, 2015-2016, 2017-2018, 2019-2020, 2021-2022, 2023-2024, 2025-2026, 2027-2028, 2029-2030, 2031-2032, 2033-2034, 2035-2036, 2037-2038, 2039-2040, 2041-2042, 2043-2044, 2045-2046, 2047-2048, 2049-2050, 2051-2052, 2053-2054, 2055-2056, 2057-2058, 2059-2060, 2061-2062, 2063-2064, 2065-2066, 2067-2068, 2069-2070, 2071-2072, 2073-2074, 2075-2076, 2077-2078, 2079-2080, 2081-2082, 2083-2084, 2085-2086, 2087-2088, 2089-2090, 2091-2092, 2093-2094, 2095-2096, 2097-2098, 2099-2100, 2101-2102, 2103-2104, 2105-2106, 2107-2108, 2109-2110, 2111-2112, 2113-2114, 2115-2116, 2117-2118, 2119-2120, 2121-2122, 2123-2124, 2125-2126, 2127-2128, 2129-2130, 2131-2132, 2133-2134, 2135-2136, 2137-2138, 2139-2140, 2141-2142, 2143-2144, 2145-2146, 2147-2148, 2149-2150, 2151-2152, 2153-2154, 2155-2156, 2157-2158, 2159-2160, 2161-2162, 2163-2164, 2165-2166, 2167-2168, 2169-2170, 2171-2172, 2173-2174, 2175-2176, 2177-2178, 2179-2180, 2181-2182, 2183-2184, 2185-2186, 2187-2188, 2189-2190, 2191-2192, 2193-2194, 2195-2196, 2197-2198, 2199-2200, 2201-2202, 2203-2204, 2205-2206, 2207-2208, 2209-2210, 2211-2212, 2213-2214, 2215-2216, 2217-2218, 2219-2220, 2221-2222, 2223-2224, 2225-2226, 2227-2228, 2229-2230, 2231-2232, 2233-2234, 2235-2236, 2237-2238, 2239-2240, 2241-2242, 2243-2244, 2245-2246, 2247-2248, 2249-2250, 2251-2252, 2253-2254, 2255-2256, 2257-2258, 2259-2260, 2261-2262, 2263-2264, 2265-2266, 2267-2268, 2269-2270, 2271-2272, 2273-2274, 2275-2276, 2277-2278, 2279-2280, 2281-2282, 2283-2284, 2285-2286, 2287-2288, 2289-2290, 2291-2292, 2293-2294, 2295-2296, 2297-2298, 2299-2300, 2301-2302, 2303-2304, 2305-2306, 2307-2308, 2309-2310, 2311-2312, 2313-2314, 2315-2316, 2317-2318, 2319-2320, 2321-2322, 2323-2324, 2325-2326, 2327-2328, 2329-2330, 2331-2332, 2333-2334, 2335-2336, 2337-2338, 2339-2340, 2341-2342, 2343-2344, 2345-2346, 2347-2348, 2349-2350, 2351-2352, 2353-2354, 2355-2356, 2357-2358, 2359-2360, 2361-2362, 2363-2364, 2365-2366, 2367-2368, 2369-2370, 2371-2372, 2373-2374, 2375-2376, 2377-2378, 2379-2380, 2381-2382, 2383-2384, 2385-2386, 2387-2388, 2389-2390, 2391-2392, 2393-2394, 2395-2396, 2397-2398, 2399-2400, 2401-2402, 2403-2404, 2405-2406, 2407-2408, 2409-2410, 2411-2412, 2413-2414, 2415-2416, 2417-2418, 2419-2420, 2421-2422, 2423-2424, 2425-2426, 2427-2428, 2429-2430, 2431-2432, 2433-2434, 2435-2436, 2437-2438, 2439-2440, 2441-2442, 2443-2444, 2445-2446, 2447-2448, 2449-2450, 2451-2452, 2453-2454, 2455-2456, 2457-2458, 2459-2460, 2461-2462, 2463-2464, 2465-2466, 2467-2468, 2469-2470, 2471-2472, 2473-2474, 2475-2476, 2477-2478, 2479-2480, 2481-2482, 2483-2484, 2485-2486, 2487-2488, 2489-2490, 2491-2492, 2493-2494, 2495-2496, 2497-2498, 2499-2500, 2501-2502, 2503-2504, 2505-2506, 2507-2508, 2509-2510, 2511-2512, 2513-2514, 2515-2516, 2517-2518, 2519-2520, 2521-2522, 2523-2524, 2525-2526, 2527-2528, 2529-2530, 2531-2532, 2533-2534, 2535-2536, 2537-2538, 2539-2540, 2541-2542, 2543-2544, 2545-2546, 2547-2548, 2549-2550, 2551-2552, 2553-2554, 2555-2556, 2557-2558, 2559-2560, 2561-2562, 2563-2564, 2565-2566, 2567-2568, 2569-2570, 2571-2572, 2573-2574, 2575-2576, 2577-2578, 2579-2580, 2581-2582, 2583-2584, 2585-2586, 2587-2588, 2589-2590, 2591-2592, 2593-2594, 2595-2596, 2597-2598, 2599-2600, 2601-2602, 2603-2604, 2605-2606, 2607-2608, 2609-2610, 2611-2612, 2613-2614, 2615-2616, 2617-2618, 2619-2620, 2621-2622, 2623-2624, 2625-2626, 2627-2628, 2629-2630, 2631-2632, 2633-2634, 2635-2636, 2637-2638, 2639-2640, 2641-2642, 2643-2644, 2645-2646, 2647-2648, 2649-2650, 2651-2652, 2653-2654, 2655-2656, 2657-2658, 2659-2660, 2661-2662, 2663-2664, 2665-2666, 2667-2668, 2669-2670, 2671-2672, 2673-2674, 2675-2676, 2677-2678, 2679-2680, 2681-2682, 2683-2684, 2685-2686, 2687-2688, 2689-2690, 2691-2692, 2693-2694, 2695-2696, 2697-2698, 2699-2700, 2701-2702, 2703-2704, 2705-2706, 2707-2708, 2709-2710, 2711-2712, 2713-2714, 2715-2716, 2717-2718, 2719-2720, 2721-2722, 2723-2724, 2725-2726, 2727-2728, 2729-2730, 27

1. The first of these is the fact that the
 2. Commission has not yet received any
 3. information from the Government of
 4. the United Kingdom regarding the
 5. proposed changes in the law.
 6. The second is the fact that the
 7. Commission has not yet received any
 8. information from the Government of
 9. the United Kingdom regarding the
 10. proposed changes in the law.

The results of the study are as follows:

[illegible][illegible][illegible][illegible]

1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 26

the publication of periodicals, the holding of conferences, lecture meetings and by other methods of circulating information.

Tokyo Prefectural Charity Association
(Incorporated.)

This is situated in the office building of the Tokyo prefectural government, having been established as an organization in 1917 through the efforts of the then prefectural governor Tomokazu Inouye.

The work of this Association includes :—

- 1.—The Union of charitable enterprises.
- 2.—An organ for investigation.
- 3.—The encouragement and support of social work; a periodical, "Tokyo-fu Jizen Kyokai Kaiho" (Tokyo Benevolent Association Report) is issued now and then.
- 4.—The improvement and increase of effort in the slum section.
- 5.—Training of staff, i.e. the selection of those desiring to devote themselves to relief work, also the provision of a special course of study which at present is available at either Waseda University, the Buddhist Theological College, or the Tokyo Women's College.
- 6.—Assistance for relief organizations through committees.

There are 20 proletarian sections, each having a committee to investigate thoroughly the condition of the district, and to determine the most effective and certain means of relief by which a mutual understanding may be reached between the working-class and those whose endeavor it is to work among them as advisers and protectors.

These Committees are divided into three classes :—

- 1.—Honorary Committees each having a police-superintendent, a ward chief, and a mayor, or village chief.
- 2.—Non-official Committees which are

selected from among members of the various organizations.

3.—Specially appointed Commissioners.

From the following account one is able to gather the kind of effort that is being made on behalf of the working-man.

Since September 1909 special places, called Musashiya, or rice-shops, have been opened, in order to make it possible to obtain the daily necessities of life at a reasonable sum.

One Musashiya supplies meals at a cost of about 10 sen per meal, and daily accommodates about 500 people; here also any requests or inquiries are sympathetically and capably dealt with.

A public-benefit pawn-broker has been provided, and a manager appointed to run the business with special privileges for the working-class. Business hours are 8.00 a.m. to 9.00 p.m.

A public bath-house has been provided for the use of those in the vicinity, at a cost of ¥2,387. The charge for adults is 2 sen, for children 1 sen, and in the city the fee is 6 sen adults, 3 sen children.

**The Foundation for Rendering
Legal Aid**

was established in the Department of Justice in Kojimachi Ward. Its presidency is always occupied by the Vice-Minister of Justice, and it has been organized for the protection and assistance of those discharged from prisons, in any part of the country, and it is maintained by the foundation fund, interest and subsidy, the present capital being over ¥850,000.

In 1914, Hashiro Jiro, a wealthy gentleman, presented the Society with ¥750,000 to help the work of encouragement and education, protection and assistance for those discharged from prisons. With

this capital it was decided to reinforce the Central Protection Society already established, [and ever since this has granted annually some subsidy to other allied protection societies, and also granted allowances on special occasions. Since 1917 a periodical organ has been issued every other month.

This Society does not deal directly with individuals discharged from prison, but it supports and works in connection with Societies established for that purpose. Sometimes officials are sent to different localities to deliver lectures concerning the protection of prisoners, and also it summons annually officials from various allied protection societies, and holds lecture meetings on this subject. And again since November 1919, a training school has been established for those engaged in the work.

**The Tokyo Daily Necessities Association
(Incorporated)**

was established within the premises of Tokyo urban-prefectural Government. Its presidency was always occupied by a chief of the Administrative Bureau, and fifty public marketplaces have been provided within Tokyo City, in each of which the individual producers or organisations of producers, or specially appointed merchants, are under agreement to sell all sorts of daily commodities at reasonable prices. Each place is open from 8.00 a.m. until 9.00 p.m. the 5th and 20th of every month being fixed as closing days.

These institutions were first established in October, 1918, when the price of all commodities was soaring sky high. People began to complain, and in certain localities there were slight disturbances which induced some leading citizens in Tokyo to organise the Tokyo Special

Relief Society, to alleviate the suffering of those rendered helpless through the high cost of living.

It decided to spare 400,000 (part of a fund specially raised) to be devoted to special public markets, and this was placed in the hands of the Lord Governor of Tokyo Urban Prefecture.

After much thought and study these markets were provided, first in towns and villages adjacent to Tokyo, and then gradually extended to other towns and villages.

There are now 500 of these markets, and 457 shops within the jurisdiction of Tokyo Urban-Prefecture.

Tokyo City Public Market

The headquarters are in Tokyo City Hall. The Lord Mayor of Tokyo led this movement and some merchants agreed to sell daily necessities at low prices, and officials are sent to oversee. These markets are open from 9.00 a.m. till 8.00 p.m. and the 5th and 20th of every month are closing days.

There are already 14 in Tokyo City.

Having realized the remarkable result of Tokyo Daily Necessities' Market Association, the Tokyo City Magistrates and officials decided to do a similar thing for the City, and it was started in August 1919, Baron Iwasaki granting ¥176,000 while the allowance granted by the Tokyo Special Relief Society meets the running expenses.

Since the opening, the amount from sales averages ¥13,564 daily, while the number of purchasers reaches 31,367.

Simple Life Society

There are three of these, one belonging to the Kanda Charity Association, which is situated at the Southern end of Shohei Bridge.

It is managed and maintained through

Ikoma, this philanthropic work was established at Asakusa, but in 1909 it was rebuilt in its present position. For the first time a day nurse was provided for children at the Honjo House.

During the year 1918, it was estimated that as many as 100 persons had made use of the two houses, the first accommodated 7173, and the second 3133, and out of these 902 cases obtained employment.

The Tokyo Red Cross Society, Mutual Aid Society, and other organizations, which are the main objects of the Honjo House, are all included in the list of the Tokyo Red Cross Society.

It was organized in 1911, when the Emperor Meiji conferred the title of Imperial Household upon Honjo, at the 700th anniversary.

In recognition of the Imperial favour, Honjo was granted the title of Imperial Household, and others, co-operating with all the chief priests of the Buddhist monasteries within Tokyo, to establish this society.

In July 1918 a lodging place at Eki-gawa ward was rebuilt and in August of the same year improvement in the work in the slum districts was made under the commission of the Tokyo Urban Prefectural Board of Association as previously stated.

Lodgers were charged 2 sen each per night, and meals were served at a nominal price, and for those who were out of employment, means were taken to provide suitable occupation.

The Salvation Army Free Lodging House, which is in Asakusa Ward, and its objects are similar to those described above. It is managed by the Japanese Headquarters of the Salvation Army, its expenses being met by donations and a supplementary fund from the charity

general contributions, the donation fund, revenue from the business, and was established in October 1912, soon after the riots which occurred on account of the sudden rise in the price of rice. The leading residents of Kamata resolved to relieve the working-class of the high rate of food-stuffs, and found it possible to do so through this organization, which charged 10 sen per meal, and to-day accommodates an average of 2000 people per day.

The Second Minashikiya has already been mentioned below under the head of Tokyo's benevolent Association.

Tokyo People's Restaurants
There are two of these places, one in Ushigome ward, and the other in Shinjuku ward, which were established in 1920, in order to provide citizens of the lower classes with simple and good meals in convenient style and at suitable hours. Breakfast is served from 6:00 a.m. to 10:00 a.m., luncheon from 11:00 a.m. to 1:00 p.m., and supper from 5:00 p.m. to 10:00 p.m.

Breakfast costs 12 sen per person, luncheon and dinner 15 sen and the average number of customers daily is 1,500 in the Ushigome dining-hall, while about 3,000 is the average in Shinjuku. Honjo was granted 274,000 to establish the concern, and the running expenses are assisted by the Tokyo Society Relief Society.

Free Lodging Houses
This enterprise is under the patronage of the Honganji Otani-School, and two houses are provided, one at Honjo ward, the other at Fukagawa ward. The object is to give free lodging and protection, and to assist with the relief of the poor through the efforts of the Otani-School, and other religious and charitable organizations.

general contributions, the foundation fund, revenue from the business, etc., and was established in October 1918, soon after the riots which occurred on account of the sudden rise in the price of rice. The leading residents of Kanda resolved to relieve the working-class of the high rate of food-stuffs, and found it possible to do so through this organ, which charged 10 sen per meal, and to-day accommodates an average of 2,000 people per day.

The Second Musashiya has already been mentioned below under the head of Tokyo Benevolent Association.

Tokyo People's Restaurants

There are two of these places, one in Ushigome ward, and the other in Shitaya ward, which were established in 1920, in order to provide citizens of the lower classes with simple and good meals, in convenient style and at suitable hours. Breakfast is served from 6.00 a.m. to 8.00 a.m., luncheon from 11.00 a.m. to 1.00 p.m. and supper from 5.00 p.m. to 8.00 p.m.

Breakfast costs 12 sen per person, luncheon and dinner 15 sen and the average number of customers daily is 1,600 in the Ushigome dining-hall, while about 3,000 is the average in Shitaya. Baron Iwasaki granted ¥74,000 to establish the concern, and the running expenses are assisted by the Tokyo Special Relief Society.

Free Lodging Houses

This enterprise is under the patronage of the Honganji Otani-School, and two Houses are provided, one at Honjo-ward, the other at Fukagawa ward. The object is to give free lodging and protection, and to assist with children. In 1901 through the efforts of Eijitsu Okusa, a leading priest, and others of Asakusa

Honganji, this philanthropic work was established at Asakusa, but in 1909 it was rebuilt in its present position. For the first time, a day nurse was provided for children at the Honjo House.

During the year 1918, it was estimated that as many as 10,306 persons had made use of the two houses, the first accommodated 7,173, and the second 3,133, and out of these 903 cases obtained employment.

The Jodo Sect Laborers' Mutual Aid Society

Its main object includes lodging, relief work, and employment agencies.

It was originated in 1911, when the Emperor Meiji conferred the title of Daishi (saint) upon Honen, at the 700th anniversary.

In recognition of the Imperial favour, Kaikyoku Watanabe and others, co-operating with all the chief priests of the Jodo denomination within Tokyo Urban Prefecture, united to establish this society.

In July 1918 a lodging place at Fukagawa ward was rebuilt and in August of the same year improvement in the work in the slum districts was made under the commission of the Tokyo Urban Prefectural Benevolence Association as previously stated.

Lodgers were charged 8 sen each per night, and meals were served at a nominal price, and for those who were out of employment, means were taken to provide suitable occupation.

The Salvation Army Free Lodging House Asakusa

This is in Asakusa Ward, and its objects are similar to those described above. It is managed by the Japanese Headquarters of the Salvation Army, its expenditure being met by donations and a supplementary fund from the charity

work of the Salvation Army. It was established in 1906.

During the year 1918, about 4,334 persons obtained relief, 722 of whom also found employment.

The *Tsukishima Laborers' Dormitory* is another lodging house which was established in December 1911.

The statistical report for the year 1918 is as follows:—

No. of relieved..	1,027
„ „ lodgers...	318 (short time)
„ „ „ ...	2,958 (extended time)

The charge was 10 sen a head per night, and the House endeavored to secure jobs for the unemployed, free of charge.

Tokyo Employment Agency

There are three places in the City—all under the supervision of the Superintendent of the Tokyo City Alms House, who is Viscount Shibusawa. In November 1911, two of these organs of Social Relief Work were provided, one in Asakusa, and one in Shiba, and in 1912 one in Koishikawa ward.

Besides working an Employment Agency, it runs a lodging house for

laborers, and a workhouse for the unemployed.

These are the statistics of the year 1919:—

No. obtaining employment ...	3,395
„ lodgers	29,650
„ entering workhouse	874

Among the men, the largest number are artisans, then day workers, carriers, and shopmen respectively, and among the women, maid-servants and factory-girls are the chief applicants, and in both cases, the age ranges between 30 and 40 years. The workhouse was especially instituted as an Emergency Relief Organ, for those in need of a home and friends and daily bread.

Laborers' Endeavor Society (legally incorporated)

is in Fukagawa Ward, and was established in May 1917. Its object is to work an agency for the use of proletarians in the neighborhood, and to relieve those in poor circumstances. The statistics for 1918 are as follows.

No. obtaining employment ...	86,980
„ males... ..	84,960
„ females	2,020



laborers, and a workshop for the unemployed.

These are the statistics of the year 1919:—

No. obtaining employment ...	3,705
" lodgers ...	29,650
" entering workshop ...	874

Among the men, the largest number are artisans, then day workers, carriers, and shopmen respectively, and among the women, maid-servants and factory-girls are the chief applicants, and in both cases the averages between 30 and 40 years. The workshop was especially instituted as an Emergency Relief Office, for those in need of a home and funds and daily bread.

Laborers' Endowment Society (legally incorporated)

is in Fukagawa Ward, and was established in May 1917. Its object is to work an agency for the use of proletarians in the neighborhood, and to relieve those in poor circumstances. The statistics for 1918 are as follows.

No. obtaining employment ...	26,080
" males ...	24,000
" females ...	2,080

work of the Salvation Army. It was established in 1906.

During the year 1918, about 4,334 persons obtained relief, 722 of whom also found employment.

The Tankishima Laborers' Dormitory

is another lodging house which was established in December 1911.

The statistical report for the year 1918 is as follows:—

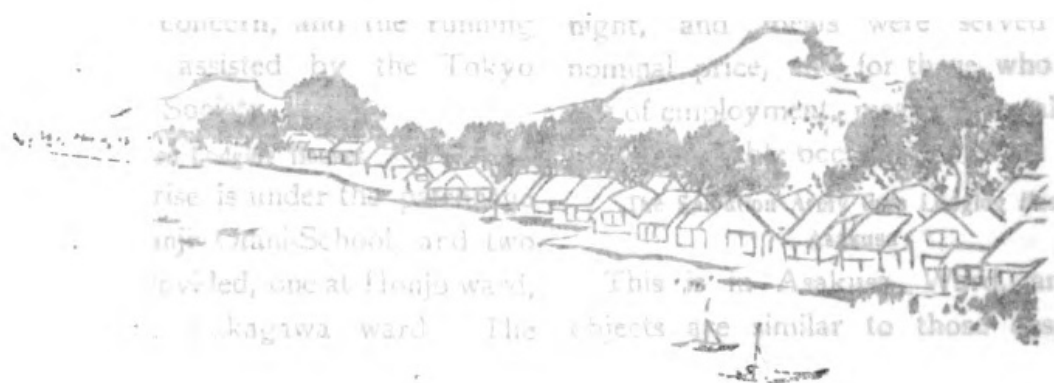
No. of relieved ...	1,027
" lodgers ...	318 (about 100)
" " " ...	2,008 (about 1 time)

The charge was to send a head per night, and the house endeavored to secure jobs for the unemployed, free of charge.

Tokyo Employment Agency

There are three places in the City—all under the supervision of the Superintendent of the Tokyo City Alms House, who is Viscount Shibusawa. In November 1911, two of these organs of Social Relief Work were provided, one in Asakusa, and one in Shiba, and in 1912 one in Koishikawa ward.

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A QUEST FOR A PERFECT EDUCATIONAL SYSTEM

(A STORY BY ALAN WATSON)

It was a long, long time ago, in a far-off land, that a young man named John went to a school to learn. The school was very old, and the teachers were very wise. John was a very good student, and he learned many things. One day, he was asked to write a paper about the best way to run a school. He thought very hard, and he wrote a very long paper. The teachers read it, and they were very impressed. They said that John was a very good student, and they gave him a very high grade.

John was very happy, and he went home. He told his father about the school, and his father was very proud of him. John's father was a very rich man, and he had many children. John was the youngest, and he was the favorite. His father gave him a very large allowance, and he let him do whatever he wanted. John was very happy, and he lived a very good life. One day, he was asked to go to a school to learn. The school was very old, and the teachers were very wise. John was a very good student, and he learned many things. One day, he was asked to write a paper about the best way to run a school. He thought very hard, and he wrote a very long paper. The teachers read it, and they were very impressed. They said that John was a very good student, and they gave him a very high grade.

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A QUEST FOR A PERFECT EDUCATIONAL SYSTEM

(From "The Japan Advertiser")

MR. AND MRS. SVEN V. KNUDSEN are on a tour of the world engaged in investigating educational methods in use in different nations. To aid them in their work and to make possible investigation at first hand they decided to travel overland. They have come to Japan from Denmark via America where they made a continental tour before crossing the Pacific. According to Mr. Knudsen, while in America and later while crossing the Pacific, he was informed that the highways of Japan would not permit long-distance motoring. Regardless of such reports he has brought their touring car which is not different in appearance from one which has never been driven outside a city's limits, but it is furnished with complete equipment for sleeping, for carrying extra tires and fuel, for taking care of all of the personal baggage of the two travelers and for carrying a goodly amount of equipment which Mr. Knudsen is using in connection with the collection of data and information in regard to Japan's educational problems. His professional outfit includes a complete moving-picture machine and films and a typewriter.

After having seen North Japan, they will turn south again and begin their journey to Japan's southern-most island. En route to Kyushu they will visit Tokyo

and Yokohama again and then proceed on through the Hakone and Fuji districts and to Nagoya. They plan to spend several days there visiting schools and educational centers and then to visit Osaka, Kobe and Kyoto.

Before coming to the Orient, while visiting a Mexican school, Mr. Knudsen attempted to take moving pictures of the students. The school happened to be situated near an old Mexican fort about which a group of soldiers were loitering. As soon as the camera was brought into evidence these "bad men of the Southwest" immediately took charge of the situation and threatened to confiscate the car and lodge Mr. and Mrs. Knudsen in the "guardhouse" for an indefinite period. After leaving the land of the scorpion which lies to the south of the Rio Grande they proceeded up through Southern California and ended their 12,000-mile tour of America and Canada. Upon arrival at San Francisco they loaded their sturdy Ford upon the *Taiyo Maru* and sailed for the Orient.

"I have come to learn something of the boy life of Japan and to try to interest the school authorities of this Empire in some of the things which are taking place in Denmark," said Mr. Knudsen, who is assistant headmaster

of the State School of Copenhagen, Denmark, and one of the leading educators of Denmark and is prominent there as a writer and student of the activities of boys from the time they begin their school life until they graduate from college. He is taking a leading part in the Boy Scout movement and is now on his way around the world gathering material for a book which he plans to write which will deal with the activities of boys of every country and will be called "Boys the World Over."

In speaking of the purpose of his work and what he hopes to gain from his visit and tour of Japan Mr. Knudsen stated that it is the purpose of the school authorities and Government officials of Denmark to gather from all over the world intimate knowledge of educational methods which are in use and to choose from these many and widely different practices the best and most efficient points as proved by actual usage and make them a part of the educational methods of Denmark.

"Denmark is a small country and has a dense population," he said. "She is not a rich country, either in money or natural resources. If the people of that land are to make something of themselves and increase the efficiency of the state as a whole they will have to do it through education, and every person there will have to provide himself with a much better than the average education in order to overcome the handicaps under which they are placed by inevitable

conditions. We think we have one of the best educational systems in the world to-day, but we are continually striving to perfect it and in return for what we learn from other nations of the earth we are willing to give to them the benefit of our experiences if any desire to send representatives to study our methods or students to study in our schools. We are doing this to-day with several countries, and our students are becoming acquainted with the habits and customs of other lands from which they will choose the best points and bring them back for the benefit of their home country. The foreign students in our schools are being afforded the opportunity to do the same thing if they are so inclined."

He plans to be in Japan for approximately a month, spending his time in the rural districts for the greater part, and lecturing before student bodies.

"When I arrive in Copenhagen next August I hope to have a complete set of moving pictures of the boy life of many nations and a store of firsthand information regarding them," he continued. "I plan to write one book dealing with the boys of the world and another of my personal experiences. I shall present the moving picture films to the National Educational Museum of Denmark after I have exhibited them thoroughly, and I hope to be able to make them the most complete set of educational films which are to be found in the world."



conditions. We think we have one of the best educational systems in the world to-day, but we are continually striving to perfect it and in return for what we learn from other nations of the earth we are willing to give to them the benefit of our experiences if any desire to send representatives to study our methods or students to study in our schools. We are doing this to-day with several countries and our students are becoming acquainted with the habits and customs of other lands from which they will choose the best points and bring them back for the benefit of their home country. The foreign students in our schools are being afforded the opportunity to do the same thing if they are so inclined.

He plans to be in Japan for approximately a month, spending his time in the rural districts for the greater part, and lecturing before all her bodies.

"When I arrive in Copenhagen next August I hope to have a complete set of moving pictures of the boy life of many nations and a store of firsthand information regarding them," he continued. "I plan to write one book dealing with the boys of the world and another of my personal experiences. I shall present the moving picture films to the National Educational Museum of Denmark after I have exhibited them there only, and I hope to be able to make them the most complete set of educational films which are to be found in the world."

of the State School of Copenhagen, Denmark, and one of the leading educators of Denmark and is prominent there as a writer and student of the activities of boys from the time they begin their school life until they graduate from college. He is taking a leading part in the Boy Scout movement and is now on his way around the world gathering material for a book which he plans to write which will deal with the activities of boys of every country and will be called "Boys the World Over."

In speaking of the purpose of his work and what he hopes to gain from his visit and tour of Japan Mr. Knudsen stated that it is the purpose of the school authorities and Government officials of Denmark to gather from all over the world intimate knowledge of educational methods which are in use and to choose from these many and widely different practices the best and most efficient points as proved by actual usage and make them a part of the educational methods of Denmark.

"Denmark is a small country and has a dense population," he said. "She is not a rich country, either in money or natural resources. If the people of that land are to make something of themselves and increase the efficiency of the state as a whole they will have to do it through education and every person there will have to prove himself with a much better than the average education in order to overcome the handicaps under which they are placed by inevitable



MANCHURIA AS IT IS TO-DAY

I

BY DR. S. WASHIO

("From the 'Yokohama Specie Bank'")

that even the furrows do not change. The furrows are in the same lines year after year. They count their furrows by the number of furrows. There is an air of settlement everywhere, settled habits and practices admirably adapted to local needs and conditions, long years of experience. They are primitive, but the primitive auto-matic wisdom, the simple practicality of which can hardly be improved even in the use of cultivating machines and tools. The modern implements are not necessary to Manchurian farmers for two reasons: First, the labor-saving device is so far as its principles go, is already adopted in the primitive implements the natives use. Second, the native industry is not needed because the average holding of the natives is about five acres and they have plenty of time. The main crop, as I have already said, is barley, and it cannot be changed to wheat, which the natives with both food and fuel, which are absolute necessities, and cannot be more economically replaced by anything else. The next important crop is beans, which the natives plant by rotation in order to preserve

MANCHURIA is not a wilderness. It is now the Lower Yangtze Valley. The main difference is that it grows rice instead of corn. In this sense it is a wilderness of rice. The native farmers, who have not changed to the Chinese themselves, for a thousand years, live a very simple life, as the eye can reach, is nearly everywhere, though the country appears to be very sparsely inhabited. One is not surprised by that contrast, but one is surprised to find by observation that the natives are everywhere, every little station and every on the platform with their bedding on their shoulders. Whether they come from and wherever they go, the natives are in the country. This is an immense population. The little low-lying hills which are scarcely observable in field and hillside give no hint of the population the country very much contains. To many of the natives, who are of course guesswork, one knows that Manchuria is in fact much more thickly populated than the United States of America.

In an agricultural sense, then, Manchuria cannot be said to be a wilderness. It is a very fertile land, and it is a very

MANCHURIA AS IT IS TO-DAY

I

By DR. S. WASHIO

(From "The Japan Advertiser")

MANCHURIA is not a wilderness. It is more like Iowa than Wyoming. The main difference is that it grows kaoliang instead of corn. It has been cultivated for hundreds of years by the native farmers, who have not changed, as the Chinese themselves say, for a thousand years. Every stretch of land, so far as the eye can reach, is neatly furrowed, though the country apparently looks very sparsely inhabited. One is at first puzzled by that contrast, but one's impressions begin to change by observing the crowds of natives thronging every little station and hopping on the platform with their bedding over their shoulders. Wherever they come from and wherever they go, the obvious fact is that the country hides an immense population. Their little low clay huts which are scarcely observable in field and hillside give no hint of the population the country may contain. Turning to the statistics, which are of course guesswork, one learns that Manchuria is in fact much more thickly populated than the United States of America.

In an agricultural sense, then, Manchuria can not be said to be undeveloped territory. It is settled, so settled

that even the furrows do not change. The farmers plant in the same lines year after year. They count their possessions by the number of furrows. There is an air of settlement everywhere, settled habits and practices admirably adapted to local needs and confirmed by long years of experience. They use primitive ploughs, primitive automatic seeders, the simple practicability of which can hardly be improved even in this age of cultivating machines and tractors. The modern implements are not necessary to Manchurian farmers for two reasons: First, the labor-saving device, in so far as its principles go, is already adopted in the primitive implements the natives use. Second, greater efficiency is not needed because the average holding of the natives is about five acres and they have plenty of time.

The main crop, as I have already said, is kaoliang, and it cannot be changed because it supplies the natives with both food and fuel, which are absolute necessities and cannot be more economically replaced by anything else. The next important crop is beans, which the natives plant by rotation in order to preserve

the fertility of the soil. South Manchuria is not adapted to wheat growing. The sudden change from winter to summer makes wheat ripen prematurely. Where there are water facilities—which are very limited—Koreans are growing rice, but the crop can never be extensively cultivated. In the south, apples and pears seem very promising crops and have the possibility of commanding the fruit markets of Harbin, Shanghai, and Hongkong in the next ten years if adequately encouraged. In inner Mongolia, the Japanese turn to stock farming, particularly to the improvement of sheep. They have been talking and experimenting for many years, but practical work has hardly begun. It has to be done by natives and will probably take hundreds of years before any marked results can be obtained.

That the conditions of Manchuria are beyond the imagination of most Americans can be illustrated by one example. I heard Americans say in the train from Antung to Mukden: "Take them to America and show them American roads." There are no roads in Manchuria, it is true. But Manchurian farmers do not need roads, because during winter—the only season when they care to ship their crops—the whole country is one road paved with frozen earth. The sight of springless wagons pulled by mixed teams, mules and oxen adjusted to the pace of the slowest animal, sometimes making a procession of one mile, going over one frozen earth across fields and rivers is characteristically Manchurian. Every clime has its own civilization, and the civilization of Manchuria is symbolized by this sight. The sight is primitive enough, but it is old. It has been going on for thousands of years. And even

now, looking at it from the windows of the most up-to-date train, one feels impotent to change it, for one soon becomes aware of the fact that no modern means of transportation can economically replace that sight. In the earlier days of the South Manchuria Railway and to a certain extent even today, the coolies migrating from Shantung province to Manchuria underbid both railways and steamers simply by walking over all the distance at the rate of 10 sen a day. To take another example, in the Fushun mine there is almost limitless supply of coal, but it will never be demanded by the great masses of natives, for the stalks of kaoliang can always underbid coal.

The essential fact is that despite its primitive appearance, Chinese civilization is not undeveloped. There are hardly any mines or any other natural resources in Manchuria that Chinese have not touched in some periods of their history. There are hardly any physical principles that they have not discovered and made use of to satisfy their needs. With great masses, living so cheaply as they do, any labor-saving devices beyond what they have already adapted are too expensive to operate. The inevitable conclusion from this fact is that China will not develop in the modern sense unless her business is undertaken by foreigners according to foreign standards of living. In other words, for the purpose of modern industry, China's market is not in China. It is abroad. Foreigners will develop it only in order to underbid their own countries.

Take for example Japanese operations in Manchuria, its chief market is Japan. Japan's import to Manchuria is in the main confined to the demand of the

Japanese residents. In the Chinese market, China is an almost always unbridled Japan. There are some industries which are possible in Manchuria if not limited by Japanese but are discouraged for one obvious reason: the will shop. Kill the home industry. Let the home industry let to follow exports for the obvious reason that they will in the long run destroy American business.

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Japanese residents. In the Chinese market, Chinese can almost always underbid Japanese. There are some industries which are possible in Manchuria if undertaken by Japanese but are discouraged for the obvious reason that they will simply kill the home industries. Americans may take hints from these statements. I believe that America can hardly hope to do much export business with China, for there never will be large American communities in China to consume American goods. The utmost America can do in China is to lend her money, equipment and expert advice. But she will find then that she has to close her own market to Chinese exports for the obvious reason that they will in the long run destroy American business.

Hibiya Park to be Extended

The municipal authorities are planning to extend Hibiya Park across to the little pine grove surrounding the Nanko statue outside the Imperial Palace grounds at Marunouchi, Tokyo. The moat lying between the two tracts of land will be drained and the tram line running on the south side of the Park will probably be moved. One of the main reasons for this project is the considerable amount of space which will be taken up by the building of a new public hall in Hibiya with the ¥3,500,000 bequeathed to the city by the late Mr. Yasuda of the Yasuda Bank.—*The Japan Times & Mail*.



COLONIAL JAPAN

BEING EXTRACTS FROM A DIARY MADE WHILE VISITING JAPAN AND THE TERRITORIES
IN WHICH SHE IS INTERESTED—FORMOSA, MANCHURIA, SHANTUNG, KOREA
AND SAGHALIEN—IN THE YEAR 1921.

By POULTNEY BIGELOW, M.A., F.R.G.S.

Author of "White Man's Africa," "Children of the Nations," "Borderland of Czar and Kaiser,"
"From the Black Forest to the Black Sea," etc.

(Reprinted from "Japan")

I

Modernization of Tokyo—Ah! for the good old days! With a few reflections arising out of a visit to a mammoth department store.

TOKYO has about three millions of people, who are for the most part polite, clean and industrious. Half a century ago the streets knew nothing more dangerous than the dainty jinrikshas; and foot passengers were treated with consideration as they leisurely strolled and chatted and shopped and sheltered themselves under picturesque umbrellas of bamboo and rice paper. To-day wife has difficulty in finding any but the ordinary whalebone and silk sunshade; she is told that the decorative ones are a thing of the past and that the people want only what has the stamp of modernity. Automobiles and trolleys now clang and snort their way where once the man-carriage coolie tinkled his harmless bell and politely avoided the sauntering multitude. Verily Japan is being rapidly Americanized and standardized and vulgarized! There may have been tyrants in feudal days, but no daimyo could invent greater hardship than what now is daily endured by the

poor of Tokyo, who are pushed from their ancestral highways by noisy and evil-smelling cars, and who have to stand up and crowd one another in unsanitary sweat boxes even as the downtrodden citizens of Manhattan! In the good old days jinrikshas were cheap and travel afoot even more so. We went slowly but we breathed fresh air. To-day there is more scientific sanitation, but also many more diseases traceable to so-called modern improvements.

Yesterday we were taken by Mr. and Mrs. Y. K. to a mammoth department store called the Mitsukoshi—a name which in Japan sounds like Wanamaker's to a New Yorker or T. Eaton to a Canadian. There was a vast crowd outside—all patiently waiting to be admitted. Inside there was also a crowd—a contented one—because no one may enter beyond the limit of comfort. The crowd outside made no noise beyond cheerful conversation; they did not enjoy standing in the mud, but much less would they have approved of crowding into the store to the discomfort of those already there. Finally we reached the main entrance

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I
Modernization of Tokyo—Ah! for the good old days! With a few trifles a street out of a visit to a modern department store.

TOKYO has about three millions of people, who are for the most part polite, clean and industrious. Still a century ago the streets knew nothing more dangerous than the dirty junkies; and foot passengers were treated with consideration as they leisurely strolled and chatted and shopped and sheltered themselves under picturesque umbrellas of bamboo and rice paper. To-day wife has difficulty in finding any but the ordinary whalebone and silk sun-shade; she is told that the decorative ones are a thing of the past and that the people want only what has the stamp of modernity. Automobiles and trolleys now clang and snort their way where once the man-carriage coolie tinkled his harmless bell and politely avoided the sauntering multitude. Verily Japan is being rapidly Americanized and civilized and vulgarized! There have been tyrants in feudal days, but no daimyo could invent greater hardship than what now is daily endured by the

and were greeted by many servants with wiping cloths and large slippers, for no one is allowed in the building save with clean feet and such soles as may not scratch the dainty floors. This means a heavy outlay for extra men and material; but no outlay is too great if it keep the vast building clean and make a sweet atmosphere for the thousands who come here to shop and see their friends and have lunch or a cup of afternoon tea. This is the view taken by Mr. Takanayagi, who is the head of this establishment—Mr. Takanayagi is also a philosopher whose theories regarding a great department store have been fortified by extensive travel and a keen appreciation of national idiosyncrasies. The envious European frequently seeks to justify his hastily formed opinions by referring to Japan as a land of imitators—but a closer study would modify this vulgar opinion. Mr. Takanayagi has devoted many years to the complex problem of conducting a vast modern Bon Marche in Tokyo, and whilst he has made a study of other cities before inaugurating his own enterprise, he has had the courage to retain qualities that are purely Japanese. And the chief of these is that mothers and little children may spend the whole day within his doors and never be hustled by undue crowding nor oppressed by the dust from dirty feet. Tokyo has to-day the only department store in the whole world where I would cheerfully do my shopping and have luncheon without fear of a subsequent headache or a dose of disease germs. Let us copy this feature of Japan before boasting of our alleged civilization! The crowd on the day of our visit was largely of the farmer class; for just now is their slack time when a trip to the big

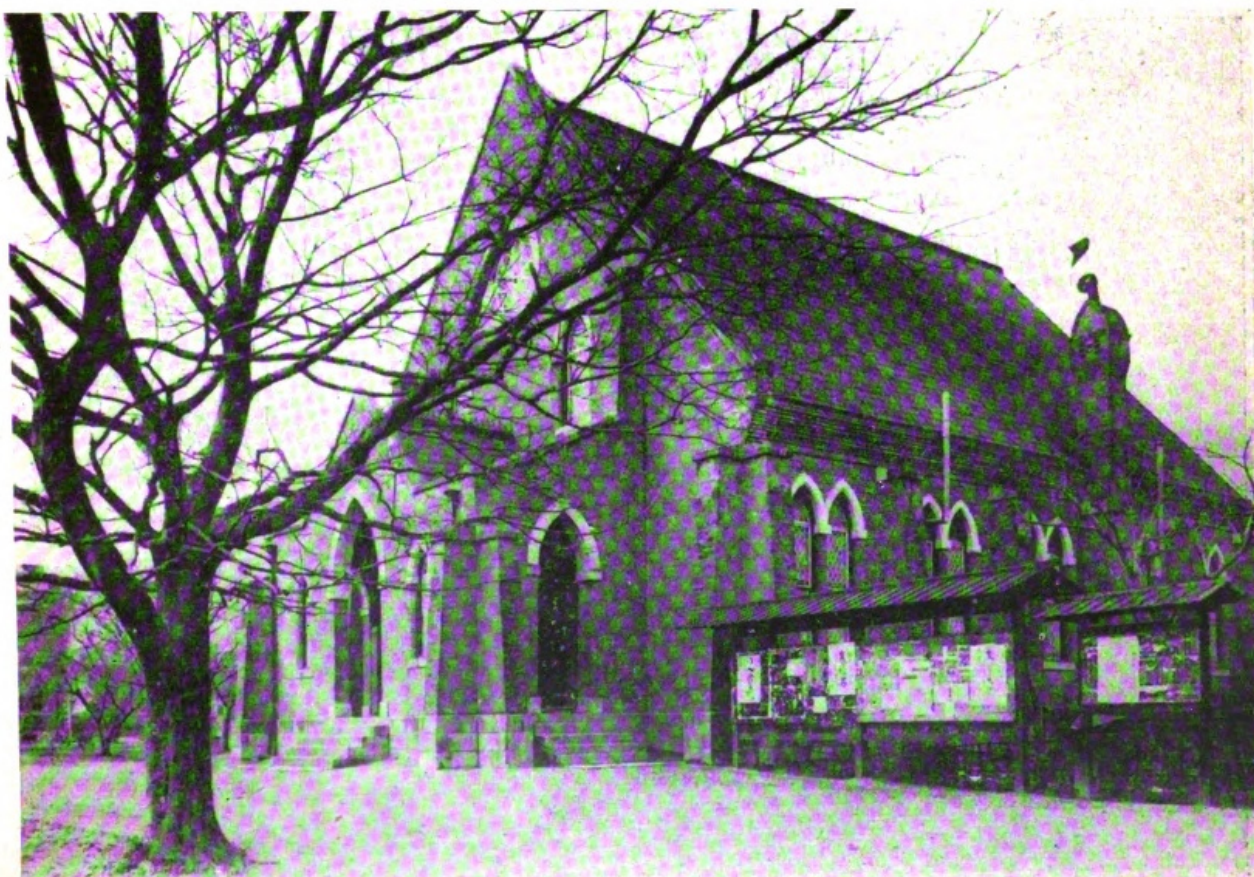
city can be made with least inconvenience. Elevators were going up and down, each crowded with children and parents—many of them having their first experience of this new form of excitement. There were waiting rooms and retiring rooms and rolling staircases and many wax-work models and above all a vast restaurant that was generously patronized.

Scarcely a counter offered for sale the Japanese articles that would have been there half a century ago. Wife sought in vain for things which we regard as peculiarly Japanese. There was much furniture, but it looked as though it might have come from Michigan; the kitchen utensils copied Paris; the toys and ornaments might have been made equally well in Germany. But the customers were novel—particularly when one stumbled upon a family seated on the floor pleasantly chatting or partaking of the lunch they brought along from the country—the baby being served at the maternal breast. These happy family groups were never disturbed by inconsiderate customers. No fussy floor walkers ordered them to a less crowded part of the building. The great house of Mitsukoshi is paternally governed and the children thereof find its rule gentle and just—possibly expensive—but always entertaining.

Is there a great department store in my own beautiful country that would venture to copy the civilized methods of Tokyo in the one respect of giving health and comfort to those within their gates? The mere idea makes an American laugh. We are a democracy and therefore must our manners approach rather to those of the mob than the aristocracy. An American crowd would raise a riot, if told that they should remain outside



The Hotsu Rapid, Kyoto



A Building of Doshi-sha University, Kyoto



' An Entrance of Japanese Dwelling



A Japanese Private Garden, Tokyo

rather than make those inside uncomfortable. Imagine Macy's or Gimbel's in New York providing men to carefully wipe each customer's shoes and afterwards encase them in large protective slippers! And can you imagine such a crowd respecting the privacy of a family group seated in a circle on the floor and sedately partaking of their domestically prepared luncheon! In order to appreciate the philosophy of Mr. Takanayagi you will have to read the history of Japan by Yamagata wherein you will be able to feel that what is to-day beautiful in the customs of this people is not owing to contact with Europeans. On the contrary Japan to-day is yet under the magical spell of institutions wholly aristocratical. If in France we find more politeness amongst the country folk than in America it is because there also the people still grow up under influences which made of the eighteenth century a revival of that golden age in which flourished Pericles and Demosthenes, Plato and Sappho. The spell of paternalism is not yet dissipated in Japan. The people still believe that laws are made for their good and that even though they be compelled to stand in the mud before the gates of the Mitsukoshi store it's well that they do so, because they know that their Mikado is wise—and also Mr. Takanayagi.

**A Call Upon Viscount Kaneko with a Few Remarks
Upon His Harvard Classmate, the Late
Theodore Roosevelt**

A formal call on the great Kaneko—Viscount—member of the Privy Council—President of the Japan-American Society and all round Independent and Cosmopolitan who speaks Harvard English and has Theodore Roosevelt framed over his very English mantelpiece—Roosevelt looking intensely like some Kalmuk demi-god.

Indeed were our late apostle of the strenuous life draped for Oriental taste and were it possible to conceive of his ever keeping his mouth shut for so long a time, I feel confident that no Japanese or Mongolian official would ever have suspected him of Christian or Caucasian pedigree. There are no end of Roosevelts in Japan—I refer to personal appearance rather than loquacity. Indeed I have been equally struck by the number of Japanese ladies who might in America readily pass for the versatile authoress of "My Brother Theodore"!

We were in Tokyo, yet so far as dress and surroundings are concerned, we might have been chatting in some cozy corner of Boston, where first I had the honor of meeting Viscount Kaneko—some fifteen years ago. I was then lecturing on the laws and customs of native races at the Boston University (Department of International Law), and had been much gratified at having this excellent specimen of Dai Nippon in my audience.

We spoke frankly on the burning question and of course Viscount Kaneko deplored the attitude of our Government which opened American doors to Semites and Africans without a murmur, yet slammed them in the face of his fellow Japanese. He had visited Roosevelt in Washington during his term in the White House and quoted him as being of the same opinion as the mob of labor agitators on this question. Roosevelt insisted that Uncle Sam should exclude Japanese laborers, but by way of making this palatable to his Oriental patient he had urged Kaneko to establish such a Monroe Doctrine in Asia as would permit the Mikado to act in his part of the world much as he, Roosevelt, felt called upon to act in the Western Hemisphere. It

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rather than make those inside uncomfortable. Imagine Macy's or Gimbel's in New York providing men to carefully wipe each customer's shoes and afterwards encase them in large protective slippers! And can you imagine such a crowd respecting the privacy of a family group seated in a circle on the floor and sedately partaking of their domestically prepared lunch? In order to appreciate the philosophy of Mr. Takayanagi you will have to read the history of Japan by Yamagata wherein you will be able to feel that what is to-day beautiful in the customs of this people is not owing to contact with Europeans. On the contrary Japan to-day is yet under the magical spell of institutions wholly aristocratic. If in France we find more politeness amongst the country folk than in America it is because there also the people still grow up under influences which made of the eighteenth century a revival of that golden age in which flourished Pericles and Demosthenes, Plato and Sappho. The spell of paternalism is not yet dissipated in Japan. The people still believe that laws are made for their good and that even though they be compelled to stand in the mud before the gates of the Mikuskoshi store it's well that they do so, because they know that their Mikado is wise—and also Mr. Takayanagi.

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to you even as I think it is yours. I have not many friends in the country and I am not sure that I have an equal in the city. I am not sure that I have an equal in the city. I am not sure that I have an equal in the city.

Kyoto is the queen city of Japan in all that regards refinement and poetry and is a city of contrasts. For many centuries her temples and groves have been the classic refuge for those who cultivate the muses rather than money and to-day she retains much of this old-time spiritual serenity whilst Osaka and Tokyo draw to themselves those to whom progress means full activity and the battle of much machinery. The gardens of Kyoto are glimmers of paradise and the many pavilions scattered therein are a welcome reminder of a time when men worshiped the gods of things divine rather than material modernity. Kyoto is the only city for the dining of sacred nuptials and no wife of Tempu could afford to be more absolutely than the modern pinhead in matters down to earth. By the way, the numbers of cars and trucks and parking and dining is something to be feared.

It is the first of a series of articles in the
 100th issue of the Journal of the
 American Psychological Association, Vol. 100, No. 1, 1975.

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for a given α , the H -value is a function of β and γ and hence H is a function of β and γ alone.

never occurred to our impulsive Theodore that two wrongs do not make a right ; it was impossible for him to know that all of Latin America cordially resents the patronizing attitude of us Yankees in the matter of his Monroe Doctrine, and, furthermore, Roosevelt on this occasion, as throughout his long office-holding career, spoke the words most in harmony with an electoral majority rather than those one might have expected from one professing lofty American ideals.

Kaneko did not praise Roosevelt, yet was careful to offer no criticism on one whom our people appeared to accept as another Washington. Only a few months ago French and English cheered madly for Woodrow Wilson as the greatest of Americans—the savior of humanity—mon Dieu—we must cheer for somebody !

Kaneko could readily pass for a European amidst the cosmopolitan frequenters of Carlsbad or Vichy—a nearer look would classify him amongst the Latins of the Iberian peninsula—possibly amongst the Magyars or Rumanians but few would guess his real nativity unless given to studies in comparative ethnology. He is a scholarly man, this Kaneko ; a well-shaped head and the features of a thoughtful and fearless nobleman. Japan has many such—they do not advertise, they serve their country loyally, and they labor in the spirit of their Samura ancestors, despising mere money but happy in the hope of meriting an approving smile from a chief on earth or an honored ancestor in heaven.

II

*The Great Geisha Cherry Blossom Dance and Also
Some Observations on Relative Sex Morality*

Kyoto—We embark to-morrow for Taiwan, known more widely as Formosa. What more natural, then, than to spend

the preceding evening with beautiful and accomplished ladies who have united their charms and talents for the purposes of a revue in which the glories of Greater Japan are brought agreeably to our attention. There are ten acts to this performance, and the scene shifts from the tropical jungle of Taiwan (Formosa) to the frozen fields of Saghalien (Karafuto), and from the sacred shrines near Tokyo to the maple-clad mountains of Chosen (Korea).

To-day is the fiftieth anniversary of Japan's most famous academy of artistic dancing, and from all over the country amateurs crowd in to witness an event that is to them what the Athenian feast of Ceres meant in the days of Aristides.

Kyoto is the queen city of Japan in all that regards courtliness and poesy and feudal chivalry. For many centuries her temples and groves have been the classic refuge for those who cultivate the muses rather than money ; and to-day she retains much of this old-time spiritual serenity whilst Osaka and Tokyo draw to themselves those to whom progress means tall chimneys and the rattle of much machinery. The gardens of Kyoto are glimpses of paradise and the many palaces enshrined therein are a welcome reminder of a time when men worshiped the symbols of things divine rather than material modernity. Kyoto is the proper setting for the dancing of sacred nymphs, and no vale of Tempe could afford inspiration more abundantly than the surrounding pine-clad mountains down whose picturesque sides numberless rivulets come tumbling and sparkling and singing in rollicking dance time.

Our Geishas dance in the spirit of old Japan but their theme is of the future, of an expanding empire, of triumphs yet to

come; and they choose the season of cherry blossoms as the one best suited to a festival in honor of spring-time in the hearts of their people.

We go to this dance as to a sacred function—if we may so speak of a function in which the priestesses or *dramatis personae* are not necessarily vestal in their vows! It is essential that we absorb the spirit of old Japan before taking our seats as part of a modern public; and so we are first conducted into a spacious and heavily matted reception room where we solemnly seat ourselves and commune inwardly on some worthy text—at least that is what we are expected to do and that is what is being done by a large and expectant and reverently silent throng of people who have paid a large price for admission. After several minutes of holy hush in comes a lady dressed in ancient robes who glides with majesty and measured slowness to a table where she proceeds to inaugurate the time-honored so-called tea ceremonial. Each motion of her body or hand and each article she uses has for the initiated a significance which has its counterpart in the action of a priest at the communion table of a Christian church. As for me I could appreciate only the discipline so admirably enforced. The public was wholly Japanese, save our two selves, and no high mass in a Roman church was ever followed more attentively, not to say reverentially, than this wisely conceived prelude to a cup of tea. The high priestess of the sacred function raised a lid or folded a napkin or moved her head according to laws laid down centuries ago by the fathers of her tea-making creed. The Japanese passes for being calm, contemplative and meditative. He is nothing

of the kind. On the contrary, he is nervous, impulsive, irritable and reckless. The reputation he enjoys is due almost wholly to discipline such as those only can appreciate that are familiar with royal courts and religious houses. The children of Japan grow up in an atmosphere of self-control in refreshing contrast to the howling savagery of a modern American playground. Our Puritan ancestors cultivated power through repose—modern democracy has converted us to the worship of noise whether of shrieking locomotive or diabolical jazzy bands. We of the New York environment, waste our spiritual reserves. The Oriental conserves them. In the tea ceremony we pass into what some Christian sects call technically a retreat—a state of rest for soul and mind—a period of storing up fresh forces. May this elevating practice long continue in Japan—we need it much in our part of the Hudson Valley.

But we are in Kyoto and at length are happily awakened from our theological musings by many smiling little maidens in highly colored kimonos who bow their heads nearly to the matting and offer us each a cup of the much prized beverage. And so finally, with great decorum, as if entering a church in Christian countries, we are permitted to move into the vast auditorium of the theatre. We are of the few privileged ones and enjoy a separate entrance and roomy seats. The floor of the house is like unto the so-called pit in England and all that could crowd in did so; and the scene appeared to be that of a human inundation. But good manners, great agility, capacity for infinite contraction and determination to help make holiday for others finally triumphed over all obstacles and lo! the miracle was accomplished and a thousand bodies were

happily squatted on a floor where five hundred had seemed to me more than enough. There was no shouting or struggling or whistling; men and women mingled as they might with us and throughout the ten acts there was profound and silent attention. Fifteen gorgeous damsels danced in from a side door near the middle of the auditorium. They danced along a platform that reached to the stage proper, where all the features of a modern theatre were amply provided. I refer to electricity and scene shifting machinery. While one set of Geishas danced forward on one side another fifteen came in on the other side; and, after several graceful evolutions back and forth upon the side platforms, the whole thirty came together behind the footlights much as do the West Point cadets after some minor evolutions prior to forming as one body on the parade ground. Of course, I cannot explain the Geisha charm—much less could I make Japanese appreciate the indecent contortions of our modern chorus girls. This much, however, we can see of this Kyoto dancing, that the girls are visions of gorgeous raiment and that moreover, in their dancing they not only maintain perfect rhythm with musical accompaniment but display such graceful agility and harmonious balance that the whole is infinitely agreeable.

The music was furnished by a dozen Geishas on one side of the house and another dozen or so on the other. Some played the native banjo or samisen whilst others sang. The orchestral performers ranked with the daughters of terpsichore and no small portion of the effect was produced by the perfect unison of the samisen players as their white hands rose and fell together—each smiting the strings

with an ivory putty knife so large that it might have served as a trowel. The singers had little drums which they tapped after the manner of mechanical toys—but with all the uniformity and rigidity of soldiers. Their bodies never moved—nor did their features. The effect was that of a service in which the person was nothing—his art everything. It was bright music of dancing quality—I had almost said of *ragtime*!—yet always in a minor key and full of unexpected quavers and odd conclusions. While one set of Geishas were performing, another would be preparing for the next picture and thus the intervals were happily short and the hours passed rapidly.

Here are some of the themes—each poetically treated—and each assisted by scenery that could not be surpassed in London or Paris for perfection of painting.

Act I.—The dancers carry fans adorned with willow and cherry blossoms, for this act pictures an early morning visit to a popular temple.

Act IV shows the inner hall of a famous Kyoto place three centuries ago and the dancers carry golden fans and of course, reproduce the spirit of that place and time.

Act V represents agriculture in the matter of rice planting, and the dancers carry fans recognized as features in farmer households. The pantomime suggests different phases of the great national industry from seed time to harvest and there is here infinite opportunity for acrobatic variety and a near approach to the grotesque or comic. In each act they have in their hands fans, or branches of blossoms, or colored cloths, or broad hats which accentuate powerfully the movement of their bodies as they handle them

in perfect accord. Never have I seen color more successfully employed in any ballet—never seen more effective interpretation of beautiful things in art and nature. After the painful leg stretching of latter day athletes called euphemistically *Russian Dancers*, the soul of man sighs for the refinement and classic elegance of these restful Japanese ladies who do all things with elegance and without signs of sweat and suffering. Do you wonder that men marry Geishas! At least a few men have done so and have been with them just as happy as have been with us the few daring ones who have opened their hearts—and pockets—to movie queens. The Japanese gentleman refers to a Geisha much as we do to one of our own country that prepares herself for a career in which personal charm and footlight popularity play more forcibly than the social connections or even domestic virtues. Of course, my own experience is nil in this field—and therefore, I only reflect what experts have communicated. Japan to me is a country of happy and virtuous homes, for on my various visits I have had the good fortune of sharing in this domesticity. Naturally, the Japanese gentleman who knows America only through hotel travel, is disgusted by the pornographic nature of much that passes for entertainment—on the stage, in our movies, in our periodicals and more still in our cabarets or dancing academies. All this feature of life is in violent contrast with the homes of our best people—but how few travelers ever see a real foreign home! And vice versa I have met hundreds of English and American traders familiar with Oriental externals who know nothing of society in Japan save through the facile medium of nymphs dedicated to

the salaried service of pleasure in every one of its amiable and relaxing forms. What the private morals of the Geisha may be concern me no more than the home life of New York bachelor girls. Of this, however, you may be sure: that the Geisha is above all else an artiste professionally and very much of a lady and must not be confounded with common women. Her education is a long and costly affair and as an entertainer in princely houses she is in much demand. Her drawing room graces are above reproach and I have met them in the grandest and most correct of aristocratic entertainments—indeed we may liken them remotely with ladies of talent and social position at home who hire themselves out and are expected to add life to otherwise wearisome dinner parties. God made the Geishas clever and courteous and willowy and melodious—what wonder then that he made man to fall in love with them and to gown them handsomely and to raise them on pinnacles for adoration! But it is late and we must catch a steamer to Formosa.

Col. Charles Burnett, U.S.A.—Also Some Notes on My Search for Yamagata's History—Why Some Foreigners Dislike the Japanese

Kobe—An excellent hotel has Kyoto, —ours is called *Miyako*; but there are others which, like this one are managed in European fashion, all the personnel being in modern dress excepting the dainty little maid servants, who are always cheerful and apparently never weary in well serving. What a boon would a few million of them be in our land of care-worn housekeepers!

Train to Kobe, and in the dining car we enjoy a talk with our military attache, who is in full American uniform bound

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for an inspection of the ground in Oahu. Colonel Charles Hartman is a distinguished specimen, and I saw him several times. I had no experience in the details of the work, but I think that there were points in the work which I passed by, and I saw some of the men were doing a better job in Japan. The Colonel said that I was not very good at a first hand in the case he had never found it so. I was in his uniform in a matter of course and was glad to testify to the good fact that in Japan he had not experienced nothing but death. Thus I proved to have no one known Japan but I was Colonel Hartman; because both he and his wife are fluent in the Japanese, and because a certain section of the Japanese people is never weary in efforts to help our country into war.

Another idea that is in the minds of
unthinking millioners concerns the relation
in the vicinity of Chinese and Japanese
have you not found a hundred times
Japanese banks and you Chinese banks
because there is a supply of money
wanted? This kind of argument is
times and years ago. I have heard
I say to the old man, "What
be your bank in Japan? What
of a bank of Japan? What
fact that there is no money in
man in any one of our banks. It
study is one of the only ways
which amongst these who are
think of it kind.

[illegible]

for an inspection of troops near Osaka. Colonel Charles Burnett is a soldierly specimen and has had several years of experience in this difficult field. I told him that there were papers in America which persisted in saying that our countrymen were habitually insulted in Japan. The Colonel smiled indulgently as one weary of a stale joke, and said that in his case he had never found it so—that he wore his uniform as a matter of course and was glad to testify to the broad fact that in Japan he had met everywhere nothing but civility. This I quote, because no one knows Japan better than Colonel Burnett; because both he and his wife are fluent in the language, and because a certain section of the American press is never weary in efforts to push our country into war.

Another tale that is in the mouth of unthinking millions concerns the relative money-morality of Chinese and Japanese. Have you not heard a dozen times that Japanese banks employ Chinese tellers because their own people cannot be trusted? This has been exposed as false time and again, yet our laborite organs keep the tale going. A canvass of all the great banks in Tokyo, Yokohama, Kobe, Osaka, etc., discloses the intetresting fact that there is not a single Chinaman in any one of them. Indeed the story is of a nature to excite only a weary smile amongst those who do a little of their own thinking.

Kobe is unrecognizable to me who knew it as a simple treaty port forty-six years ago. The houses are now in European style—great breakwaters have made a mighty port here, and lofty chimneys belch forth smoke over the inland sea and proclaim throughout the day that this is now a new Japan after

the manner of Chicago and Pittsburg. I had no interest at that hour in machine shops and shipyards, but endeavored to buy a copy of Yamagata and Murdock's "History of Japan" during the century of Jesuit activity (sixteenth and seventeenth). My efforts were fruitless. The publishers had no copy on hand nor did they know where one could be bought. I had in vain inquired of the most important booksellers, Kelly and Walsh, in Yokohama, to say nothing of individuals who might be presumed familiar with so mighty a work.

Incidentally, let me observe that those foreigners who live in Japan and who speak with dogmatic energy as quasi-professors, know frequently as little of their subject as do the hasty tourists whom they ridicule. I have met many of my countrymen in the Far East who know nothing of those whom they patronizingly call *natives* excepting from a business point of view. They do not meet the best Japanese either in their homes or at their club. They are in Japan solely for the money and they necessarily meet only such as have the same sordid purposes in view. They read their English papers and exaggerate the importance of their own personal opinions. They have been led to think that they belong to a superior race and that all *natives* should treat them with exceptional consideration. It is a bitter pill for such when they find that in Japan mere money making is not a passport to the best society—and the pill is made the more bitter when they find commercial competition very keen and growing daily keener. When first I knew Japan the Europeans were largely merchant princes, and made their fortunes in a decade or so. Now the Oriental shores are studded

with grey-headed and bitterly disappointed men who have failed in the race for money; who cannot afford to go home and who now are compelled to think less of the golf links and more of meeting their weekly board bill. All this is very pathetic from the standpoint of an *old timer*, but it helps to explain some of the hostility to Japanese expansion. These many disappointed money makers are not willing to admit that Japan is a nation of wide-awake bankers and manufacturers; they prefer to excuse their failure by regarding themselves as victims—and they find their sole consolation in perpetual abuse of *the native*!

Little Songs From Seoul

By Lillian Miller

III.—The Beggar by the Palace Wall

Scene I:—Beside the Palace Wall.

All day long,
 In the sunniest spot he can find
 Beside the old grey palace wall,
 At the feet of the crowds that throng
 Far down the street, and file and wind
 Around him, the starving beggar sits. . . . and sits.
 His face is gaunt and haggard, and his eyes
 Two hard black beads that peer through narrow slits
 And gleam with greedy longing when he spies
 A foreigner. All the day long he sits,
 In rags, and minus either lower limb,—

 A mere sad stump of a man.
 And your heart goes out in pity to his grim
 And sordid lot. . . . you feel you must do all you can. . . .
 And yet—

Scene II:—Around the Corner.

At six o'clock, firm-footed, straight and brown,
 He briskly walks away,
 The richest man, they say,
 That you can find
 In this wide windy town!

—*The Japan Advertiser*

JAPAN'S FINANCE AND ECONOMY

(From "The World of Asia")

The preceding month. To go into further particulars, national loans amounted to ¥1,000,000,000, local loans ¥400,000,000, and government bonds ¥1,000,000,000. The total amount of ¥2,400,000,000 is a record since January 1931.

According to a report from Osaka the volume of cotton cloth exported during the first ten days of February amounted to 12,732,000 yards, valued at ¥1,000,000,000, representing a gain of 20 per cent as compared with the corresponding period of the preceding month. As compared with the same period of last year, however, a decline of 10 per cent was noted at ¥712,000,000.

According to investigations by the Ministry of Agriculture and Commerce, the total value of agricultural products was ¥1,457,000,000, a decline of 10 per cent as compared with the corresponding period of the preceding month.

During the last few years the export of cotton cloth has been gradually declining in volume, but it has become exceedingly important for the country. The demand for cotton is rapidly growing, so much so that the export of goods brought over the last preceding year has already been valued at ¥1,000,000,000. The total amount of this year's export is ¥1,000,000,000.

THE MONEY MARKET

The money market is a very active one. The government is doing its best to keep the market from becoming too tight. The government has issued a large amount of money, and the market is very active. The government has issued a large amount of money, and the market is very active.

The Bank of Japan's balance sheet for the first ten days of February is as follows:

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JAPAN'S FINANCE AND ECONOMY

(From "The Herald of Asia")

THE MONEY MARKET

FUNDS withdrawn from the banks for the month-end settlements have been slow in finding their way back. Consequently, the general tone of the market has remained rather tight. The call-rate, for instance, ruled as high as 2.4-5 *sen* per 100 *yen* per diem for over-night accommodations.

The Bank of Japan's returns for the week ending Wednesday, March 8, read as follows:—

Date	Note Issue	Specie	Margin of Issue Capacity	Loans
	(In 1000 <i>yen</i>)			
Thursday...	1,205,057	1,205,057	120,000	169,976
Friday	1,180,785	1,180,785	120,000	149,452
Saturday ...	1,174,637	1,174,637	120,000	149,185
Monday ...	1,154,730	1,154,730	120,000	140,683
Tuesday ...	1,136,015	1,136,015	120,000	134,795
Wednesday.	1,120,092	1,120,092	120,000	130,405

The panic-stricken stock market has more or less recovered its stability during the week under review; but the tone, on the whole, has been far from what it was, there still prevailing a feeling of uneasiness about the future of the financial status. The daily volume of transactions at the Exchange ranged between 100,250 and 211,950 shares.

INDUSTRIAL AND COMMERCIAL NOTES

Investigations by the Industrial Bank of Japan show that the total amount of loans and debentures issued during the month of February stood at ¥149,550,000 a gain of ¥10,500,000 as against

the preceding month. To go into further particulars, national loans amounted to ¥107,000,000 local loans ¥4,400,000 debentures issued by banks ¥15,000,000 and debentures issued by companies ¥33,120,000. The total amount of loans and debentures issued since January stood at ¥163,450,000.

According to a report from Osaka the volume of cotton cloth exported during the middle ten days of February amounted to 12,732,864 yards valued at ¥3,509,088 representing a gain of 922,664 yards as compared with the corresponding period of the preceding month. As compared with the same period of last year, however, a decline of 599,700 yards valued at ¥1,267,925 is to be seen.

According to investigations by the Ministry of Agriculture and Commerce, during last year 835,124 workmen were dismissed while 944,571 workmen secured employment.

For the past few years the export of tinned food has been gradually dwindling in volume, but it has become exceedingly brisk since last month. The demand for salmon is especially great, so much so that the stock of goods brought over from the preceding year has already been disposed of. The total amount of tinned food exported during 1919 was ¥9,182,-

000 in value, but the amount declined to ¥7,945,000 the following year and to ¥5,916,000 in 1921, a decline of about 20 per cent as against 1920. The value of the goods exported during the past three years classified according to the different countries is as follows :

	1919	1920	1921
America	2,795*	4,298*	3,842*
England	927	844	1,650
China	546	584	622
Kwantung.....	447	582	539
Hawaii	509	620	400
Hongkong	156	62	636
Straits Settlements ...	92	92	488
Other countries	440	860	1,002

(*In 1,000 yen)

For the purpose of covering the expenses necessary for the establishment of higher schools and other enterprises the Government has decided to issue Exchange Bonds to the value of 50 million yen under the following terms :

Issue amount: 50,000,000 yen.

Denomination: 25 yen; 50 yen; 100 yen; 500 yen; 1,000 yen; 5,000 yen; and 10,000 yen.

Issue price: 93.50 yen for 100 yen face value.

Date of redemption: Before September 1, 1927.

Rate of interest: 5 per cent.

Places of subscription: Bank of Japan and its branches and all Post Offices.

Subscription { opens: March 11, 1922.
closes: March 14, 1922.

The copper production in Japan reached the highest record in 1917, but the market was badly hit by the world-wide business depression since that year. Consequently the copper mine owners left no stone unturned to hold up the quotations. For instance, the output of copper has been greatly reduced so as to cope with the lessened demand and slack export. According to investigations made by the Kuhara Mining Company, the total amount of copper turned out during last year was 52,650 tons, that imported 12,448 tons, and that consumed at home 78,114 tons while that exported amounts to 8,276 tons. The details classified according to the different months are as follows :

	Output tons	Imported tons	Consumed tons	Exported tons
January	4,366	51	4,310	507
February	4,185	12	5,082	1,615
March	4,695	1	5,936	960
April	4,796	1	6,409	1,688
May	4,491	30	7,555	1,460
June	4,561	102	7,466	497
July	4,675	461	7,288	347
August.....	4,157	1,292	6,811	38
September ...	3,989	2,173	9,359	3
October	4,232	3,070	7,139	66
November ...	4,353	2,755	7,259	49
December ...	4,150	2,500	6,500	40
Total	52,650	1,448	78,114	8,276

According to a report prepared by the Communications Department the number of Japanese steamships of 1,000 tons and upward on coast service and ocean voyage at the end of January was 801 with an aggregate tonnage of 2,813,798 tons. The figures represent a gain of 14 in the number of vessels and of 20,415 tons in aggregate tonnage as compared with the end of December last. The details of vessels on the leading routes are as follows :

	Number of ships	Aggregate tonnage
Coast service.....	280	687,007
North China.....	75	184,972
Central China	38	98,049
South China.....	33	81,537
North America (West)	61	428,242
Europe	50	335,278
India.....	29	138,311
Straits Settlements	24	71,397
North America (East).....	18	113,309

The number of bills cleared at the Clearing Houses in Tokyo, Osaka, Kyoto, Yokohama, Kobe and Nagoya during the month of February stood at 2,054,334 valued at ¥5,212,047,000, a gain of 176,303 in the number of bills and of 331,199,000 in value as compared with January. The details are as follows :

	Number	Value
Tokyo	942,692*	2,438,669*
Osaka	634,970	1,890,931
Kyoto	136,096	127,017
Yokohama	78,858	196,556
Kobe.....	130,871	370,350
Nagoya.....	130,807	187,622

(*In 1,000 yen)

Japan's foreign trade during February amounted to ¥101,073,000 in exports and ¥196,094,000 in imports, the un-

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the records showed according to different
high north (January). The following are
the records as compared with the prece-
dents, and of 1875, 1876, 1877, 1878, 1879,
1880, 1881, 1882, 1883, 1884, 1885, 1886,
1887, 1888, 1889, 1890, 1891, 1892, 1893,
1894, 1895, 1896, 1897, 1898, 1899, 1900,
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Year	Population	Area	Population	Area
1900	1,000	100	1,000	100
1910	1,500	150	1,500	150
1920	2,000	200	2,000	200
1930	2,500	250	2,500	250
1940	3,000	300	3,000	300
1950	3,500	350	3,500	350
1960	4,000	400	4,000	400
1970	4,500	450	4,500	450
1980	5,000	500	5,000	500
1990	5,500	550	5,500	550
2000	6,000	600	6,000	600
2010	6,500	650	6,500	650
2020	7,000	700	7,000	700
2030	7,500	750	7,500	750
2040	8,000	800	8,000	800
2050	8,500	850	8,500	850
2060	9,000	900	9,000	900
2070	9,500	950	9,500	950
2080	10,000	1,000	10,000	1,000
2090	10,500	1,050	10,500	1,050
2100	11,000	1,100	11,000	1,100

It is important to note that the volume of cotton exports from the United States to Japan during the period 1911-1912 was only 10,000 bales, or about 10 per cent of the total exports of cotton to Japan during the same period.

[illegible][illegible][illegible]

The following is a list of the names of the persons who have been appointed to the various committees of the Board of Directors of the American Telephone and Telegraph Company, for the year ending December 31, 1917.

1. The first of these is the fact that the
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favourable balance amounting to ¥95,021,000. Compared with the corresponding month of last year, the figures represent a gain of ¥36,616,000 in exports and of ¥151,113,000 in imports. The total amount of exports and imports during January and February stood at ¥188,000,000 and ¥374,000,000 respectively, the unfavourable balance amounting to ¥186,000,000. The details are as follows :

	February		Increase
	1922	1921	
Exports.....	101,073*	76,661*	36,616*
Imports.....	196,094	118,557	151,113
Total.....	297,167	195,218	187,729
Import excess ...	95,021	41,896	—
	(*In 1,000 yen)		

Japan's specie holdings continue to decline and the total amount held by the Government at the end of February stood at 724 million yen and that by the Bank of Japan at 1,255 million, a decline of 29 million yen in the former and of 13 million yen in the latter case. The amount retained at home stood at 1,221 million yen, a decline of 3 million yen, and that retained abroad 758 million yen. It is said that the decrease in specie holdings is greatly due to the foreign trade unfavourable to our country.

During February, the Government issued ¥6,000,000 worth of 50 sen notes and ¥800,000 worth of 10 sen notes while those withdrawn during the month amount to ¥4,340,000 in 50 sen notes, ¥160,000 in 20 sen notes, and ¥800,000 in 10 sen notes. Thus the total amount of petty notes in circulation at the end of the month under review stood at ¥218,000,000.

During January, 378,000 pounds of bleaching powder valued at ¥35,000 were exported, according to a report to hand. The figures represent a decline of 677,000 pounds as compared with the

end of last year, probably due to the shortage of bottoms. The export of caustic soda amounted to 24,000 pounds valued at ¥3,000, the figures showing a gain of 13,000 pounds in volume and of ¥1,000 in value. The import of the same stood at 1,671,000 pounds valued at ¥141,000 while there was no import of caustic soda during the preceding month. Of the soda imported, 1,468,000 pounds were shipped from England, and 203,000 pounds from America. The amount of soda ash imported during the same month stood at 22,613,000 pounds valued at ¥547,000, a gain of 11,632,000 pounds.

According to a report made public by the Mitsui Bank, the total amount of capital earmarked for the establishment of new banks and companies during the month of February was ¥141,065,000 and that earmarked for the extension of old concerns was ¥99,285,000. These figures represent a gain of ¥34,079,900 in the former and of ¥37,275,000 in the latter case, as compared with the preceding month (January). The following are the details classified according to different kinds of business :

	Capital of new companies	Increased capital of old concerns
Banking.....	3,000*	33,105*
Trust companies	9,000	—
Spinning	10,000	—
Electric	3,000	42,850
Gas.....	—	—
Mining	1,000	4,000
Fisheries	1,080	—
Railways	5,830	2,700
Marine transportation ...	450	700
Insurance	—	1,500
Warehousing.....	550	—
Manufacturing	43,580	2,600
Commercial and others...	63,575	14,760
	(*In 1,000 yen)	

It is reported that the volume of cotton yarn turned out in Japan during the month of February amounted to 174,608 bales, a gain of 6,755 bales as against the preceding month and of 34,603 bales as

compared with the corresponding month of last year. The details are as follows :

	February	Increase over Jan.	Increase over Feb. 1921
No. 16 counts.....	17,003	1,877	526
No. 20 counts.....	57,776	4,327	24,349
Other counts	99,828	551	9,527
Total	174,608	6,755	34,603

According to investigations made by the Japan Paper Mill Association, the volume of paper manufactured by paper mills belonging to the Association during the month of January amounted to 46,487,000 pounds and that disposed of during the month amounted to 51,741,000 pounds. The figures represent a decline of 294,000 pounds in output and of 3,083,000 pounds in the volume disposed of as against the preceding month. The details of the volume turned out and disposed of are as follows :

	Output	Disposed of
First-class printing paper...	5,711*	7,521*
Ordinary printing paper ...	7,490	7,478
Newspaper.....	23,651	25,085
<i>Torinoko</i>	1,793	2,180
Rolled paper.....	513	1,614
Match paper	736	817
Coloured paper.....	481	532
Brown paper	2,066	1,970
<i>Renshi</i>	172	337
Others	3,879	4,004

(*In 1,000 pounds)

The Bank of Taiwan held an ordinary general meeting of shareholders on March 1 when the following accounts for the last business term were unanimously decided upon :

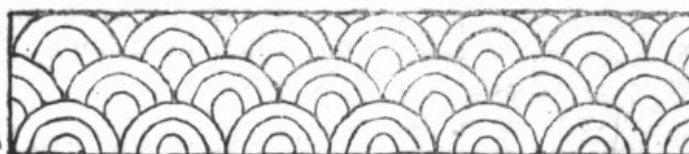
Net profits	3,091,877
Brought over from preceding term ...	1,501,548
Total	4,593,425
To be disposed of :	
Reserve for equalization of loss	500,000

Reserve for equalization of dividend.	100,000
Special reserve.....	100,000
Bonus	125,000
Dividend (10% per annum)	2,250,000
To be carried forward.....	1,518,425

It is reported from Osaka that the volume of cotton yarn in stock in Osaka and Kobe on March 1 amounted to 24,062 bales and 433 bales respectively, making a total of 24,495 bales. The figures represent a decline of 259 bales as compared with February 10.

Investigations by the Japan Spinners' Association show that the volume of cotton yarn exported during the month of February amounted to 20,373 bales, a gain of 3,244 bales as against January. To go into particulars, 3,824 bales were exported to Shanghai, 3,934 bales to Tientsin, 2,657 bales to Tsingtao, 1,065 bales to Dairen, 440 bales to Hankao, 905 bales to Antung, 1,960 bales to other parts of China, 891 bales to Hongkong, 218 bales to Manila, 4,104 bales to India, and 364 bales to other parts of the world.

It is reported that the number of ships of 100 tons and upward under construction at the end of 1921 throughout the world was 1,047 with an aggregate tonnage of 4,422,915 tons. Compared with September of the same year the figures represent a decline of 294 in number and of 1,065,885 in tonnage. Of these ships, 509 were British, 27 American, 35 Japanese, 76 French, 100 Italian, and 123 Dutch.



It is reported from Osaka that the
value of cotton yarn in stock in Osaka
and Kobe on March 1 amounted to
2,000,000 and 2,500,000 respectively.
The total stock of cotton yarn in
the two ports is estimated at 4,500,000.

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compared with the corresponding month
of last year. The details are as follows:

Item	1924	1925
Total	1,000,000	1,200,000
Exports	500,000	600,000
Imports	500,000	600,000

According to investigations made by
the Japan Paper Mill Association, the
value of paper exports in the first
month of the present year amounted to
4,500,000, compared with 4,000,000
during the month ended in 1924. The
figures represent an increase of 12.5
per cent. The value of paper imports
in the first month of the present year
amounted to 4,000,000, compared with
3,500,000 during the month ended in
1924. The figures represent an increase
of 14.3 per cent.

Item	1924	1925
Total	1,000,000	1,200,000
Exports	500,000	600,000
Imports	500,000	600,000

The value of paper exports in the first
month of the present year amounted to
4,500,000, compared with 4,000,000
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1924. The figures represent an increase
of 14.3 per cent.



A SYMPOSIUM ON CHINA

I.—Dr. Hodgkin on China

Dr. Henry T. Hodgkin of London, who has just come from China after about a year and a half there for the Friends' Mission, lecturing on international and social questions, was the guest of honor of the League of Nations Association of Japan at a dinner at the Peers' Club March 3d. On account of the illness of Viscount Shibusawa, president of the association, Baron Sakatani, vice-president, presided at the dinner and introduced Dr. Hodgkin. The guest of the evening then gave a most interesting and practical address on the subject "Must There Be Another War?" prefacing his speech with some frank remarks about Japanese-Chinese relations.

Baron Sakatani, in introducing Dr. Hodgkin, said that the "results of the Washington Conference are still only on paper, but it is now the great duty of all of us to put life into these results." China, he said, furnished the great problem of the East, and therefore the members of the League of Nations Association of Japan would gladly hear the frank remarks of their guest who had long been a student of China and her relations with Japan.

"When I first came to China in 1905," said Dr. Hodgkin, "China looked to Japan as a friend, to help her in tackling the great problems of opening up her great country. Then the Republic was declared and for the last ten years the situation has grown steadily worse. It is not my purpose to discuss the

causes, but nothing so much impresses the traveler in China as the fact that the feeling there is totally different now from what it was 15 or 20 years ago. This is a serious loss to China, and also to Japan and to all the world.

"This situation should have been relieved by Japan's delegates to the Washington conference, but it does not seem that any very considerable change for the better, if any change at all, has taken place. This fact demands the constant and earnest study of us all. The question presses most heavily on China. There the feeling is that the policy of Japan is not a friendly one, but the Chinese are not a people to harbor a grudge, and if they felt that there were a change on the part of Japan or that a considerable body of the Japanese were opposed to what they believe to be the aggressive policy of Japan towards China, they would soon change their feeling into a friendly one.

"China's situation is of the most difficult sort. Weak, and military-ridden, she is threatened most with her own ills, and I find many Japanese sincerely concerned about their neighbor's plight, and real friends of China. But if one is to help in such a difficult situation it is necessary to acknowledge and even to emphasize the fact that there does exist this ill feeling on the part of the Chinese. The hope lies in the fact that there is here a real concern for the welfare of China on the part of many, and that the Chinese attitude may be expected to change rapidly when this friendly concern makes itself known and felt on the Continent."

Speaking more broadly on the subject "Must There Be Another War?" Dr. Hodgkin said it is time we gave up

the old adage that the way to have peace is to prepare for war. "The way to have peace," he said, "is to prepare for peace."

"Wars come out of policies, policies are made by Governments, and Governments are made and ultimately yield to public opinion, so that it should be possible for the mass of reasonable men to achieve peace. To accomplish anything in this direction we must set our whole lives to a new tune—not that war is necessary, that there always will be war, but that war is not necessary, and that the world may get along without war. If we don't get rid of war, war will get rid of us."

The speaker then proceeded to give some practical suggestions for working toward the end of ending war. He urged the following definite and concrete plans:

"First, let us concentrate our thoughts upon the realities of war, and picture what the next war—if one should come—would be like. Everybody should read those two books by Sir Philip Gibbs. They should be translated into every language, and then we should all read Will Irwin's "The Next War." Thus we may be able to picture the absolute destructiveness and waste of the Great War, and the more horrible thing that another war would mean.

"Second, we should devise a means to deal with international disputes. Something more than an international tribunal is needed. Conference methods should be extended and perfected until it will be that every government that refuses to use such methods will stand condemned before all the world.

"Third, we must cultivate the idea of interdependence of all the nations. Something is needed that will stir the imagination of all the world along the line of world unity. Before the war there were registered at Brussels more than 400 societies of an international membership. Such facts must be made to stand out. The League of Nations must do more than establish courts, it must make the

idea live that each nation needs every other nation.

"Fourth, let us have education of an international sort. If the child is taught to think of history in terms of battles, to believe that all the other nations have been sinners, he will surely grow to manhood with a narrow patriotism. The truest patriot is the man who gives the best service to the whole world. Therefore let us have a textbook of international history, such as Wells,' though I do not mean to say his is perfect, a history that will carry the idea of the brotherhood and the essential unity of all the peoples.

"Fifth, a program of disarmament and a Ministry of Peace are needed. The Conference was a step in the right direction. All the nations stand in great economic need of disarmament. And can't we devote a part of what may be saved from the limitation of armaments to the establishment of a Ministry of Peace in our respective governments? If one-hundredth part of the wealth and efforts that went into the Great War should be devoted to bringing about peace, peace would soon come.

"Sixth, let us have open discussion of all international questions. The Washington conference gave an opportunity for public opinion to be brought to bear on the weightiest problems. It was the beginning of a new era of diplomacy. Let us appeal to the idealism and the best in men, and thus we shall bring out the best that is in them.

"Seventh, constant and most earnest study is needed of the questions that lead to war, questions of immigration and shifting populations, for instance. Such questions are not to be settled at the point of the sword. They require the deepest research.

"And, lastly, in every nation we need a body of men and women pledged to refrain from fighting, even to be ready to die for their ideal if necessary. Such persons may be called freaks and fools but it is reward enough for these to know that they have had the dream of brotherhood and helped to make it come true, though others call it madness."

Following the address by Dr. Hodgkin,

unpublished.
the Communist's critics found it wholly

Five great Powers have been united in a common policy in China by the Communist Party, and it is hoped that the Party will continue to work in this way in a united front. Not only that but the organization has been of immense benefit to the people of China by electing the majority of them Government.

[illegible]

ment, Mr. O'Brien said:

some 15 months ago?
 completed since it was not
 the Commission's? What is it
 that was I am something and

I reply that it has not been the intention of the Government to remove the colored people from the country, but to give them an equal opportunity to acquire property and to become citizens. The Government has no objection to the colored people's acquiring property and becoming citizens, but it is not willing to give them the same rights as the white people. The Government is not willing to give the colored people the same rights as the white people, but it is willing to give them the same rights as the white people.

remains were made by some of the men-
bers present. Baron Sotani spoke of a
visit he had made to China, and em-
phasized that he had not seen any evi-
dence of unkindness directed toward
himself or towards any member of his
party. Mr. H. H. H. inquired indignantly
whether he had been engaged in a very low
level of indignation of his feeling
directed toward individual Japanese, but
that the ill feeling took the form of
broad and deep resentment at what the
Chinese people considered the unreasonably
and aggressive policy of the Japanese
Government toward China. He observed
he said that this feeling would be a
considerable ally and the Japanese
debates to Washington in which he was
in regard to the Twenty-one demands
and in regard to Shantung as well as the
concession opened as Mr. Hughes
presented his new ratio plan, instead of
"saving" the Chinese to have the idea
that these offers were forthcoming as a
result of pressure on the part of the other
powers. The speaker did not presume
to know whether the Chinese were
content in their feeling but he had his
impression that the Chinese felt that
they would have to be engaged to
with a strong and powerful ally
more friendly and nearer in relation
toward her neighbor - the Axis.

in the Chinese edition of the 1970 CIA press release representative of the British Broadcasting Group, just might answer - and the staff reported upon in "What Is the Communist Movement?" The document does not deny the fact that the international far left group is not popular in certain circles in China but pointed out that a reformer is also in popular with the masses and in fact a leading figure.

remarks were made by some of the members present. Baron Sakatani spoke of a visit he had made to China, and emphasized that he had not seen any evidence of unfriendliness directed toward himself or towards any member of his party. Dr. Hodgkin replied briefly that neither had he seen except in a very few isolated instances evidence of ill feeling directed toward individual Japanese, but that the ill feeling took the form of broad and deep resentment at what the Chinese people consider the unfriendly and aggressive policy of the Japanese Government toward China. He believed, he said, that this feeling would have been considerably allayed had the Japanese delegates to Washington made their offers in regard to the Twenty-one Demands and in regard to Shantung as soon as the conference opened, as Mr. Hughes presented his naval ratio plan, instead of allowing the Chinese to have the idea that these offers were forthcoming as a result of pressure on the part of the other Powers. The speaker did not presume to know whether the Chinese were correct in their feeling, but he told his hearers frankly that the Chinese felt that they would have fared better in regard to tariff revision, also, if Japan had been more friendly and liberal in her attitude toward her neighbor. — *The Japan Advertiser*.

II.—Sir Charles Addis on the Consortium

Sir Charles Addis, representative of the British Banking Group, last night answered the oft repeated question "What has the Consortium done?" He did not close his eyes to the fact that the international financial group is not popular in certain circles in China but pointed out that a reformer is seldom popular with those guilty of malpractice and asserted that

the Consortium's critics found it wholly unrepentant.

Five great Powers have been united in a common policy in China by the Consortium, he said, and it is hoped that the day will come when China's bankers will be in a position to participate. Not only that but the organization has been of immense benefit to the people of China by checking the profligacy of their Government.

Sir Charles was the guest of honour of Mr. Nakaji Kajiwara, President of the Yokohama Specie Bank, at a dinner at the Bankers' Club. He is in Japan on his way home from China by way of America and will sail from Yokohama tomorrow on the Empress of Russia.

After speaking very highly of the cordial relations he has had with the members of the Japanese group in the Consortium and congratulating them upon their high qualities and sound judgment, Sir Charles said:

"But what, I am sometimes asked, has the Consortium done? What has it accomplished since it assumed its form some 18 months ago?"

I reply that it has united the five great Powers in a common policy in China. If that were all, it would in my judgment have completely justified its existence. But that is not all. It has indirectly proved of signal benefit to the people of China by checking the profligate and ruinous finance in which their government was engaged. I believe I am justified in saying that the indiscriminate foreign borrowings which were rapidly plunging the country into bankruptcy have ceased since the New Consortium came into being. Furthermore, in pursuance of the policy that nothing should be done for the finance of China abroad which can better be done at home, the Consortium has stimulated the formation of a combination of native banks which it is hoped may eventually be incorporated in the Consortium as a

Chinese group. We continue to watch this movement with sympathetic interest. It is of the highest importance for the political as well as the economic welfare of a country that its people should be encouraged to place their savings at the disposal of the government; firstly, because it supplies a check to government extravagance by the effective conditions of security and control of expenditure which the native lender is in a better position than any one else to impose; and, secondly, because the man with a stake in the country has a direct interest in maintaining and developing a free and effective government.

It is one of the dangers of the present situation that politics in China are left too much to the literati. Until the business men, with a stake in the country, arouse themselves from their lethargy and take an intelligent, articulate and effective interest in the prevention of political abuses and the maintenance of an honest administration, public opinion in China is likely to remain lopsided and the government unstable. It is to the union of the literati and the business men in China that I look for the creation of a balanced public opinion which will make itself heard.

China must realize that in these democratic days no government will act until it is told by the people with no uncertain sound what is expected of it. Meanwhile, I am told it is the Consortium that is not popular. Well, the reformer seldom is; certainly not with those whose malpractice she tries to circumvent. But we are unpenitent. In insisting on proper supervision of the expenditure of loan moneys, we are acting in the best interests of the common people. We are not demanding control for its own sake, but in order to safeguard the interests of the foreign bondholder, and we ask for no more control than is required for that purpose.

It will take time, but the Consortium is not to be rushed. There are always people in a fidget to do something. Let them remember that they also serve who only stand and wait. The Consortium can wait. I sometimes wonder what people have in mind when they urge us

to do something—anything—to secure recognition.

Recognition by whom? By the Chinese government. What government is there in China today whose recognition we could accept?

I say it in all courtesy, but I say it deliberately, that there does not exist in China today a government which is in a position to enter into any contract and agree to conditions, which it is powerless to fulfill and knows it is powerless to fulfill, without the leave and license of its military governors.

For my own part I never bother my head about recognition. As soon as an effective government is, I do not say established, but in the way of being established, the Consortium will, I do not doubt, be recognized, and that will be time enough. I have faith in the good sense of the Chinese people in their capacity to work out their own political salvation and a profound scepticism of the ability of any outsider to do it for them. The best their friends can do to help them with any prospect of success is resolutely to refuse to side with any political faction and to confine their efforts to carrying out the resolution adopted by the Washington conference to provide China with the free and unembarrassed opportunity of maintaining and developing an effective and stable central government.

Gentlemen, I have already detained you too long. The subject on which I have been speaking is wide and complex and I can do no more than to touch the fringe of it. But I have, I hope, been able to suggest one or two valid reasons for maintaining in its integrity the Consortium as a potent factor in bringing about the object we all have at heart—a re-united China.

I am not unmindful of the disadvantages of combinations of the kind, but take it for all in all the policy of the Consortium is the only alternative to a return to the spheres of interest, and that is a contingency which every friend of China, every friend of peace, everyone who recalls the international rivalries, the intolerable chaos and confusion, which marked the period of concessions

Recognition by whom? By the
Chinese government? What government
is there in China today with a recognition

central government.

[illegible]

It is one of the dangers of the present situation that politics in China are still too much to the liberal. There is a danger, many with a stake in the country know, that unless more than liberty and the free young students and scholars are interested in the promotion of political reform and the maintenance of an honest administration, public opinion in China is likely to remain apathetic and the government corrupt. It is to the nation of the future that the business men in China look for the creation of a balanced public opinion which will make itself heard.

be able to lay in mind with a few minutes' conversation. I sometimes wonder that only one and a half. The Government then remembered that they also serve who stand up for them. I do something. Let it be to the north. There are always a few I take time, but the Government

and its aftermath would make almost any sacrifice in his power to avert.

To carry out a policy, a common policy, of international co-operation in Chinese affairs is an exacting task. It demands much patience, much mutual forbearance. It means the surrender of much in the conduct of international affairs which had come to be regarded as almost in the nature of things. But the old things are passing away. A new world spirit has arisen, to which the Washington conference is a witness, which has in it the promise of a new age.

A heavy responsibility rests upon the Consortium Powers, and upon none more than upon your nation and mine to see to it that our promise is fulfilled to the new China which will arise from the ashes of the old when the present divisions and disputes have been swept into the limbo of old unhappy far-off things and battles of long ago."—*The Japan Times & Mail*.

III.—"Orrin Keith" on the Chinese Republic

"What hope there is for a real republic in China lies in the Canton movement," declared Mr. Henry Kittredge Norton, well known as a writer on Far Eastern Affairs under the pen name of "Orrin Keith," in the course of an interview granted a representative of *The Japan Advertiser* in Tokyo recently.

Mr. Norton, who has recently spent two months in Canton studying the political and social conditions in the Southern Republic and interviewing all its leading men, said that "the political atmosphere in Canton is so different from the rest of China that it is hard to believe that it is a part of the same country." "In Central and North China, government," he said, "is a thing to be borne in silence—like the plague or famine, a dispensation of the gods.

"In Canton, from the wealthiest man down to the lowest coolie, everyone is not only interested in the government, but is apparently an enthusiastic sup-

porter of it. Canton can hardly be called actually democratic as yet, for in its present form the Southern Republic is only 15 months old. However, elective assemblies are being introduced as rapidly as preparations can be made, and in another 15 months the government of Kwangtung Province will be entirely in the hands of its people.

"The government has many faults, but it is a great relief after the continuing demonstration of hopeless ineptitude which has characterized Peking in recent years. Even the severest critics of Canton admit that the officials are honest and sincere in their efforts to bring about an efficient administration. What hope there is for a real republic in China lies in the Canton movement."

Asked whether or not he had seen indications of the movement spreading over a large part of China, Mr. Norton said, "How far it is possible for the modern progressive spirit now centered in Canton to penetrate farther north is difficult to guess. The Yangtze provinces and the provinces about Peking seem to be irrevocably in the grip of mediaeval robber barons, whose sole policy is to acquire as much pelf for their own coffers as possible.

"Manchuria is in complete control of Chang Tso-lin, a former bandit chief who now conducts his operations under the forms of government. Chang, however, has a political philosophy—a definite aim for China aside from considerations of his own treasury. His theory is that some strong man (and he thinks Chang Tso lin well-qualified for the work) must gain complete control of the Peking Government and then gradually turn it over to the people. The fact that the history of the world has never furnished an example of the successful operation of this theory does not deter Chang, if he is aware of it.

"Thus China is a vast incoherent mass of political disorganization, with a crys-

tallized political philosophy at each end. At the north is a demand for an autocracy, made by the presumptive autocrat; at the south is a demand for a democracy voiced by the men who have seen democracy in operation in other parts of the world. That China, like other countries, will finally achieve democracy there is no doubt, but whether it will come directly under the leadership of Canton, or indirectly through autocracy and revolution, is 'on the knees of the gods.' "

Mr. Norton, who is from actual observation among the best informed writers on conditions in the whole of Asia, began his writing on Far Eastern questions with a series of articles on the immigration question in California. His articles on that subject, printed in *The Japan Advertiser*, created considerable comment among Japanese, who admitted that they were fair and unprejudiced, but said that they left little room for their own contentions. He then spent 10 months in Peking, studying Chinese political conditions, and last June started on the trip which he has just completed.

Mr. Norton spent last summer in the territory of the Far Eastern Republic, traveling over all the railroads and down the Amur River. He went from Verkhne-Udinsk to Manchuli Station, from there to Stretensk, and then down the Amur to Habarovsk and up the Sungari River to Harbin. Mr. Norton (under the name of "Orrin Keith") wrote a series of articles on the Far Eastern Republic which was printed in *The Japan Advertiser* and which will appear in revised form in a book now being published in the United States.

Instead of finding dire perils, as press reports indicated, in the territory under the authority of Chita, Mr. Norton had a delightful trip, finding the country from Habarovsk to Lake Baikal entirely peaceful and orderly, business being carried on and railways and steamship lines running with as much regularity as could be expected under the circumstances.

"The authority of the Chita Government," Mr. Norton said, "was unquestioned throughout the territory. A huge peasant majority had long before ended the attempt to introduce Communism or Bolshevism into the Far Eastern Republic. One great burden under which the people worked was the Japanese control of the natural communication outlets at Vladivostok and Nikolaievsk.

"Most of the people are bitter against the Japanese Army Command, blaming it for some things for which it is not responsible as well as many for which it is."

After he left Far Eastern Siberia, Mr. Norton stopped in Peking for a few weeks to rest and then went to South China to study the Canton Government for *The Japan Advertiser* and the *Public Ledger Syndicate*, stopping at the principal cities on the way. He secured the last interview with President Sun Yat-sen before the South China President went to Kweilin, the military headquarters of South China in its preparations against the North. After completing his work at Canton, Mr. Norton left for Shanghai, went up the Yangtze to Hankow, and came to Japan via Peking, Shantung, South Manchuria and Korea.—*The Japan Advertiser*.

THE RED CROSS SOCIETY OF JAPAN

PERMANENT RED CROSS MUSEUM IN BELGIUM

A request for articles to be exhibited in the Permanent Red Cross Exhibition and Museum in Belgium was received. In reference to this request from the General Secretary of the International Red Cross Union, our Society decided to contribute the following articles, viz. :

PHOTOGRAPHS

- (a) of the late Imperial Princes Komatsu and Kanin, presidents of the Red Cross Society.
- (b) of the late Count Sano, Count Ogyu, Viscount N. Matsudaira and family of thirteen.
- (c) of S. Hirayama present president and S. Sakamoto and Marquis N. Tokugawa, vice-presidents.

PEACE-TIME WORK s

- (d) Headquarters of the Red Cross Society, its Warehouses, Hospital-Tuberculosis treatment establishment, Permanent Relief Department, Circuit Relief Corps, Juvenile Summer Resorts and actual Scenes of Operation of the Emergency Relief Corps, & Volunteer Nurses' Society photographs.
- (e) Of publications, the statutes, regulations for membership, badge, copies of the *Japan Magazine*.
- (f) Map containing monthly reports of branch offices. Map showing Relief Corps posts in foreign lands.
- (g) Badge of the Red Cross Society of Japan.
- (h) Statistics of various lines of work.

BRAZIL CENTENNIAL EXHIBITION

In the coming September of this year, (1922) when the exhibition celebrating

the centenary anniversary of national Independence will be held in Rio De Janeiro, Brazil, since our Government has participated with the purpose of letting the same nation observe a part of our civilization, our Red Cross Society also decided to exhibit the following articles at said exhibition :

I MAPS AND TABLES

- (a) Map showing the distribution and organization of our work.
- (b) tabulation showing the number of member of our Society from the outset.
- (c) table showing the number of nurses of our society.

II PHOTOGRAPHS

- (a) Headquarters of the Red Cross Society of Japan.
- (b) Storehouses for material.
- (c) Hospital.
- (d) Tuberculosis treatment establishment.
- (e) Lying-In Room, and Juvenile Summer Resort Establishment for Relief Work.
- (f) Relief Corps work for the Chinese, Russian, French, Austrian, and German soldiers.
- (g) Actual Scenes in Relief work from Russia, France and England.
- (h) Relief work for Polish Orphans.
- (i) Relief work for famine sufferers in North China.
- (l) Honorary President, President, and two Vice-Presidents of the Woman's Society.

III

Badge of membership.

IV

Various statistical tabulations.

A BUSINESS WARNING

GOVERNOR Inouye, of the Bank of Japan, continues to be the voice in the wilderness, warning his countrymen of the necessity for economy, thrift and the courage to retrench, both individually and as a nation. When Viscount Takahashi speaks in his capacity as Finance Minister he sometimes voices sentiments approaching those of the Governor of the Bank of Japan, but when he speaks as Premier and the political leader of the Seiyukai he injects so much optimism into his forecasts as to counteract his language as a financier. Hence Inouye stands almost alone in his unqualified voicing of the real situation faced by the country.

"We cannot expect to see an early recovery from the worldwide depression of to-day," he says, in concluding an address on Saturday at the general meeting of the shareholders of the Bank of Japan, after reviewing conditions in Germany, Russia and Central Europe. "It is true," he adds, "that the rehabilitation of those countries, the readjustment of the international debts amounting to tens of billions, and the stabilization of the exchanges have recently been regarded as questions of international political importance. But at the present moment, when the solution of these questions is not yet in sight, we must look forward to a long continuance of hard times. The whole Nation, Government and people alike, should be patient and prudent, should practise economy and readjust business."

Japan can only prosper as a manu-

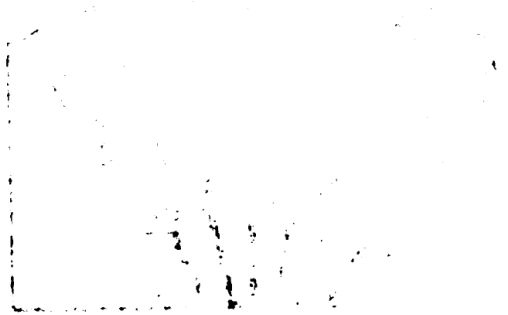
facturing, exporting nation, being under the necessity of importing foodstuffs and raw materials for even her internal needs. Her only chances for profits lie in being able to import raw materials for export as manufactured goods and placing these on the world's markets at prices to compete with the manufacturers of other lands. To be able to do this, Japanese labour must either be very efficient or very cheap, and for labour to be cheap the cost of living must be low. To-day the cost of living in Japan is higher proportionately than in almost any country of the world, and in many cases actually so. Labour costs are, therefore, high and getting higher, while in place of increased efficiency we have the go-slow strike, the refusal of labour to accept new time-saving methods and the almost insanely unreasonable demands for bonuses and discharge allowances. The results, Governor Inouye summarized as follows on Saturday:

Our foreign trade during last year was at a very low ebb. Excluding the trade in Chosen and Taiwan, exports amounted to no more than ¥1,250 millions and imports to ¥1,610 millions, the total being ¥2,860 millions, which shows a decrease of ¥1,420 millions below the previous year. But the ratio of decrease for exports compared with that for imports was even more pronounced, the latter exceeding the former to the extent of ¥360 millions. Moreover, each month throughout the year witnessed an excess of imports over exports,—a parallel to which is hardly to be found in the history of our foreign trade. If we look into the items

fact that goods sold in Japan in 1931 were valued at 100,000 million yen, while in 1932 they were valued at 110,000 million yen. This is a very small increase, and it is not clear whether it is due to an increase in the volume of trade or to an increase in the value of the goods sold. However, it is clear that the volume of trade is not increasing at a rapid rate. This is due to the fact that the Japanese economy is still in a state of depression, and the demand for goods is still very low. The Japanese government has been unable to stimulate the economy, and the result has been a continued decline in the volume of trade. This is a very serious situation, and it is one that the Japanese government must face. The Japanese government must find a way to stimulate the economy, and to increase the demand for goods. This is the only way to prevent a further decline in the volume of trade, and to ensure the future of the Japanese economy.

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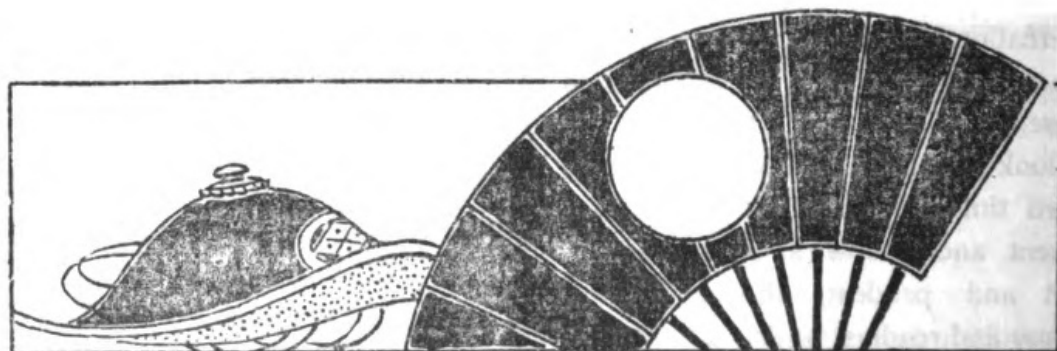
The volume of trade in Japan is still very low, and this is due to the fact that the Japanese economy is still in a state of depression. The Japanese government must find a way to stimulate the economy, and to increase the demand for goods. This is the only way to prevent a further decline in the volume of trade, and to ensure the future of the Japanese economy.



of imports, we shall find that not a few articles were imported, such as timber, copper, iron, and woollen fabrics, simply because prices of our domestic products were at a higher level than those of several foreign countries. On the other hand, a heavier falling off in exports was brought about by the high level of our prices, and things came to such a pass that we were losing most of the markets in the East and in the South Seas which we had successfully exploited during the war. By way of illustration, with regard to our exportation to British India and the Dutch East Indies, for the first nine months of last year, we observe that in the case of the former there was a decrease of 58 percent, and in that of the latter of 51 percent, compared with the corresponding period of the previous year. The situation was very serious indeed in comparison with a decrease of from 19 percent to 39 percent only in exports by Great Britain and the United States of America. Of our principal exports, raw silk was the only one that showed an increase both in quantity and value over the previous year, and it accounts for one-third of the total exports in value. Thus, it seems that the fortune of export trade depends upon this one single article of commerce, which must be regarded as a very disquieting revelation for our country whose economic vitality is largely dependent on her foreign trade.

Governor Inouye sees at least one step forward in the stabilization of business and the restoration of confidence in the

fact that goods held in stock in Japan have declined during the year from a billion and a third in value to half a billion, while the number of bills cleared continues to increase. "However," he says, "as to the readjustment of business in all lines, there was much suspicion of efforts being lukewarm as yet. Despite a heavy falling off in profits caused by the depression in business, the existing wealth that had been acquired during the war boom was often allowed to be encroached upon for the purpose of maintaining dividends as high as ever. Again, the curtailment of production that had been so ubiquitous had for its object in most cases the maintenance of the high level of prices or even the raising of the market prices. On the other hand, the had habit of extravagance still remained prevalent everywhere, and people were so light-hearted that a speculative spirit might easily be developed. In consequence, the prices of commodities, that had been tending downward since April of the previous year, began again to move upward in May of last year, and the export trade considerably declined, and this aggravated the depression of business in our country. This is indeed a matter for regret."—*The Japan Times & Mail*.





Mt. Diamond, Chosen





Sennichi-maye, a Gay Quater in Osaka



Hina-matsuri

THE DOLLS' FESTIVAL

(From "The Japan Advertiser")

MARCH 3d has been celebrated from antiquity as one of the five annual festivals of Japan. It is the exclusive festival of the girls, and is known as "Hinamatsuri," "the Dolls' Festival," and is certainly one of the quaintest and pleasantest of all the festivals in the country.

From prince to peasant all Japan is represented in the dolls which are on exhibition everywhere these days. Old-time royalty, O-Harame with her flowers or fagots piled upon her head, the bride, the peddler, the geisha dancer, all are portrayed with charm and exactness. Then there are the groups of dolls that represent a legend, a scene from a drama, perhaps, or a fairy story or hero tale that has been passed down for centuries around the hibachi, such as of Urashima and his magic casket, or Benkei and the big bell.

The most remarkable feature about the Hina dolls is their small size, for the smaller they are the more they are appreciated by connoisseurs. To reproduce an elaborate costume and coiffure in every detail, all in the space of two or three inches, is a work characteristically Oriental, an example of patient craftsmanship. Some of the larger shops in Kyoto have as many as 50 branch workshops—most of them in tiny homes where women, especially, work for months before the festival, making tiny wigs—of real hair in some cases—cutting and fitting, laying the

tiny silk folds and pleats, only a sixteenth of an inch wide perhaps, all with such an air of smartness as to quite disprove the contention that a real tailor-made finish cannot come from the hands of a woman.

In preparation for the elaborate festival which will be held March 3d, during the next week or two all the toyshops will exhibit dolls and dolls' articles. From old times a special dolls' fair is yearly opened in Tokyo, Kyoto and Osaka. Of the Tokyo fairs the one at Jikkendana is the most prosperous. The Mitsukoshi department store has a beautiful collection of dolls on view on the fourth floor, and all the doll shops between there and the next car stop at Jikkendana are showing Hina dolls in full array with their detailed equipments and almost every toyshop in the city is devoting its window space to dolls of varied kinds. Many temporary booths are set up along the street decorated with banners, lanterns and curtains. On steps inside the booths, dolls are arranged in familiar style.

The chief and central set of Hina dolls everywhere represents the Emperor and Empress throned in state, resplendent in brocaded robes, seated either in a miniature palace or on a platform from which descends a series of bright red steps on which attendants are ranged, row upon row. On one side is a cherry tree in bloom, on the other an orange tree, just as from ancient custom these trees are always placed in the Imperial court.

THE DOLLS' FESTIVAL

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Nearest the imperial fair are three ladies in waiting, wearing the silk kimono and long trailing haori of brilliant red. There are musicians on the next step and some waiting maids with long, slender arrows. In the distance there is usually an interest in a group of three men typifying human life: one has his hand raised towards his eyes as the sun of tears; another is laughing merrily, and the third one is in a towering rage.

In the foreground, the dolls' festival was celebrated in a most humorous way, and people did not like to pay much money for dolls. At last the government issued an order to abolish the celebration of such an expensive and needless custom to them "foreign" visitors.

Early years of the Meiji era, the festival seemed to be dying out, but it has revived since then, and now it is celebrated by all from the Imperial Court down to the humblest peasant. Every year the lines of dolls and a new variety to the old style classic ones which have been handed down from generation to generation. It is said that the novelty shown in this year is dolls painted on rice paper which have the effect of being more real than those which will be found in the museum. One would wonder if those figures are not nearly painted and also among the most "fashionable" this season and are running a close competition to them "foreign" visitors.

THE GUEST OF GOD

He has been here, O Guest of God,
 And the world is full of his
 And the world is full of his
 And the world is full of his
 And the world is full of his
 And the world is full of his
 And the world is full of his
 And the world is full of his

By the River of God



Nearest the imperial pair are three ladies-in-waiting, wearing white silk kimono and long trailing hakama of brilliant red. There are musicians on the next step and some warrior guards with long feathered arrows. In the collection there is usually an interesting group of three men typifying human life; one has his hand raised towards his eyes as the sign of tears; another is laughing merrily, and the third one is in a towering rage.

In the Tokugawa era, the dolls' festival was celebrated in a most luxurious way, and people did not hesitate to pay much money for dolls. At last the Shogun issued an order to abolish the celebration of such an extravagant matsuri. In the

early years of the Meiji era, the festival seemed to be dying out, but it has revived since then, and now it is celebrated by all from the Imperial court down to the humblest homes. Every year the Hina dolls add a new variety to the old style classic ones which are treasured in families and passed down from generation to generation. It is said that the novelty shown this year is dolls painted on rice paper which have the effect of being embossed and which will be hung in the tokonoma. Carved wooden dolls whose garments are delicately painted are also among the most "fashionable" this season and are running a close competition to their "foreign" sisters.

THE GUEST OF GOD

We give thee joy and yet we pray
Forgive the grief we cannot stay.
For thee the cruel rack of pain
And wrath of storm will wait in vain,
They cannot reach thy perfect calm,
Or mar the rapture of thy psalm.
With peace thy pilgrim feet are shod,
We give thee joy, "O Guest of God."

By Mrs. Flora Best Harris.



WHAT AND WHERE TO EAT IN TOKYO

By SARA MOFFATT SCHENCK

(In "*Japan*")

MOST travelers in foreign lands like to taste of the native dishes. Hardy discoverers sometimes venture among the mysterious looking viands even of savage peoples. As the result of their curiosity, they gain experiences which almost always they are willing to let remain as experiences. Very little of the prepared foods in most foreign lands finds much favor with travelers from afar. In Japan, for instance, where the preparation of the most humble meal approaches a work of art, the characteristic dishes are but little known to tourists and not much liked by them.

Several reasons may be given for this fact. One is that when a foreigner is especially honored by a Japanese banquet, the most complicated and elaborate dishes are served, out of deference to the guest. Generally these are less likely to please the unaccustomed palate of the new-comer than more plebeian fare. So, having once tasted of what he is assured is the finest food the country can offer, and finding it not to his liking, the traveler often ventures no farther in his investigation of Japanese culinary art. Another reason is that the sauces and seasonings of Japanese food are new to him and at the same time are of a most pronounced

character. Further, as Percival Lowell says, all mankind are divided into two classes,—those who like rice and those who do not. The latter are entirely out of luck in the realms of Japanese food, as they are in any other Oriental country, where rice is the main dish at every meal. Still another reason is that the old familiar "eating tools" are conspicuous by their absence. All Japanese food is eaten with the help of chopsticks; knives, forks and spoons are unknown. But it requires only a little perseverance to acquire ability to wield the chopsticks, if not gracefully, at least successfully. After the trick is learned, foreigners prefer the clean wooden chopsticks, once used, then broken and thrown away, to public knives and forks whose cleanliness is conjectural in any country.

If, however, one is guided in the selection of his first few meals by a person who is familiar with American tastes and also with the range of Japanese cooking, he probably will not incur distaste for Japanese food, but may develop a craving for much of it. Naturally he will no more like all the dishes he may meet than he would relish all the items of an American menu. However, the opportunity for choice is wide. There are no fewer

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It is however, a very interesting and valuable addition to the knowledge of the life of the great statesman, and one which will be of great service to the student of the history of the United States.

It would not only be a great benefit to the people of Japan, but also to the world, if the Japanese people could be made to understand the true nature of the American people and the American government. The Japanese people are very much interested in the American people and the American government, and they are very much interested in the American people and the American government. The Japanese people are very much interested in the American people and the American government, and they are very much interested in the American people and the American government.

A good many Japanese business men like to drink or dine at this restaurant. It is only a few minutes from the station. One does not go from Shinjuku station, the city bus is No. 19, Takekura-cho, last stop, more in the center of town is there an *Asakura*. Another first-class Japanese does not have the convenience of a Japanese, but it is possible to engage guests who do not have the convenience of

It is always well said
 "The first business of a nation
 is to be a nation of men,
 and not a nation of things."
 The first business of a nation
 is to be a nation of men,
 and not a nation of things.

It is always a pleasure to see a new book published, and this one is no exception. It is a book that should be read by all who are interested in the history of the United States. It is a book that is well written and well illustrated. It is a book that is a pleasure to read. It is a book that is a pleasure to own. It is a book that is a pleasure to give. It is a book that is a pleasure to receive. It is a book that is a pleasure to read. It is a book that is a pleasure to own. It is a book that is a pleasure to give. It is a book that is a pleasure to receive.

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than 13,201 eating-houses and 632 restaurants in the city of Tokyo. As many specialty restaurants abound in addition to the regular ones, there will be no difficulty in initiating the novice along most pleasant paths into the strangenesses of Japanese cookery.

Until recent times, the Japanese were taught by their Buddhist teachers that meat of any kind was forbidden food, since it was necessary to take life in order to procure it. Further, beef, pork, etc., were said to be unclean. But at last some venturesome souls, hearing about the eating of meat and desirous of trying it, went to a remote spot in the hills and there built a fire. They took a few pieces of beef with them, but no utensils for cooking for fear of attracting suspicion. Firm in their purpose, they cleaned the spade they carried, and placing it over the fire, cooked their meat on it. The result was so delectable that this spade-cooking soon became a habit with the lower classes. The name for spade in Japanese is *suki*; and *yake* means to bake or cook. Hence the term *suki-yake*, now in general use, originated. It is applied generically to a kind of meat-stew which is served in specialty restaurants. When one of these specialty restaurants serves beef, it is called a *gyu-nabe* house, or beef-pot house, and when it serves chicken, the name of the dish is *tori-nabe*, or chicken-pot.

One of the best houses in Tokyo at which to obtain this specialty dish is also one of the oldest. It is called *Mikawaya*, and is located at No. 22 11-chome, Kojimachi, Yotsuya, Tokyo. This house opened a first-class beef restaurant as soon as meat ceased to be looked upon in Japan as an unclean food. It has maintained its standard ever since. Generally,

guests do not have the convenience of beef houses, but it is possible to engage them at Mikawaya. Another first-class beef house, more in the center of town, is the *Matsukiya* at No. 19 Takekawa-cho, Ginza, not far from Shimbashi station. A great many Japanese business men take lunch or dinner at this restaurant. It is always well filled.

In these houses small tables, in which there is a sunken space for a brazier of live charcoal, are arranged about the room, and the customer finds a place for himself. The menu is not much varied, consisting of the "nabe," tea, rice and pickles. The word *nabe* given to the food, means the iron skillet in which the food is cooked. The cooking is done by the customer, no skill being required, since the secret of good "nabe" is in the tenderness of the meat and in the sauce used, especially prepared by the house. Onions, either Bermuda or the long leek variety, *tofu*, *konyaku* (a stringy preparation made of a root), and sometimes a cabbage leaf are the usual ingredients which are put in' o the *nabe* along with the thin slices of meat. *Sake*, the Japanese wine, can be had if ordered. A reasonable meal at a beef house now costs about ¥1.50, although the *nabe* by itself is probably listed at 60 or 70 *sen*.

Tori-nabe is prepared in exactly the same way as *gyu-nabe* except that chicken or duck is used instead of red meat. Chicken restaurants are true specialty houses. Where a chicken sign is hung out, the hungry man need expect little else. But while fowls are the chief material, they are served in a variety of dishes, in addition to the always popular "nabe." Rice, and tea both before and after the meal, make their inevitable appearance,

The best chicken house in Tokyo is *Suehiro*, an establishment with three branches. The head shop, or *konten*, is at No. 3 Shimomaki-cho, Nihonbashi. A meal at this place costs between ¥2 and ¥3. The food is delicious and is served with especial care as to the crockery and furnishings. Private rooms are provided and it is advisable to engage them a short time in advance. *Tori-yasu* at No. 58 Konme-cho, Mukojima, Honjo, is another famous chicken house. There are a great many small ones scattered through the town. The usual indication of a chicken restaurant is a banner hung at the top of a bamboo pole on which is the ancient ideograph for bird, or chicken. This sign is almost picture-writing.

In contradistinction to meat, eels have always been looked upon in Japan as a delicacy. Eel restaurants are numerous in Tokyo, but they are not cheap in their prices. The most famous one is *Chikuyo Tei* at No. 1 Itchome, Shintomi-cho, Kyobashi. Other good houses are: *Yakkounagi*, at No. 7 Kita Tawara-cho, Asakusa; *Owada-ya*, at Roppongi, Azabu; and *Maekawa*, along the river bank in Asakusa. The customer is served in a private room at these eel houses, and it is advisable to make reservations by telephone a short time ahead. Eels are considered very nutritious and are eaten by all classes of Japanese. The foreigner will like the way in which they are prepared, if he likes eels at all. They are a rich food and accordingly delicious.

The usual way of preparing eels is to cut them in sections, spread them out flat, and broil then over a very hot charcoal fire. During the cooking, they are continually dressed with a *shoyu* sauce. Thus temptingly brown, they are served on a broad flat

plate. One plate of eels in this *kaba-yaki* style costs from ¥1 to ¥3, according to the size of the service and the fashionableness of the restaurant.

A dish that is less expensive, costing from 75 *sen* to ¥1.50, is known as *unagi-domburi*. *Unagi* means eel; *domburi* is the Japanese word for bowl. The eels are brought to the customer on the top of a big bowl of rice. They taste much the same, however, as the *kaba-yaki*. A characteristic of an eel house is the long wait that is inevitable from the time the customer arrives until he is served with the food. This is intended to indicate that the eels are absolutely fresh and are killed and prepared only after the customer has entered the door.

A Japanese dish that shares with eels a reputation for nutritive value is *tempura*. It also is generally agreeable to a foreign palate. *Tempura* means a certain manner of cooking—namely, dipping the article to be cooked in thin wheat-flour batter and frying it in deep oil, usually *goma-abura*, or sesame oil—but almost any vegetable oil can be used. The material which forms the base of the *tempura* is generally fish of some kind, such as prawns, shell-fish, sea eel, trout and horse mackerel.

One of the best known *tempura* restaurants of Tokyo is *Tenkin* at No. 1 Sanchome, Sukiya-cho, Kyobashi. An order of *tempura* here costs ¥1.40 and consists of tea, a small dish of pickled vegetable, a dish of grated radish, three pieces of *tempura* served in a wooden box, and rice if ordered. *Sake* costs extra. Customers are served in common in three large rooms; there are no private rooms. This restaurant is a favorite place of resort to which a Japanese brings his whole family,

which as do some of the other districts.

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A further list of names is found in Volume 12 of the *Journal of the Royal Asiatic Society*, London, 1911. The names are as follows:—

[illegible][illegible]

A more exclusive style of *tempura* house is typified by a restaurant named *Hanacho* at No. 1, Itchome, Hama-cho, Nihonbashi. This is a very small place, but the food, of its kind, is the best that can be found in the city. A novelty is introduced when the guest is ushered into the room. In its center appears, sitting, a cook dressed in immaculate white. In front of him bubbles a pot of boiling oil, and by his side is a platter of dressed prawns. After he has prepared the allotted quantity and set it before you, sizzling hot, the space on which he sits slowly and noiselessly revolves, leaving a mirror in its stead. A meal at this place costs between ¥3 and ¥4.

A restaurant which has stood on the same spot for the last one hundred and forty years is the *Yohei-sushi*, at No. 14 Motomachi, Hongo. This is probably the most famous *sushi* house in Tokyo. There are two kinds of *sushi*: *nigiri sushi* and *gomoku domburi*. *Nigiri sushi* is a little roll of rice about an inch and a half long and an inch in diameter. Around it is wrapped some one of a great variety of foods—lobster, slices of sea-bream or tunny, shellfish, fried egg, etc. Seven pieces is the usual quantity served for one person; it costs ¥1. *Gomoku* is a bowl containing rice mixed with the materials that go to make *nigiri sushi*. This costs about 80 to 90 sen at the *Yohei sushi*. *Sushi* is generally considered a rather cheap food and a great many *sushi* shops are to be found throughout the city. The distinguishing sign of such a shop is a window filled with red lacquer dishes on which are placed samples of the different kinds of *sushi* that are prepared for that day. *Sushi* is a favorite ingredient of a Japanese lunch box, as it is eaten cold. But it does not accord

with foreign notions of the desirable in foods as do some of the other dishes.

A very cheap kind of food, yet one whose "social standing" is as good as any, is *soba* or *udon*. *Soba* is a kind of macaroni made from buckwheat flour. *Soba* means buckwheat. *Udon* is an alternative for *soba*, used in any of the styles in which *soba* may be used. It is made of wheat flour instead of buckwheat and is cut in thicker strings. Both are eaten either hot or cold. Cold *soba* is known as *mori*, and is eaten by dipping it into *shoyu* sauce; it is flavored with seaweed. Hot *soba* is called *kake*. It is served in a small bowl with a side-dish of ground chili peppers and chopped onion for seasoning. One bowl of this food costs only a few sen, and is a very satisfying lunch even for an un-Japanese taste. The hot *soba* and *udon* dishes find more favor with foreigners than those that are cold. These are unsympathetic as well as rather tasteless.

A very old and delightful *soba* restaurant is *Sarashina*, an establishment with four branch houses in Tokyo. The main restaurant is at No. 13 Nagasaka-cho, Azabu. The present master is the sixth in direct descent from the founder. There are eighteen different *soba* dishes served in this shop and the prices vary from 10 sen to 45 sen. They serve about 6000 *soba* orders in one day. The *unki-soba*, or lucky *soba* at the end of the year, amounts to about 10,000 orders. The pride of this house lies in their supply of *soba* to the Imperial Household.

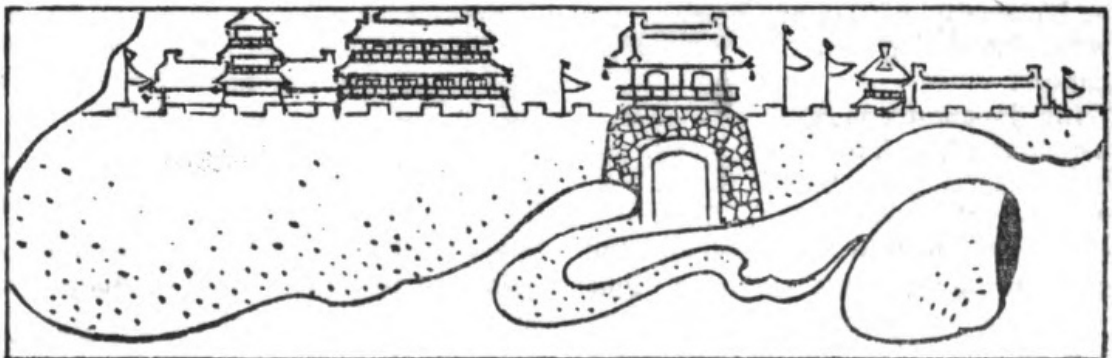
Another first class *soba* house is *Uabu* at No. 18 Renjaku-cho, Kanda. Still another delightful *soba* restaurant is tucked away, back of and to the right of the great temple in Asakusa. *Soba* and *udon* are the principal foods sold at the

night lunch-wagons whose keepers' musical horn is a familiar sound on any Japanese street in "the wee sma' hours." It is hot, nutritious, and cheap.

In addition to all these specialty shops are the regular restaurants where anything from a three-course dinner to a twelve-course banquet can be had. This is the kind of repast to which the newly arrived foreigner is usually introduced, whose culinary triumphs almost without fail cause an abrupt cessation for him in his investigation of Japanese food. These restaurants are known as *kaiseki* restaurants. There is a great variety of food set forth in them but there are certain inflexible rules which must be followed in the selections from the menu. The two main rules governing such a feast are: (1) there must be in it representations of the five different tastes, sweet, salt, sour, bitter, and acrid; and (2) products from both sea and mountain must be represented. A typical menu of this kind is somewhat as follows: tea and cakes; *suimono*, or soup with fish or egg; *onoko*, or fish mixed with *miso* and flavored with vinegar; *kushi-sawari*, or the main dish consisting of fish, baked or broiled, *sashimi* or *arai*, which is raw *tai*, tunny, or *kare*, served with horseradish; *chawan*, an egg custard with fish, vegetables and seaweed buried in it; *nimono*, or boiled fish; fruit; rice; pickles. Very

few of these elaborated dishes make any appeal to a newcomer. Some, such as *sashimi*, or raw fish, become a dish much relished by a few foreigners, while others, even after long acquaintanceship, gain but little liking. A foreigner who is introduced to Japanese food for the very first time through the medium of a full-course *kaiseki* dinner either leaves the feast hungry indeed, or grits his teeth and sees it through, registering the firm intention never again to sink tooth into any kind of Japanese food.

This is the more regrettable, for not only does the visitor lose the pleasure of tasting good food, different from that which he will find in any other part of the world, but he misses an artistic feature of the people among whom he is sojourning. To quote Percival Lowell again, he says that "No food I have ever seen is so artistic and beautiful to look at as the Japanese." Not only is it served in dainty portions with appropriate garnishings, but great care is taken in the selection for it of the porcelain plates and bowls, the lacquer soup-bowls, the four-legged trays, the chop-sticks, and their rests, and all the other appurtenances of a meal. A Japanese collation is a feast for the eyes and, under proper guidance, it may be made a treat for the tourist's palate as well.

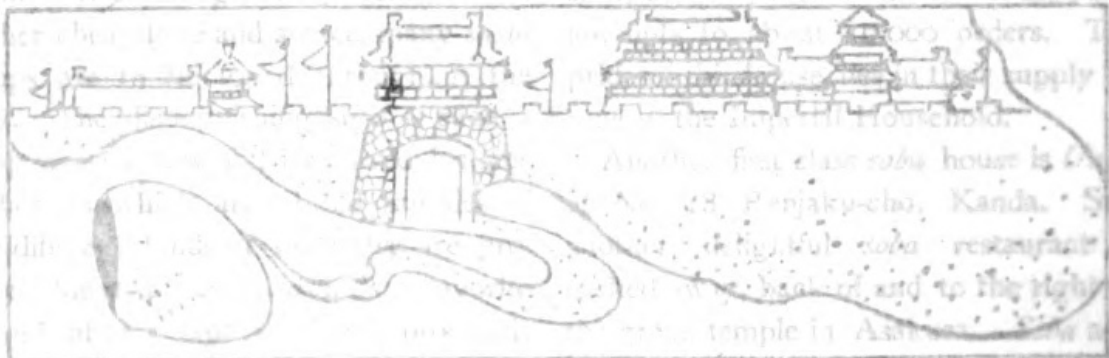


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FROM THE JAPANESE PRESS

Undisciplined
Japanese
Child Life

Children of Japan rarely see the warning finger lifted to check their animal spirits. If they beheld the whip that hangs over their Western brothers they would be amazed and find life a hard lot. The reason of this difference, as the late Lafcadio Hearn pointed out in "Japan, an Interpretation," derives from "the fundamental difference in the Japanese and the European conceptions of education as a means to an end." In spite of their having adopted a new system and program from the West, "education is still conducted upon a traditional plan almost the exact opposite of the Western plan." The chief feature of our system, "the repressive part of moral training begun in early childhood," is entirely absent. We think it important to inculcate the duties of behavior—the "must" and the "must not" of individual obligation—as early as possible. Later on more liberty is allowed. Personal effort and capacity are the safeguards of a boy's future career, and he is made to feel all this. "The aim of Western education is the cultivation of individual ability and personal character—the creation of an independent and forceful being." After saying so much, Hearn, who spent his later years as professor of English literature in the University of Tokyo, goes on to show the interesting contrasts of Japanese education:

"Now Japanese education has always been conducted, and, in spite of superficial appearances, is still being conducted, mostly upon the reverse plan. Its object never has been to train the individual for independent action, but to train him for co-operative action—to fit him to occupy an exact place in the mechanism

of a rigid society. Constraint among ourselves begins with childhood, and gradually relaxes; constraint in Far Eastern training begins later, and thereafter gradually tightens; and it is not imposed directly by parents or teachers—which fact makes an enormous difference in results. Not merely up to the age of school-life—supposed to begin at six years—but considerably beyond it, a Japanese child enjoys a degree of liberty far greater than is allowed to Occidental children. Exceptional cases are common, of course; but the general rule is that the child be permitted to do as he pleases, providing that his conduct can cause no injury to himself or to others. He is guarded, but not constrained; admonished, but rarely punished. In short, he is allowed to be so mischievous that, as a Japanese proverb says, 'even the holes by the roadside hate a boy of seven or eight years old.'

"Punishment is administered only when absolutely necessary; and on such occasions, by ancient custom, the entire household—servants and all—intercede for the offender; the little brothers and sisters, if any there be, begging in turn to bear the penalty instead. Whipping is not common punishment, except among the roughest classes; the *moxa* is preferred as a deterrent; and it is a severe one. To frighten a child by loud, harsh words, or angry looks, is condemned by general opinion: all punishment ought to be inflicted as quietly as possible, the punisher calmly admonishing the while. To slap a child about the head, for any reason, is a proof of vulgarity and ignorance. It is not customary to punish by restraining from play, or by a change of diet, or by any denial of accustomed pleasures. To be

perfectly patient with children is the ethical law.

"At school the discipline begins; but it is at first so very light that it can hardly be called discipline: the teacher does not act as a master, but rather as an elder brother; and there is no punishment beyond a public admonition. Whatever restraint exists is chiefly exerted on the child by the common opinion of his class; and a skilful teacher is able to direct that opinion. Also each class is nominally governed by one or two little captains, selected for character and intelligence; and when a disagreeable order has to be given, it is the child-captain, the *kyucho*, who is commissioned with the duty of giving it."

These little details which Hearn regards as "worthy of note" are cited, he says, "only to show how early in school-life begins the discipline of opinion, the pressure of the common will, and how perfectly this policy accords with the ethical traditions of the race." Then going on:

"In higher classes the pressure slightly increases; and in higher schools it is very much stronger; the ruling power always being class-sentiment, not the individual will of the teacher. In middle schools the pupils become serious; class-opinion there attains a force to which the teacher himself must bend, as it is quite capable of expelling him for any attempt to override it. Each middle-school class has its elected officers, who represent and enforce the moral code of the majority—the traditional standard of conduct. (This moral standard is deteriorating; but it survives everywhere to some degree.)

"Fighting or bullying are yet unknown in Japanese schools of this grade for obvious reasons: there can be little indulgence of personal anger, and no attempt at personal domination, under a discipline enforcing a uniform manner of behavior. It is never the domination of the one over the many that regulates class-life; it is always the rule of the many over the one—and the power is formidable. The student who consciously or unconsciously offends class-sentiment will suddenly find himself isolated—condemned to absolute solitude. No one will

speak to him or notice him even outside of the school, until such time as he decides to make a public apology, when his pardon will depend upon a majority vote.

"Such temporary ostracism is not unreasonably feared, because it is regarded even outside of student-circles as a disgrace; and the memory of it will cling to the offender during the rest of his career. However high he may rise in official or professional life in after years, the fact that he was once condemned by the general opinion of his schoolmates will not be forgotten—the circumstances may occur which will turn the fact to his credit. . . . Under all circumstances, a certain formal demeanor is exacted by tradition. Everybody watches everybody: eccentricities or singularities are quickly marked and quietly suppressed."—*The Literary Digest*.

**Hundreds Die
in Gale** Gales, rains and flood have taken terrible toll of life in Eastern and Northeastern Japan, the reports of death, destruction and suffering just now coming in. Complete figures are lacking, but it is estimated that those who lost their lives in the fury of the elements last week number several hundred, with a hundred others seriously injured. The telegraph system is badly damaged, this accounting for the meager details received.

The greatest loss of life was at and near Taira, in the Iwaki district of Fukushima. Here the heavy rains and the melting snow caused a great overflow of the Natusi and Semino Rivers, flooding town, villages and collieries. Two hundred persons were washed away in the flood or crushed to death as buildings collapsed under the rush of water: three hundred buildings disappeared in the flood and a hundred others were left in tumbled ruins.

At Haranomachi, twenty-five hundred houses were flooded and nearly two hundred swept away to sea. Fifty-eight bodies have been recovered from the number of those who perished at this place.

Thirty lives were snuffed out and a hundred houses smashed to kindling in Ibaragi Prefecture, where a number of

and a number of other persons who were
in the vicinity of the building at the time
of the explosion.

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landslides took place. Beating rains and overflowing streams also did much damage to the growing crops in this section.

Thirty sailing vessels, anchored for safety in the mouth of the Shidzu River, near Sendai, were either blown away to sea by the gale or swept from their anchorages by the flood. There was much damage generally in the neighbourhood of Sendai. Forty houses along the Semino River were flooded to a depth of four feet, some collapsing and crushing five persons to death, while lightning killed three others.

At the village of Fukuda, Haiki district of Saitama Prefecture, the gale demolished a new primary school building, just erected at a cost of ¥12,000.

Sergeant Futakame, of the Second Sapper Regiment, at Sendai, lost his life attempting to swim the Hirose River to put a line on some pontoons, which had broken away.

Landslides blocked both ends of the Kanayama tunnel, between Tomioka and Tatsuta, Fukushima Prefecture, and trapped the passenger train for Tokyo from Aomori early last Saturday morning. Two hundred and fifty passengers remained in the tunnel for twelve hours, until dug out.

The railroads are, naturally, demoralized. On the Mito-Taira section of the Joban line, the tracks will be clear again on Sunday, but several other lines in the storm area will be closed for some time.

—*The Japan Times & Mail.*

Magazines for Japanese Women

A very interesting paper on "What Japanese Women are Reading and Thinking" was given by Mrs. Muraoki recently at the Canadian Methodist Girls' School at the meeting of the W.C.T.U.

Mrs. Muraoki is herself a graduate of the Toyo Eiwa Jo Gakko and in wonderfully clear English gave a review of some of the most recent magazines, after dividing the magazines for women into three kinds, those literary, those purely domestic and those for school girls.

She chose as illustrative of the literary magazine for women the Fujin Koron, February number. She described this "Women's Review" as a current topic periodical filled with information about

events in Japan and the world. In the February number Mr. Ishikawa discusses the 45th Diet with its three big questions—Universal Suffrage, the Budget, and the Naval Limitation Surplus. Mr. Tanaka of Keio writes of the "Defects of the Popular Magazine," the true aim of a magazine being to direct the mind to higher ways of living.

An article discusses the modern social dance movement in Japan and says that while the dance in itself is not bad evils may easily come through it.

The all absorbing story of Akiko and her forced marriage to a licentious old man and the ten years of life with him and her subsequent step for freedom is discussed at great length and is probably of more interest to many readers than the discussion of the Washington Conference. Movements among women, poetry, short stories and serials fill the rest of the pages of this unusually good women's magazine.

The "Housekeepers' Magazine" with 500,000 subscribers a month, is filled with matters domestic. Mr. Kawaga, noted social worker, discusses Universal Suffrage—and the editor, Miss Kohashi, who was so recently in America and Europe studying women's magazines, writes of Suffrage and Women.

"The Way to Happiness" is one of a series of talks. One of the most interesting articles is a symposium on "Happy Marriage through Free Choice."

Three women give their experiences helpful to other women, from "The Birth of My First Child." Mrs. Hino of Kyoto who lost five children in one night by the burning of her home writes from the standpoint of a mother who has suffered and who wants to help other mothers. The Autobiography of Mr. Kume is most interesting and well written.

As an illustration of the third class of magazines "The Girl Student" was selected. The speaker described the articles as light and amusing. Some young women discuss "If I Were to Marry."

The speaker mentioned only some of the large number of women's magazines which are published every month and

then passed to the thinking of the present time which she felt to be of a larger order than in old days. Women felt they must work for world peace, for a better standard of morality, better ideas of marriage, and Japanese women were increasingly ready to play their part.

Mrs. Muraoki paid tribute to the value of the work done by missionaries for Japanese women and the large part they had had in moulding present-day thought, through the education of so many girls.—*The Japan Times & Mail*.

Tourists Welcome

In referring to the coming to Japan and China of Mr. Webster, of New York, a widely-known engineer and contractor, Mr. Matsuoka, director of the South Manchurian Railway, says that the more such tourists come the better will the actual conditions of the Orient be understood abroad.

"Even we ourselves, when we go home to Japan and travel by train from Shimonoseki to Tokyo, cannot help wondering how on earth the overpopulated Japan can get along at all," he says, in the Manchurian Daily News. "Japan is, as it were, all huddled up together on a limited area. Almost unbroken lines of houses may be seen along the railway all the way.

"There is not a country under the sun so densely peopled as Japan is. Every observant foreign visitor must be struck strongly with this peculiarity. Especially the Americans, whose country still has vast territory left to be exploited or improved, will perfectly understand how it is that the Japanese are seeking almost desperately some likely outlets for their surplus population. They must further wonder how the long-suffering Japanese can ever put up with their ill-favoured lot and keep their patience.

"Then it will be an eye-opener to these tourists to see Chosen and Manchuria. Personally I have often pointed out to my foreign acquaintances that, in the comparatively short time since the annexation of Korea, the Japanese, who had no experience in a thing like annexation, have worked out so striking a transformation of the Peninsula. Japan's effort for enlightening the Peninsula may not quite

deserve special praise, nonetheless it can hardly be called a failure.

"Foreign correspondents seem ever ready to find fault with the Japanese doings from a superficial survey, but how have things moved on in Egypt, India, etc.?"

"What is termed as the independence movement in Chosen is no reflection upon the Japanese administration, for it is being carried on by fits and by starts by some of the degenerate nobles and their followers, whose misrule and depravity have brought about a natural dissolution of the Korean Kingdom. The majority of the Koreans are more than contented with the change in the régime.

"Let us now take up the South Manchuria Railway area. The South Manchuria Railway Company has modernized the Railway area, embellishing it with all up-to-date facilities and accommodations, the benefit of which is shared by the inhabitants of different nationalities. Compare what obtains along the Peking-Mukden Line and the Chinese Eastern Railway. The sacrifice paid by the S.M.R. Co. for the accomplishment of the above has cost the Company half its profit.

"The Japanese are always open to honest criticism, but they would, at the same time, like to get the truth known to the world."—*The Japan Times & Mail*.

The gifts that will be presented to the Prince of Wales during his stay in Japan and the diplomatic documents that have been exchanged between the British and Japanese Governments will be placed on display on the third floor of the Commercial and Industrial Museum in Marunouchi for two weeks beginning April 8.—*The Japan Advertiser*.

Mrs. Sanger's Program

Mrs. Margaret Sanger, the birth control advocate, will speak to a group of about 200 foreigners at a reception to be given in her honor at the Josuikan this afternoon. Invitations to the reception were issued by Baroness Ishimoto who will be hostess at the gathering.

Mrs. Sanger, accompanied by Baroness Ishimoto and Mrs. H. E. Coleman, spent most of the day yesterday in Yokohama. They were guests at tiffin

the first of these was the discovery of gold in California in 1848. This discovery led to a great influx of people to California, and the state became a great center of population. The second of these was the discovery of gold in Colorado in 1859. This discovery led to a great influx of people to Colorado, and the state became a great center of population. The third of these was the discovery of gold in Nevada in 1859. This discovery led to a great influx of people to Nevada, and the state became a great center of population. The fourth of these was the discovery of gold in Idaho in 1860. This discovery led to a great influx of people to Idaho, and the state became a great center of population. The fifth of these was the discovery of gold in Montana in 1862. This discovery led to a great influx of people to Montana, and the state became a great center of population. The sixth of these was the discovery of gold in Wyoming in 1869. This discovery led to a great influx of people to Wyoming, and the state became a great center of population. The seventh of these was the discovery of gold in Utah in 1871. This discovery led to a great influx of people to Utah, and the state became a great center of population. The eighth of these was the discovery of gold in Arizona in 1876. This discovery led to a great influx of people to Arizona, and the state became a great center of population. The ninth of these was the discovery of gold in New Mexico in 1878. This discovery led to a great influx of people to New Mexico, and the state became a great center of population. The tenth of these was the discovery of gold in Texas in 1880. This discovery led to a great influx of people to Texas, and the state became a great center of population.

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of Mrs. Cowperthwaite at the Bluff Hotel and in the afternoon were guests at tea of Mrs. W. T. Payne.

A meeting of Tokyo physicians to be addressed by Mrs. Sanger on the practical side of birth control has been arranged by Dr. Kitazato for Sunday evening. Monday evening Mrs. Sanger will address a gathering of women physicians and Saturday she will be the honor guest at a welcome dinner, to be attended mostly by Japanese, at the Imperial Hotel.—*The Japan Advertiser*.

American Born Japanese Have Rights Marysville, California, March 9—(Kokusai Associated Press)—In the case of the State of California vs. Jusuke Shingu and his two children who are minors, the Superior Court of Sutter County, California, has rendered a decision to the effect that American-born children of Japanese parents may hold land purchased for them by the latter.

The Court held that proof of fraud was not conclusive, and that the California land law does not prevent a parent from advancing the money with which to buy such land for the benefit of his American-born children.—*The Japan Times & Mail*.

How to Live Long In the first place take a bath in a warm room in the morning. Chew well whatever you eat. Three meals with suitable quantity of vegetables and fruits should be regularly taken. Don't eat between meals. Drink six glasses of pure water each day and bask in the sun as much as possible. Dusty and spoiled air must be avoided. Sleep at least eight hours regularly. Old people want one hour's rest after midday meal. It is preferable to wear perforated

clothes. To keep feet warm is very essential. Wear warm socks and well fitting boots which do not let in moisture. Smoking should be refrained until adulthood, it being prohibited for the fair sex. Spirits are somewhat good for the old and weak.

Don't marry under 25 years of age. Good work, good play and good rest are indispensable. Do everything moderately. Above all, you must have a thorough philosophy of life for hardships or unexpected luck. Outdoor work is preferable. It makes your digestion very good. Walking is the best exercise, no weather being unsuitable for it. Take care to keep nostrils, throat, mouth, teeth and gums always clean to prevent infectious disease. You had better consult a doctor once every year. Ventilation is to be well arranged, care being taken to make the temperature of the bedroom equal to outside air. If you have exposed yourself to 65 degrees in autumn you will feel no cold severely in winter. Old people are subject to self-poisoning. This is cured by good exercise and labor of body in due degree, because this requires the work of brain and body at the same time and drives away unnecessary idle thoughts. Enough money may be as effective as medicine. Anyway we are confronted with many troublesome affairs and ideas, which are to be got rid of by good work and hobbies. You had better take those pastimes which will be also good in declining years. Music is by far the best. Any handwork can be made an excellent means to kill time. Make things with tools. Work in the garden or in the shop, and you will find there tonics for perpetual youth.—*From Yuben (Eloquence) in The Japan Advertiser*.

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HON. S. HIRAYAMA

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A
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Things Japanese

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AND THE VISIT OF
THE PRINCE OF WALES

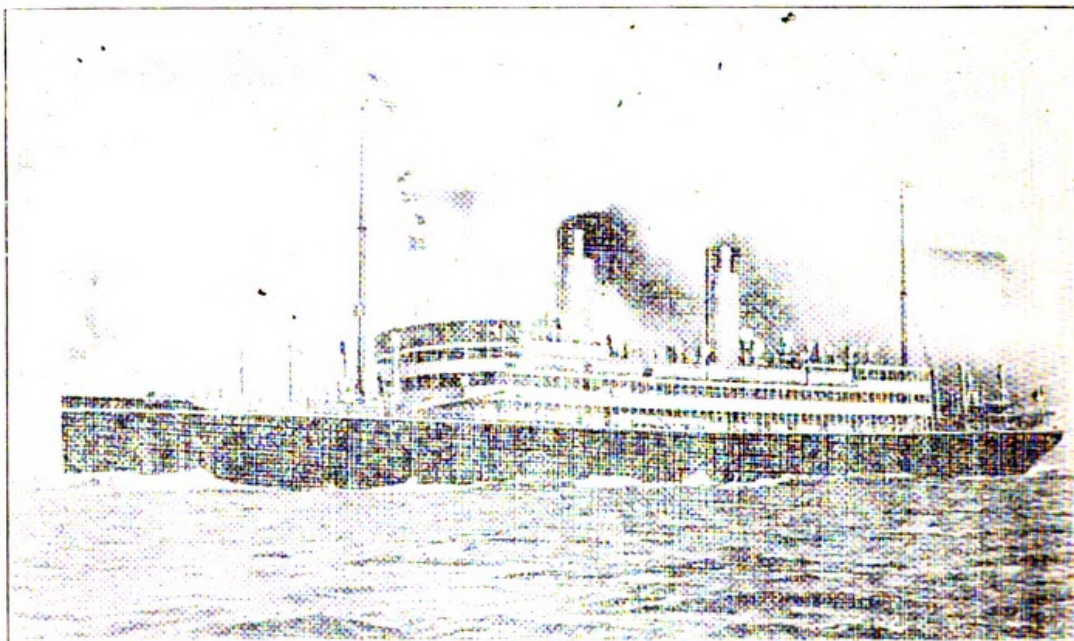
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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

SPECIAL NUMBER

*Celebrating for Tokyo Peace Exhibition and the visits of
Prince of Wales*

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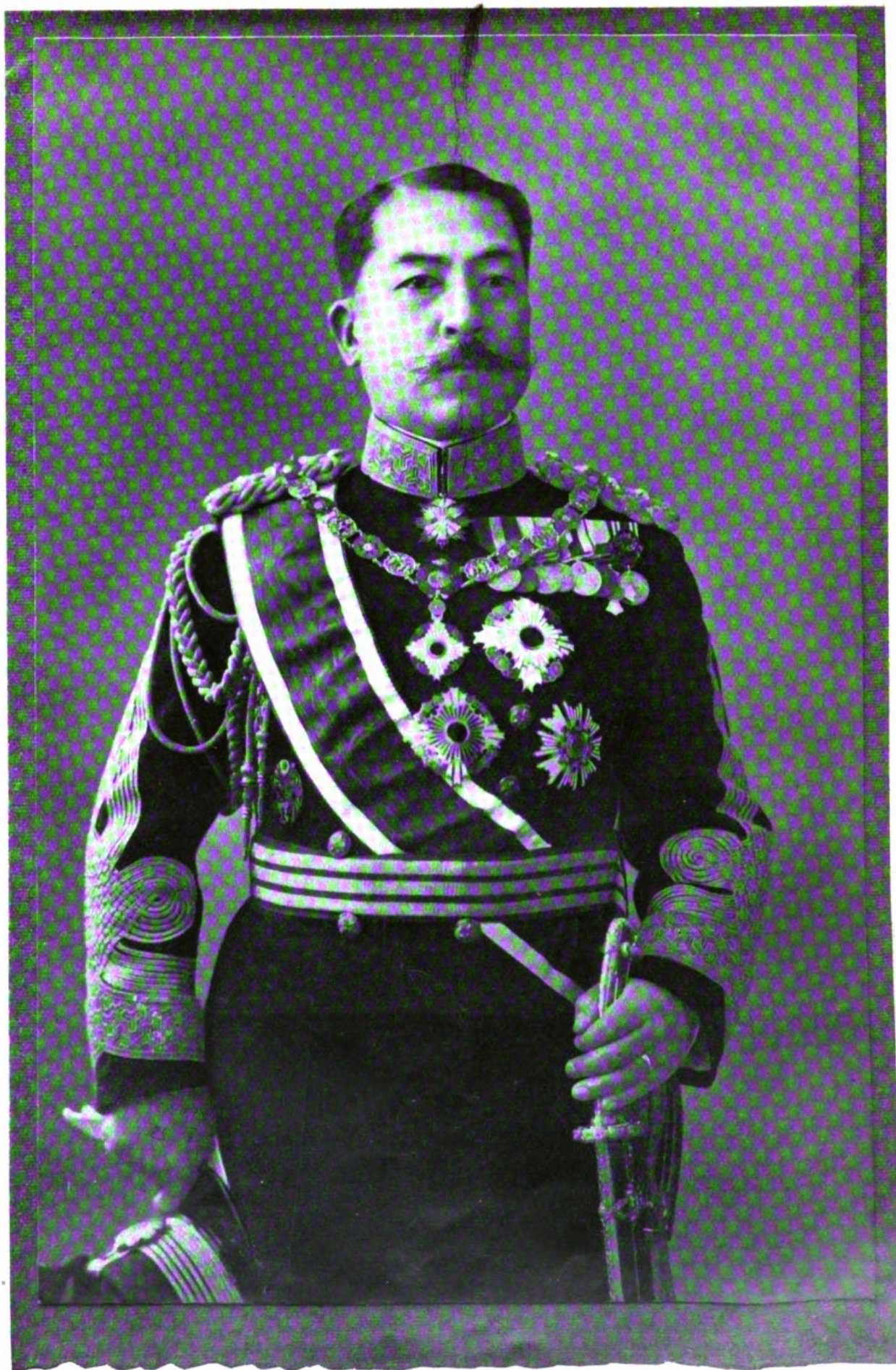
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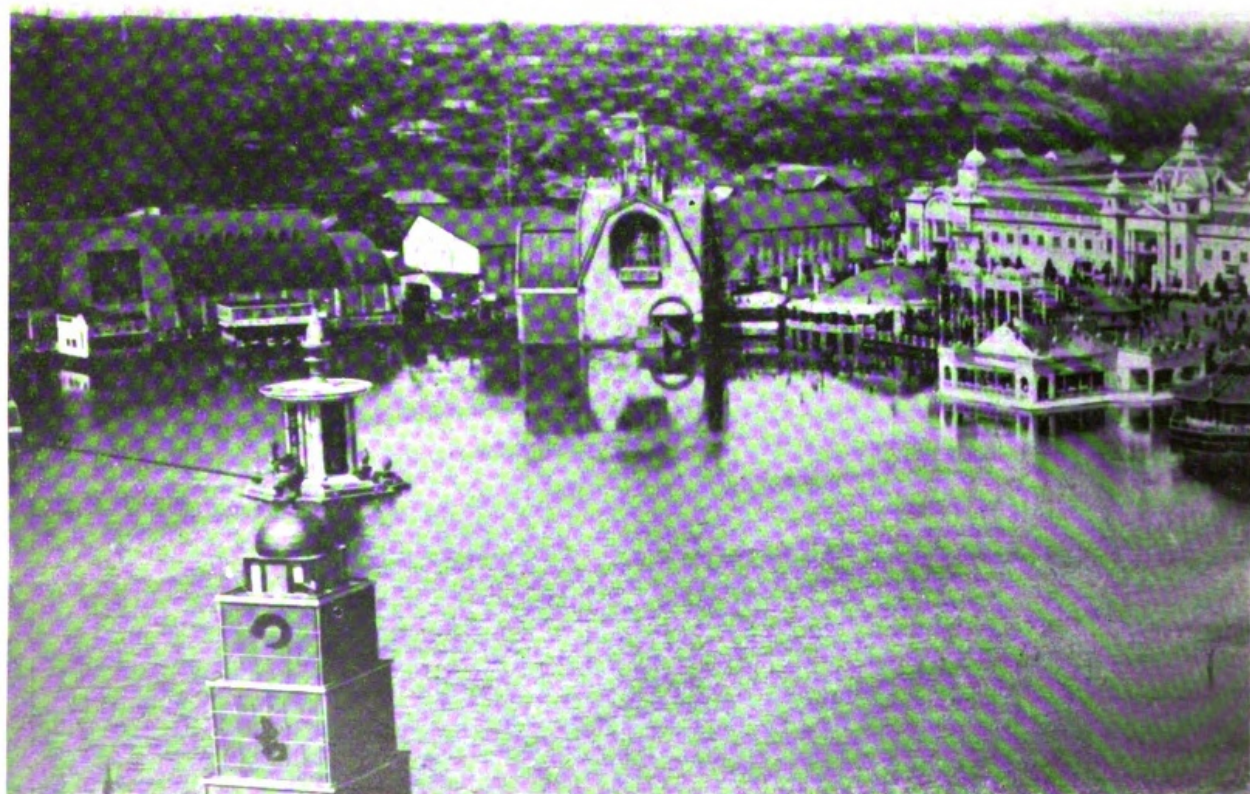
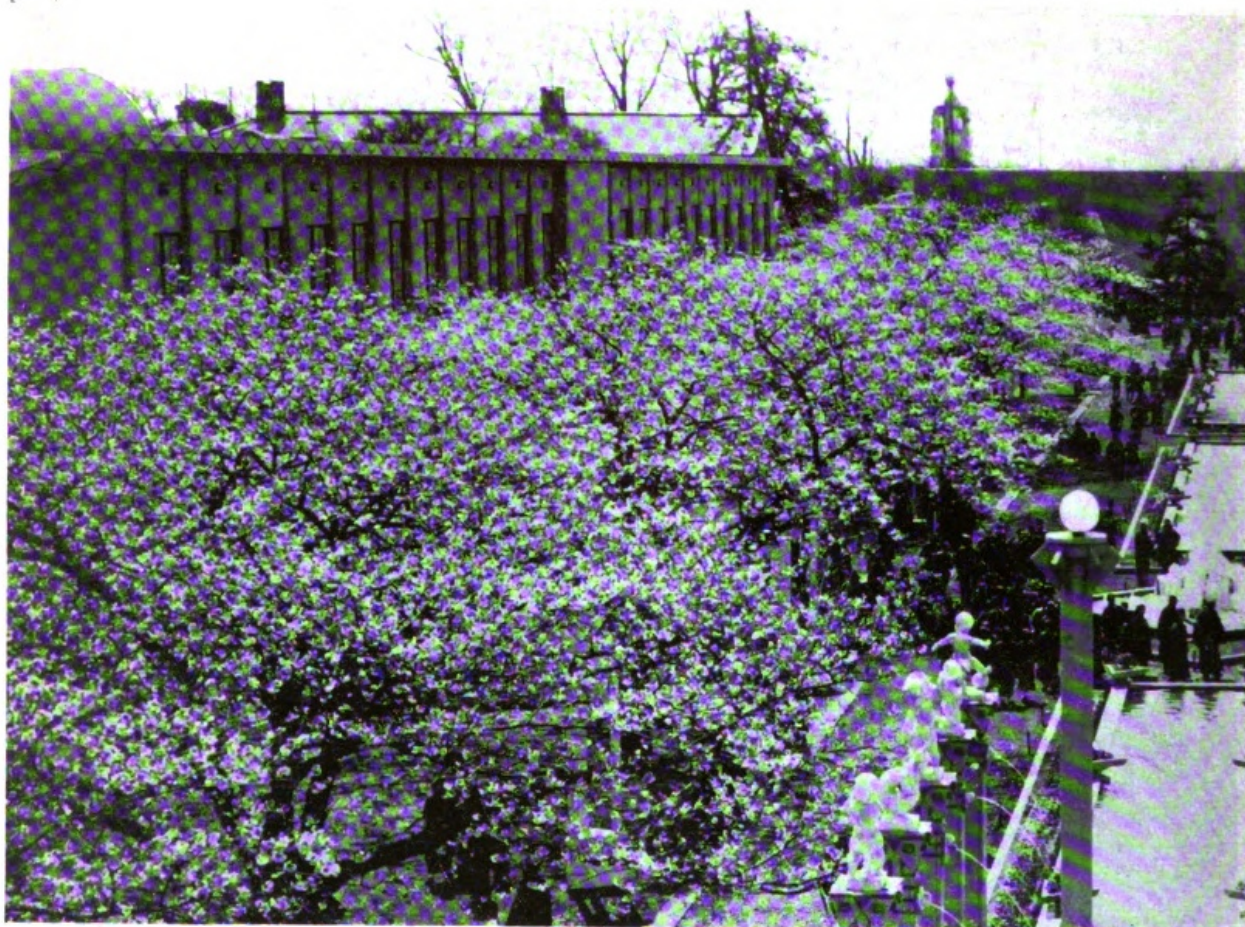
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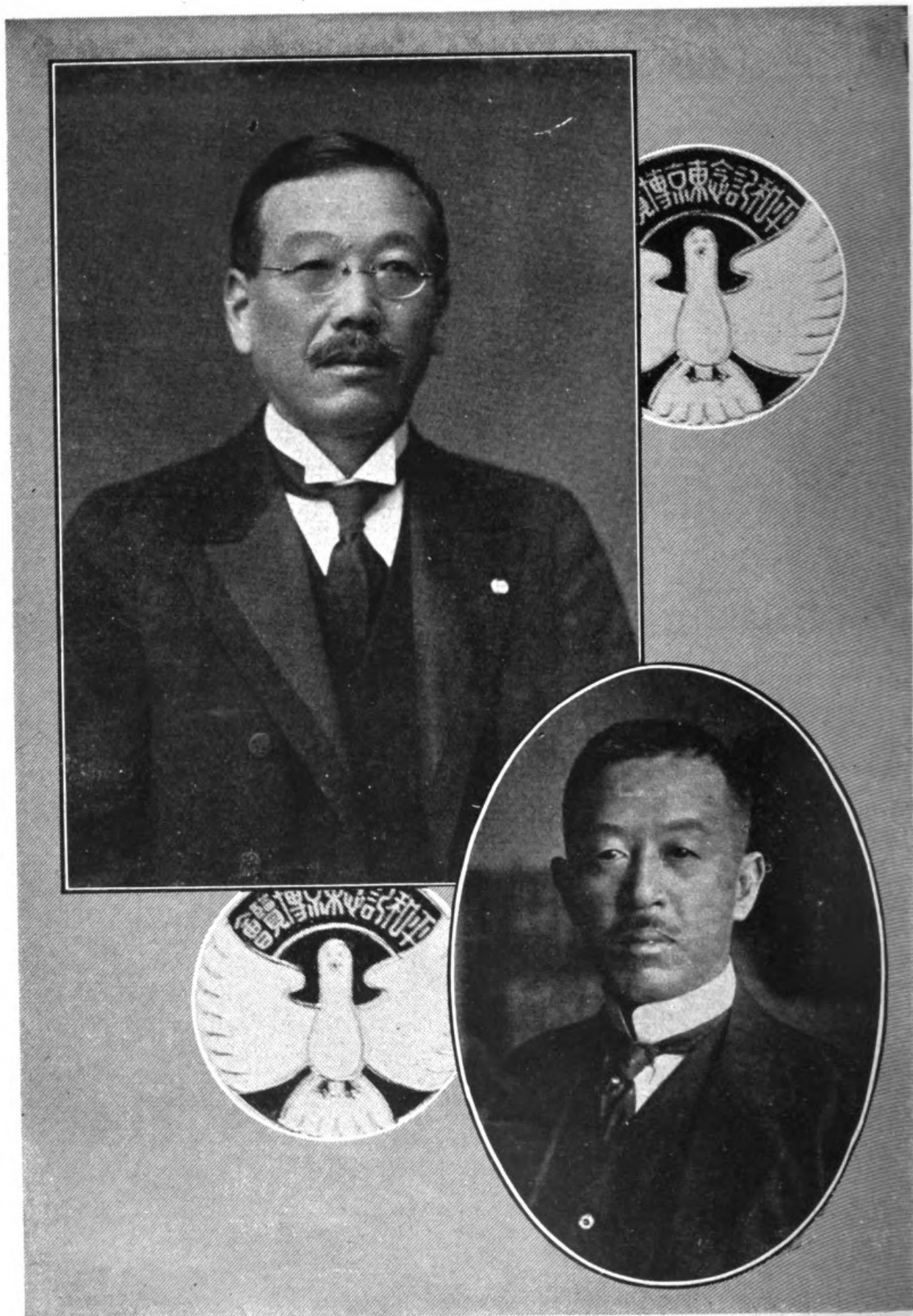
Honorary President, Prince Kan-in



General Views of the
Upper: First Section.



Tokyo Peace Exhibition
Lower: Second Section



Upper: President K. Usami

Lower: Vice-President S. Omihara



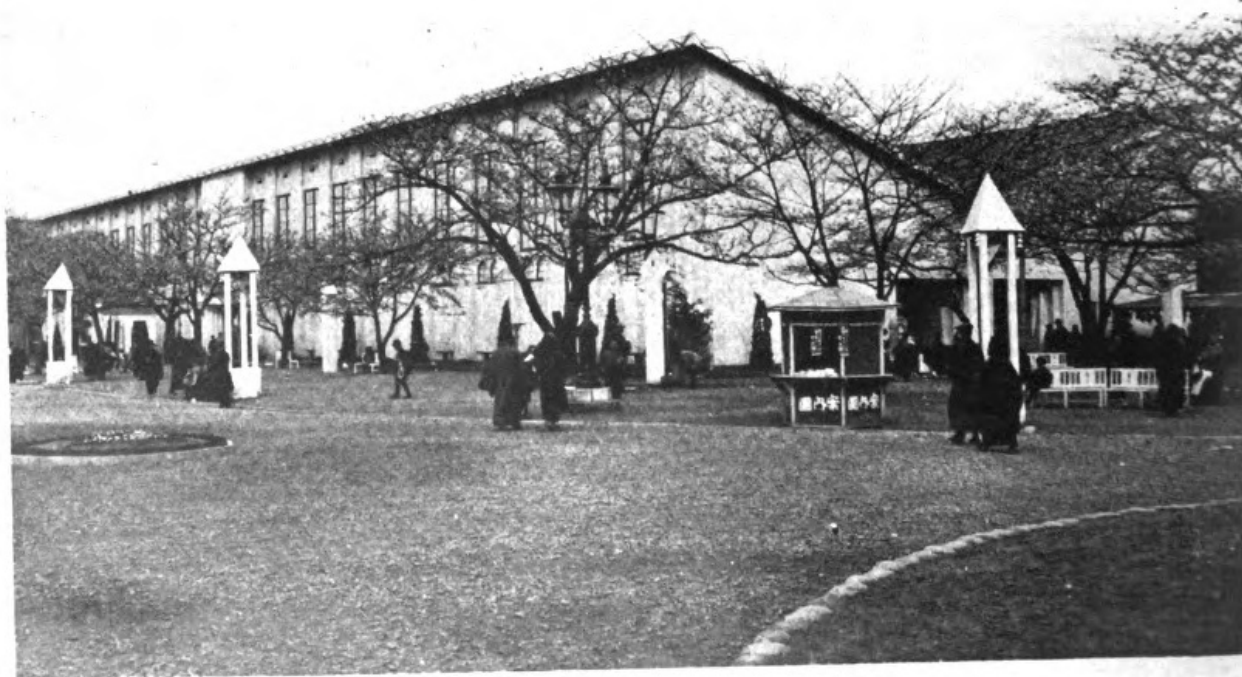
Main Exhibition Entrance



Peace Hall, First Section



Manufacturing-Industrial Building, First Section



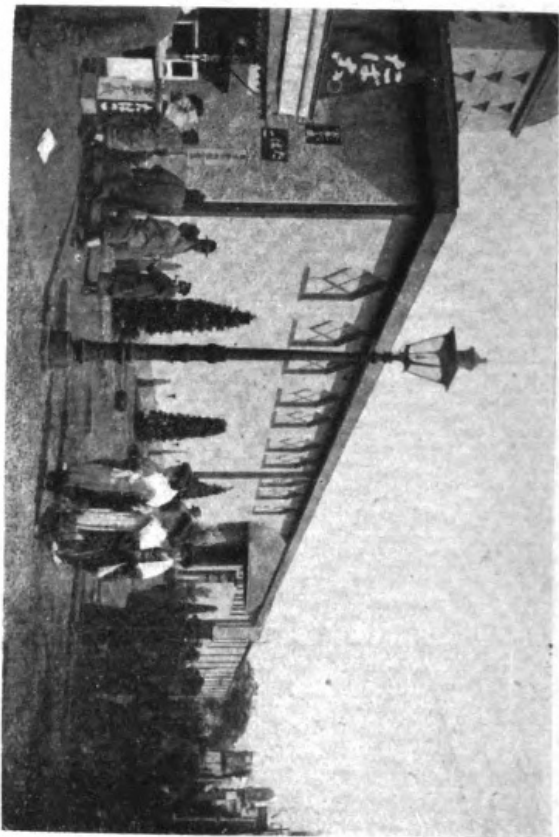
Chemical-Industrial Building, First Section



Sericulture Building, First Section



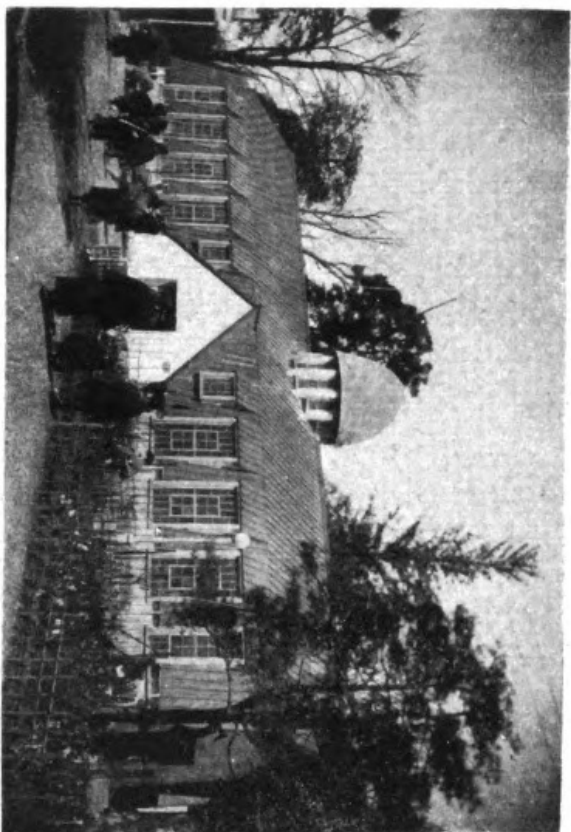
Textiles Building



Aquatic Products and Provision Building



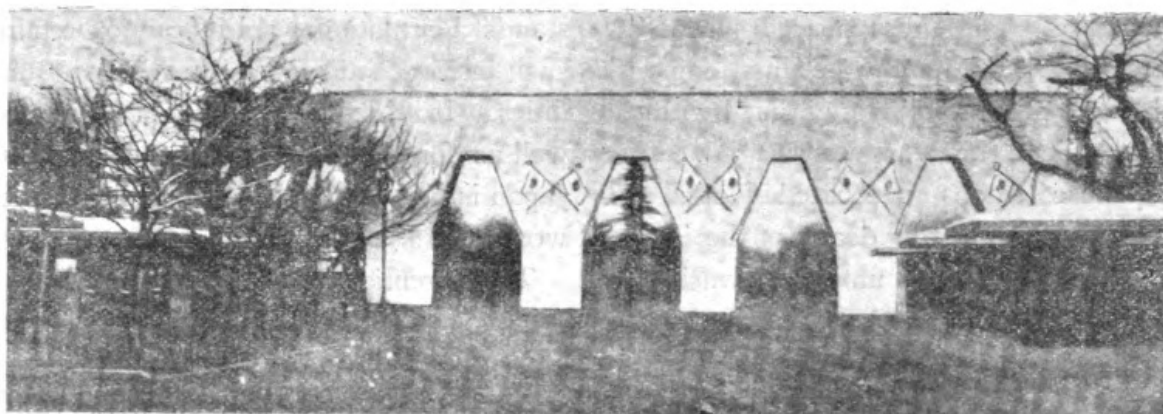
Architecture and Construction Building



Vegetable and Horticultural Building



A Model Bungalow



TOKYO PEACE EXHIBITION AND OUR MAGAZINE

THE PEACE EXHIBITION is being held in Uyenoh Park, Tokyo, under the management of the Tokyo Prefectural Office, to commemorate the end of the World War and the return of peace. The project is indeed a very fitting one at this time. The world's Powers have now become fully conscious of the evils of war and of the great sin of fighting one's own kind, and this consciousness has led to the holding of the recent Washington Conference. This is, however, only the taking of a path the Powers rightly ought to have taken. Humanity is, however, prone to fight and is possessed of the impulse to contend. Even though we do not fight among ourselves bloody battles and with a hail of shot and shell, yet the so-called peaceful warfare will grow in intensity hereafter more and more and we shall fight everywhere commercially, industrially, scientifically and artistically—a competition truly commendable as a means for the enhancement and development of the cultural life of humanity and the realization of an earthly paradise.

Besides its aim of commemorating the dawn of, as we trust, a durable peace, this

Exhibition is being made a means for trade and industrial expansion by the Powers, which are seeking a market in the Orient for their products in the hope of promptly recovering from the wounds they received during the war. At the same time, Japan naturally desires to display in this Exhibition the great progress made by her in trade and industry during the war. Thus, the Fair is in one sense a battlefield for innocuous warfare. From this, we may see the value and significance of holding the Exhibition and what prompted us to support the project.

Now the Japanese people love peace, as will be readily understood by a practical observation of their life. In the long history of our country we cannot find any Japanese invasion into a foreign land recorded, except that by the Hachiman boats and that by Toyotomi Taiko, who made war upon Korea. It may be explained, however, that the former was simply the pillage of certain foreign coasts by warriors made rather desperate because dissatisfied with their position in Japan in the Ashikaga period, and was not an invasion representing the Japanese nation. These marauders

therefore, quite disappeared in a few years. The second was an attempt by the hero Toyotomi Hideyoshi, by whose sole orders the war was waged. The Japanese troops evacuated Korea immediately upon the death of the Taiko. This too was not a national invasion of Korea.

Again, the expedition of the Empress Jingo to Korea, so long ago, was simply to chastise the Koreans, who had caused damage to Japan by instigating another country to war against her. In the Mongolian descent on Japan, as well as in the Japan-Russia and Japan-China wars, we were compelled to take up arms to put an end to an invasion of foreigners menacing our peace and welfare.

The Powers are liable to misunderstand Japan's real capacity to fight and calculate it as too great, thus entertaining suspicion and misapprehensions as to her ambitions. This is truly regrettable.

The Japanese find it rather curious to note that the more we pledge ourselves to love and keep the peace the more foreigners suspect us. A concession made by the Japanese Deputy Kato at the Washington Conference in acceptance of the American proposal greatly astonished Americans, who had understood the Japanese to be a militaristic nation. Even the most intelligent and most acute newspaper men in America were also struck with the Japanese attitude. This was strange to Japanese, to find so little knowledge of the true state of things in Japan among foreigners.

Are there any foreigners who have resided long in Japan who say that the Japanese people like war or contemplate invasion? Probably it would be difficult to find even one. Whoever truly observes the national life of Japan and truly under-

stands her national spirit cannot retain such misconceptions or utter such absurdities. It is deplorable for our nation as well as for the peace of the world that Japan is not yet understood truly by the world.

The essential object of *The Japan Magazine* is to spread abroad the facts about Japan in all directions, as we have often stated in the past, and to write truly regarding the national life and the spirit of Japan. The Magazine was first issued in the forty-second year of Meiji (or 1909), when the Japan-British Exhibition was being held in London to commemorate the fact that the two island Empires of East and West had concluded an alliance to insure the world's peace. For the subsequent thirteen years, the magazine has been making most energetic efforts to collect and publish articles on the fine arts, religion, science, literature, history, agriculture, industry and commerce of Japan in the most faithful and accurate manner and also to present the views of prominent foreigners and Japanese specifically for the purpose of correcting erroneous foreign views about Japan and of publishing to the world the fact that Japan is a peaceful nation and hates ruthlessness. Seeing, however, that there are still so many erroneous views of Japan held by the world, we confess with great regret that our past exertions have not been entirely successful, and we may go so far as to say that we are even inclined to doubt whether the world's men of learning possess the desire truly to understand Japan. The articles and views of prominent persons presented in *The Japan Magazine* for thirteen years may not be so meritorious as to inflate us unduly with pride yet they are doubtless of much more

value and greater in volume than any single book would be to those foreigners who really wish to know Japan. The contents give a minute and exact description of matters in every grade of society in a manner dignified, familiar, humorous or impressive. It is regrettable to note, however, that it is chiefly those foreigners who love Japan already who have read the magazine in the past. It is earnestly to be desired that our Magazine may be read widely by all foreign men and women who sincerely wish to study Japan, since it will greatly help them in the attainment of their purpose.

Such is the history, such are the purposes and mission of the Magazine. We have already stated the reason for which we support the Peace Exhibition. We have issued this special Exhibition Number in order to introduce the Exhibition specifically to foreigners—both those merely visiting Japan and those remaining here—to inform them in detail of its plan, its buildings, its exhibits and the arrangements and preparations for receiving foreign visitors; and as well the state of Japan's industrial development. This number also gives the views of eminent Japanese and includes a guide to places of interest in Japan beginning with Tokyo as the centre. "The cultured life" is a common expression among those in every nation conscious of the necessity for leading a better and more happy life than at present. The Exhibition gives at least

the material for presenting the best and newest cultural life in Japan, its buildings being in styles suggested by first-class Japanese architects.

The Exhibition therefore possesses great significance. It may be very small as compared with such World's Fairs as those held heretofore in England, America and France, as it is undertaken simply by a prefectural office; yet it is the result of their best endeavors. The visitors are requested not to criticise it simply as to its material exhibits, but also to observe the signs of spiritual progress as well. This Magazine gives some articles with special regard to this point.

Specifically then it is the desire of the magazine to make still further exertions by the issue of this Exhibition Number toward the realization of the mission with which it came into being, i.e., to be a leader in the works of peace.

We shall be most thankful if there are any in whom a desire to study Japan is aroused by reading this Special Number; and furthermore, if there are any who shall learn truly to understand the national life of Japan and the peace-loving and art-loving national character of the people through this means, we shall feel well repaid for our poor efforts.

These few words are inserted here to publish to the world our long-cherished aspiration and to express the purpose for which this Exhibition Number has been planned and issued.



THE SIGNIFICANCE OF THE TOKYO PEACE EXHIBITION

By KATSUO USAMI

GOVERNOR OF TOKYO PREFECTURE

THE Peace Exhibition has been opened in Tokyo under the auspices of the Tokyo Prefectural Office, and will continue for the period beginning March 10th and ending July 31st, 1922.

As is generally known to the public, the purpose in opening this Exhibition is to commemorate the restoration of peace; and as well to show the existing condition of Japan's industries, which developed so rapidly during the war, with a view to encouraging still greater future development.

The war is now over and its unprecedentedly great evils are being swept away, restoring for the world's human beings joyful and beneficial peace. This Exhibition is intended to celebrate the return of peace and to commemorate it with the peoples of the world.

During the late war, Japan's industry and trade made rapid and marked development—most remarkably so in the case of the mechanical, chemical and textile industries, which were able not only most

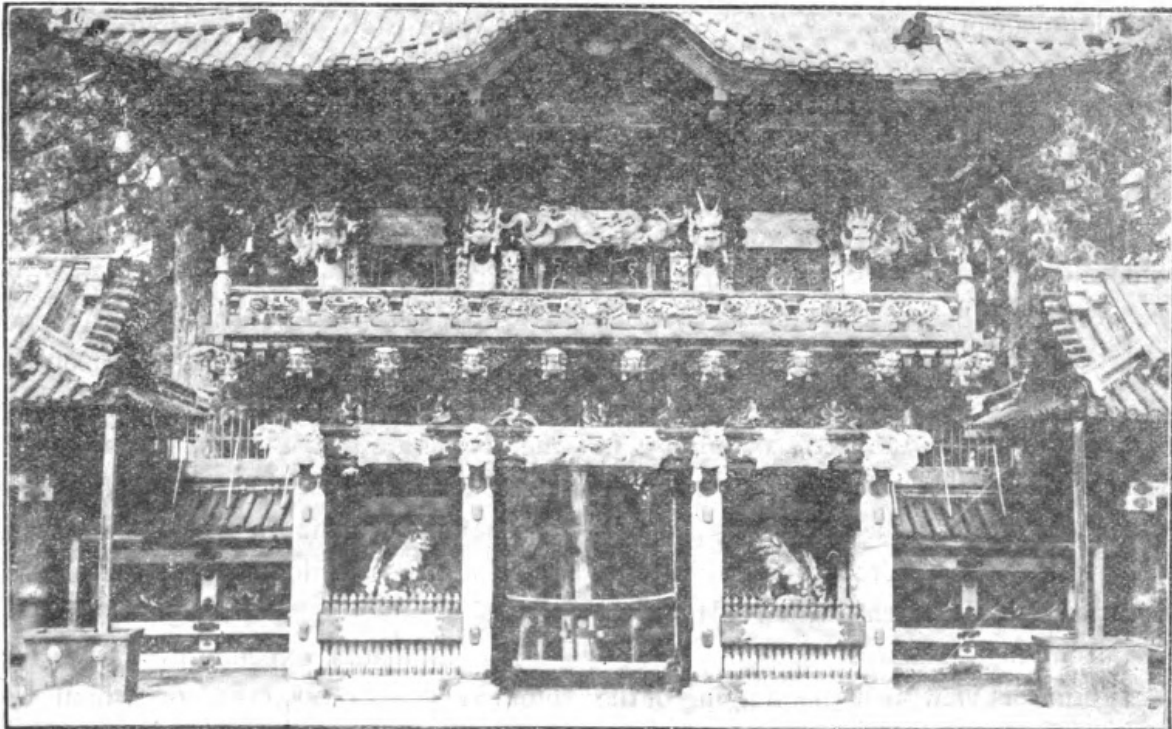
satisfactorily to supply the domestic demand for the products, but to cultivate and extend markets everywhere in foreign lands, which may be proved by the fact that the value of our foreign trade reached ¥4,300,000,000 annually since the war as against ¥1,300,000,000 before. It is much to be regretted, however, that after the war and especially lately, our industrial and tradal conditions have been so much depressed in reaction from their previous brisk state that it is feared wartime prosperity will prove to be only ephemeral. The world's Powers are making their utmost exertions industrially and commercially through innumerable difficulties, hoping to recover quickly by means of industrial development from the exhaustion caused by the war, and it is easy to predict that their goods will again be supplied most actively and plentifully with renewed strength in the world's markets in the near future. Unless means are by us devised at once to meet the situation, the time will surely come soon,

when we shall repent bitterly of our lack of foresight. It is the mission of the Exhibition to display to the world the national and cultural development of Japan and the actual condition of her commercial and industrial organizations, furnishing reliable material for future economic projects in this country. For this purpose, the exhibits are to be arranged more systematically than in the past and in such manner as to embody the idea of the executives, *i.e.*, to make the Exhibition a map of our trade and industry which will give a true and clear knowledge of them to visitors.

To effect this object all the exhibits are to be representative products in each industrial line, which can be put out commercially, those valueless as merchandise being rejected and preference being given to those industries which bid fair to develop favorably, to newly invented goods, and to articles whose manufacture

is calculated to contribute to the national prosperity of the country and her tradal development. At the same time, more importance has been attached to the quality of the exhibits than to their quantity in order to make this small enterprise intensively successful. Another feature of the Exhibition is that the exhibits are chiefly confined to those furnished by corporations, showing how they stand at present and how they may develop in future, by an effective display on a large scale.

We are very happy to state that the enterprise has been very warmly supported in all directions both at home and abroad and many applications for space were received from foreign lands and from outlying Japanese territories, besides the numerous prefectures of the home land. In this way, the Exhibition is sure to be as gloriously successful and beneficial to all interested as could be desired by the executives.



Yomei Gate, Nikko



POLICY AND ADVANTAGES OF THE EXHIBITION

By S. OMIHARA

DIRECTOR OF THE DEPARTMENT OF HOME AFFAIRS OF THE TOKYO
PREFECTURAL OFFICE

THE object of the Peace Exhibition held under the auspices of the Tokyo Prefectural Office is essentially to commemorate the restoration of peace and to contribute to the industrial development of Japan.

The world's Powers are working energetically to heal the wounds received from the war and to recuperate their national strength by means of industrial improvement. Yet the effects of war were too extensive to insure any prompt economic recovery. Besides the above serious exertions by the Powers, there is the disarmament question, the realization of which will lessen the need of energy in this direction hereafter. The world is now entering upon a period of peaceful rivalry in commerce and industry, especially in the Orient, which is strongest in purchasing capacity.

From this viewpoint the holding of the Exhibition is thought to be quite timely, and it has been warmly supported by

European and American countries and especially by England, America, France, Italy, Switzerland and Germany, who wish to make use of the Exhibition to develop their trade and industry. These have vied with each other in securing space in the Foreign Building.

Germany is the most in earnest, wishing to introduce her after-war products, and England applied for permission to erect her own building. It is regrettable, but these foreign demands have been met only to a very small extent, about 10 per cent. Seeing so much eagerness on the part of the Powers to take advantage of the Exhibition, the Japanese exhibitors cannot but be inspired to make similar exertions to realize as great results as possible from participation in the Exhibition.

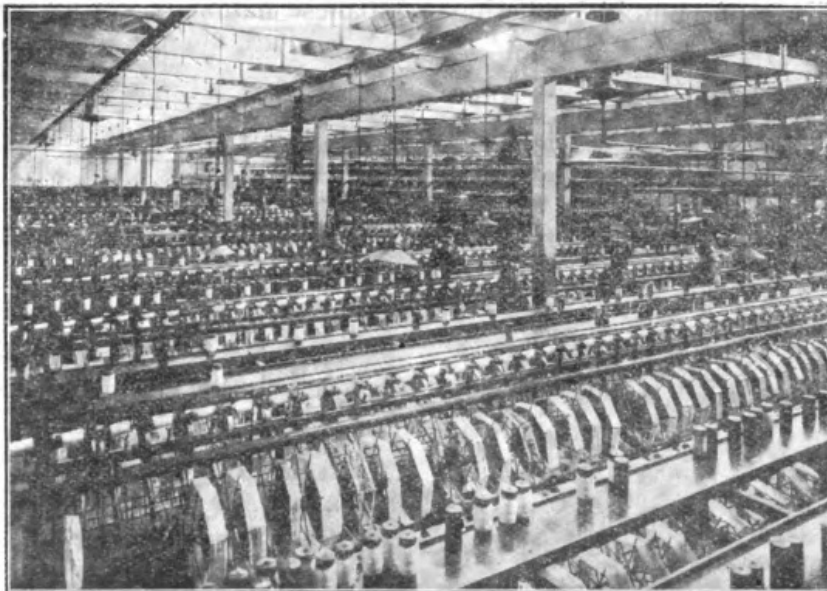
The estimated expenditure of the Exhibition is ¥6,000,000, of which the larger portion is to be obtained by means of admission fees and the remainder by

commissions, rents, miscellaneous receipts, proceeds of sale of buildings after the closing of the Exhibition and general contributions, the deficiency, if any, to be met by the prefectural office; taxes will not be increased for this purpose. It is the official wish to be most careful and energetic in the carrying out of these plans and not to place any additional burdens on Tokyo citizens on account of the Exhibition, which, needless to say, will be highly advantageous to them both materially and spiritually.

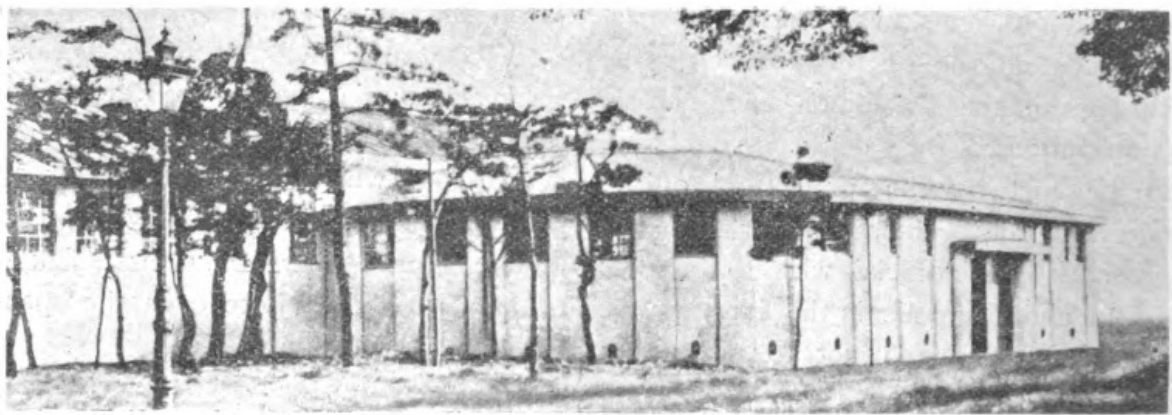
Materially, because supposing that the total number of provincials coming up to Tokyo to visit the Exhibition, the Meiji Shrine, and other places of note, with those visiting Tokyo on Exhibition and other business, and foreigners visiting

Japan for similar purposes amounts to 4,000,000 and each of these persons spends ¥40 in Tokyo on an average, the total to be spent by them will reach ¥160,000,000 of which ¥48,000,000, or 30 per cent. may be cleared as profits. It is quite natural, therefore, that Tokyo tradesmen should rejoice over the opening of the Exhibition.

Spiritually, too, the Exhibition will bring great advantage to visitors in the commemoration of peace, the impression made on them of the forthcoming peaceful war, and the diffusion of knowledge among them as to the progress of industries, the development of national products after the war as compared with that before, and comparison of Japan's products with those of Europe and America.



A Spinning Factory in Japan



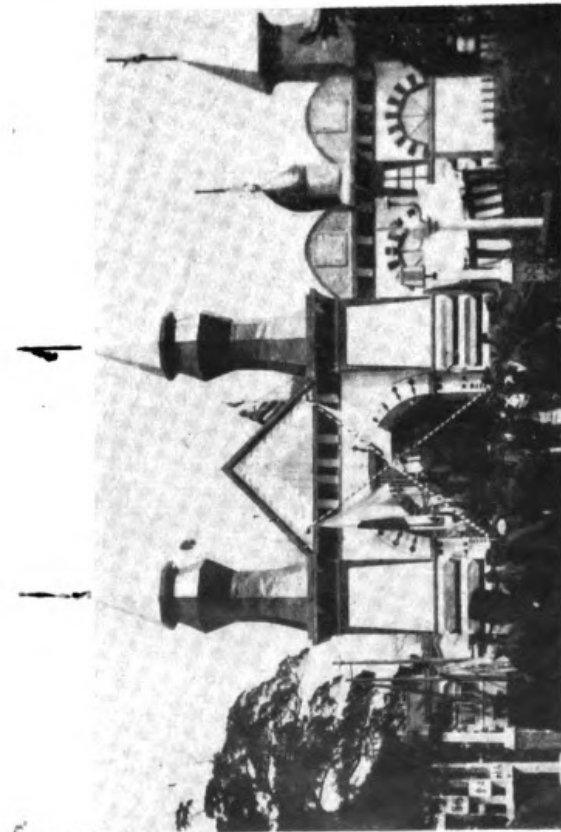
THE OBJECT OF THE PEACE EXHIBITION

By R. ENDO

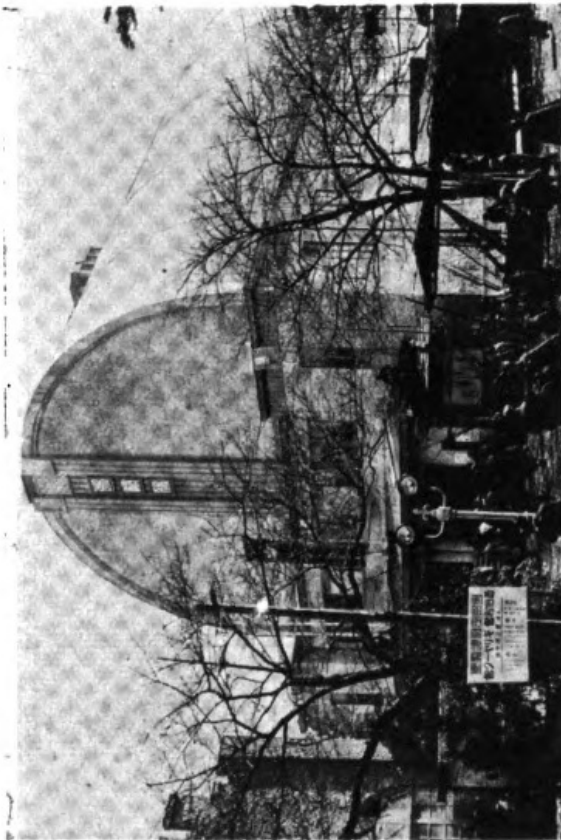
GENERAL MANAGER OF THE TOKYO PEACE EXHIBITION

ONE of the objects of the Peace Exhibition is to felicitate the nations on the restoration of peace. The last war, which lasted for nearly five years, was indescribably disastrous and the cause of untold suffering, and everybody is most grateful for the return of peace. It is to express this feeling of gratitude of the Japanese nation that we are holding this Peace Exhibition, and the projectors are especially glad of the coincidence which brings the first year of the lasting peace to be ensured by the results of the Washington Conference at the same time as the holding of this Exhibition. We must not forget, however, another important object of the Exhibition, and that is, contributing to the development of industry and culture. The war affected to an extreme degree the satisfactory balance between the supply and demand of necessities, thus greatly menacing human existence. The Powers are now devoting their utmost efforts to the recovery of their destroyed or declining industries. Unlike the European countries, Japan, from her geographical situation, witnessed a remarkable development of her industries during the war, and the Japanese nation is keenly sensible of its responsibility to keep up this condition of industrial development and even to improve it so as to help in the world's cultural progress as well as in the common life of humanity. Hence the Exhibition has this as one of its prime objects.

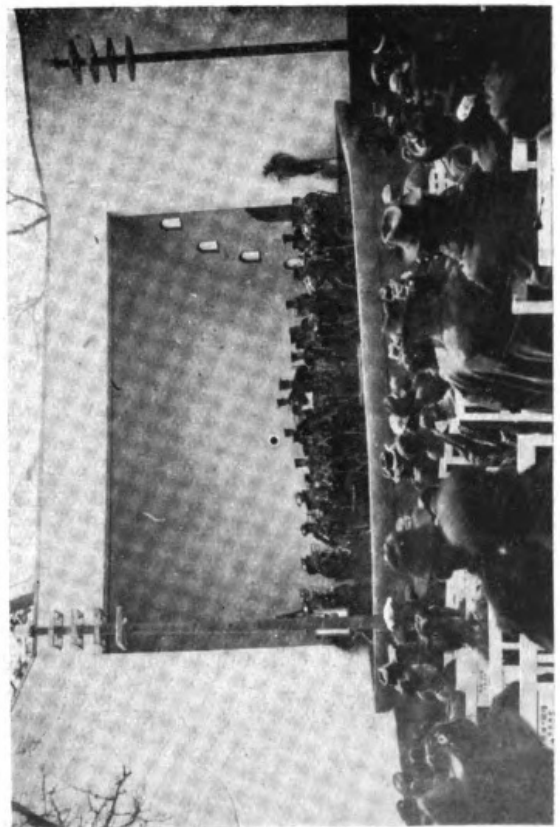
This Exhibition is held by the Tokyo Prefectural Office, but it is supported by various other prefectures of Japan and her leased territory, colonies and mandatories, from which exhibits have been sent. Besides this, there are excellent contributions from foreign countries, as may be seen in the Foreign Building, where exhibits from England, America, Italy, Switzerland, France, Germany, India and South America are assembled. From this we may see that the Exhibition is



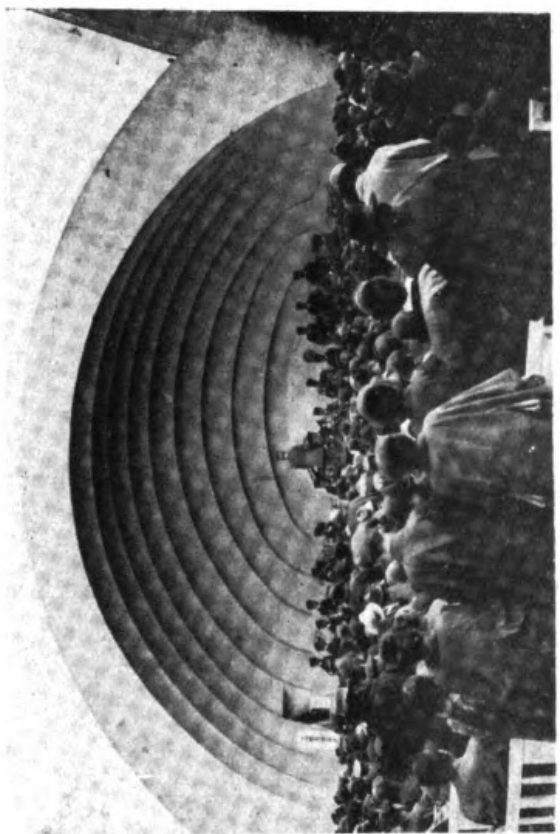
A Show "International Street"



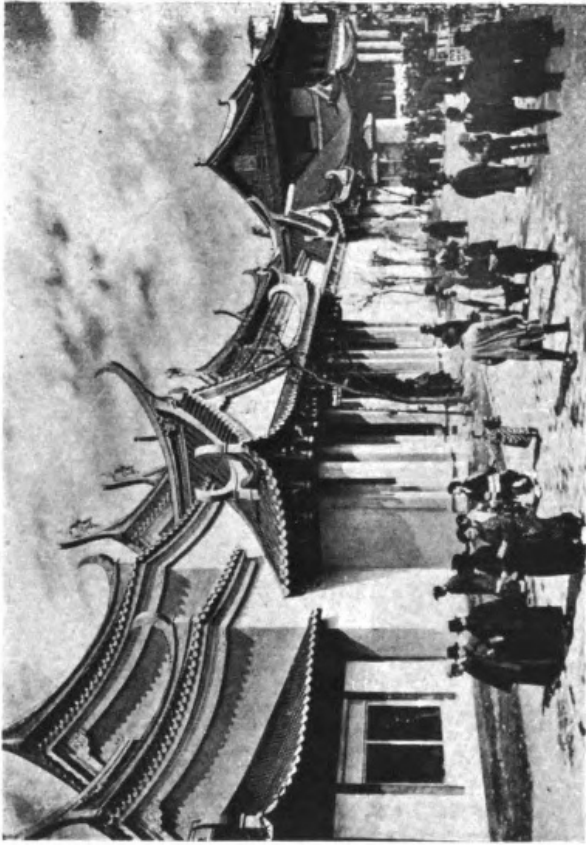
Amusement Hall, First Section



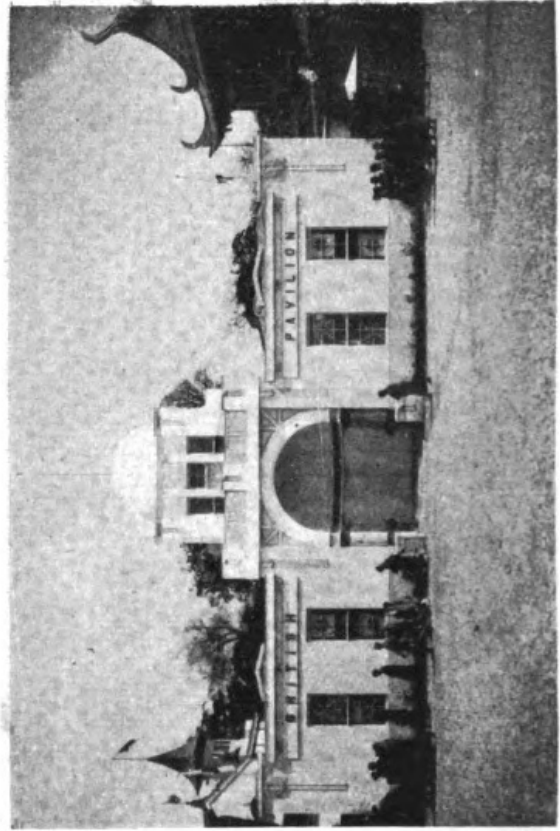
Musical Stand, First Section



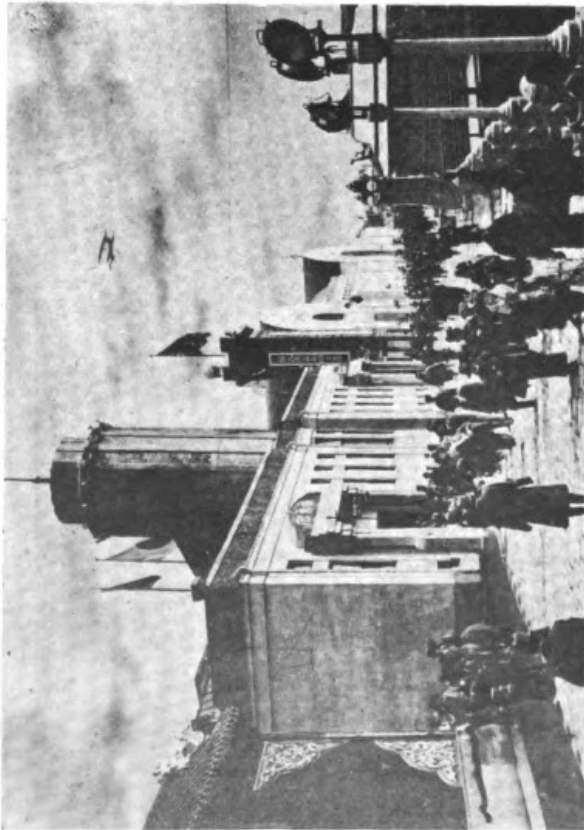
Musical Stand, Second Section



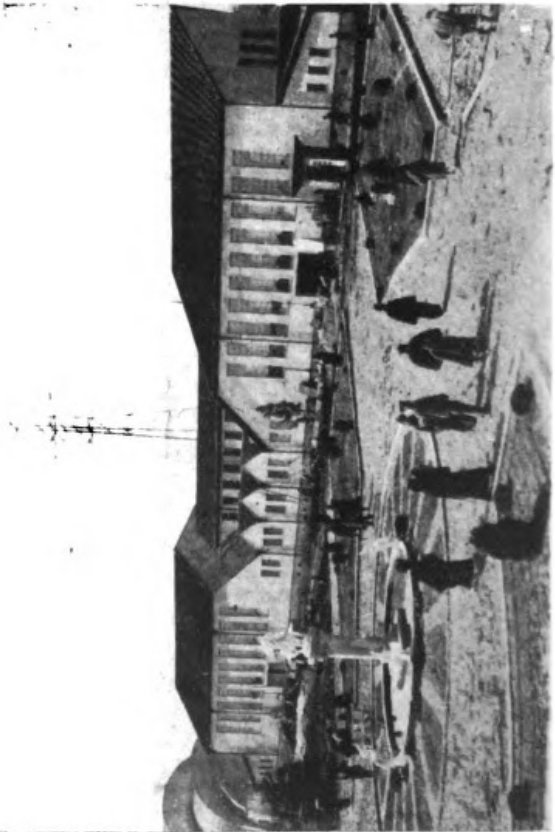
Farman Building, Second Section



British Building



Sagalien Building



Electric Engineering Building

practically international in nature, although localized by its name. It is on the largest scale of the same holdings ever seen in this country, its grounds and buildings covering an area of 116,651 *tsubo* and 20,000 *tsubo* respectively, the exhibitors and exhibits numbering 75,568 and 209,213 respectively.

To proceed, we may give a rough description of the Exhibition: Our readers are perhaps well acquainted with the commanding site at Uyeno Park, where it is being held. The first section is on Takenodai, or the hilly part of the park, and the second around Shinobazu Pond, just below. The first section covers an area of 45,000 *tsubo* and consists of the Manufacturing, Industrial, Textile, Chemical Industrial, Peace, Tokyo Self-Government, Architectural, Sericulture, Sanitary, Fine Arts, Foodstuffs and Fisheries, Agricultural, Vegetable and Gardening and Social Educational Buildings, also the Exhibition office; in addition there are ten Entertainment and Music Halls, shows, and other private buildings. The latter cover an area of 71,000 *tsubo* and comprise the Hokkaido, Karafuto, Manchurian and Mongolian, Foreign "A," Foreign "B," English, American, Italian and Swiss, Electricity, Machinery, Traffic and Mining Buildings, besides which there are many shops from various prefectures and colonies and miscellaneous show buildings. The First and Second Sections are connected by two bridges. The Peace Tower stands among these buildings, it being 140 *shaku* in height. The splendor of this tower and the fine view at this spot make the Exhibition buildings appear all the more attractive.

The Exhibition buildings are of modern architectural type and are usually pleas-

ing to visitors, who are, however, most delighted with the exhibits. All foreigners especially, if interested in Japan's industries, will not fail to observe with pleasure the present condition of the country's industrial development and her people's skill in the arts. The Manufacturing and Industrial Building contains precious metal ware, alcove ornaments, cloisonné ware, wooden and bamboo ware, paper ware and all other kinds of industrial art products, which show visitors how excellent these characteristic Japanese products are. The Textile Buildings (main and additional) hold a collection of Japanese textile fabrics, which occupy a very important position among the national products, and are very beautiful. Those from Kyoto, Gumma, Yamagata, Tokyo, Fukui and the Prefectures must not be overlooked by foreign visitors. The Chemical Industrial Building shows the condition of Japan's toilet goods, celluloid and glass industries at present. Foreign visitors will find here Japan's valuable exhibits of earthen and porcelain ware. Again, Japan is the most important sericultural country in the world and produces the largest portion of the world's output of cocoons. Visitors may see in the Sericultural Building the process of sericulture and silk reeling with specimens of the output. The Fine Arts building displays Japanese and foreign pictures, sculpture, architectural and industrial fine arts, which show the development of the fine arts. As Japan is an agricultural country, her people subsist chiefly on rice, barley and vegetables, but marine products are very important to the country, since there is a very large variety of fish; and these are very skillfully utilized, as may be understood from the fact that the Japanese

eat fish chiefly. In the Food Products and Fisheries, Agricultural and Vegetable and Horticultural Buildings, visitors may sufficiently well see Japanese life from the food viewpoint. The Social-Educational Building is well worth a visit to those wishing to know the condition of Japan's educational and social life.

The Hokkaido, Karafuto, Manchurian and Mongolian, Korean, and Formosan Buildings clearly show the actual conditions in the Japanese colonies and the foreign lands adjoining these colonies, where Japanese have large interests. Above all, the Karafuto, Manchurian and Mongolian, Korean and Formosan Buildings suggest how Japanese influence has been extended there in the past 15 years. All these buildings are erected in style and color appropriate to the country represented and give the visitor a feeling of actually being in the country itself. Their exhibits give an idea of how many products Japan gets from these places.

The Electricity, Machinery, Forestry and Mining Buildings give evidence of Japan's industrial expansion during late years.

The Foreign Buildings show her economic relations with the foreign countries concerned, which will be especially interesting to foreign visitors.

Excepting Government and foreign exhibits, all the exhibits are to be examined and prizes awarded; of these awards, the Grand Honorary Medal is the first prize, the Honorary Medal is the second prize, the Gold Medal is the third prize, the Silver Medal is the fourth prize, the Copper Medal is the fifth prize and the Certificate of Merit is the sixth prize.

The Honorary President of the Peace Exhibition is H.I.H. Prince Kan-in, the

President being Mr. K. Usami, the Governor of Tokyo Prefecture; the Vice-President is Mr. S. Omihara, Director of the Department of Home Affairs of the Tokyo Prefectural Office, and the General Manager is Mr. R. Endo, Director of the Industrial Department of the Tokyo Prefectural Office. Mr. S. Hiramatsu acts as Chief Judge of Awards and each department has its respective chief.

The Association Supporting the Peace Exhibition was formed for the purpose of helping on the success of the Exhibition and of affording facilities to foreign and provincial visitors. This Association is presided over by Viscount Shibusawa, the Vice-Presidents being Mr. R. Fujiyama, President of the Tokyo Chamber of Commerce and Mr. S. Kiri-shima, Chairman of the Tokyo Municipal Council. Foreigners who wish to secure information or special favors from the Exhibition authorities may apply at the Exhibition office.

It is best to know previously how to go round the various parts of the Exhibition systematically in order to view them most expeditiously. To this end we advise first entering the main gate of the First Section and visiting the Manufacturing Industrial Building on the left side and then the Industrial and Textile Buildings; after this the right-hand buildings are visited from the Architectural Building to the Additional Textile Building, the Chemical Industrial Building and the Tokyo Self-Government Building; one's course is then taken northward along the narrow road lined by eating houses and private buildings towards the right to the Sericultural and Sanitary Buildings, whence the Fine Arts Building, the Foodstuffs and Fisheries Building and the Agricultural Building are

visited, and after this the Horticultural Building and the Social Educational Building, which stand a little to one side. This finishes the inspection of the First Section. The visitor then leaves the grounds by the rear gate, crosses over the bridge under the Peace Tower, and reaches the entrance at the right, first inspecting the Hokkaido, Karafuto, Manchurian and Mongolian, Korean, Formosan, English and Foreign Buildings and next the Electric, Machinery, Aviation and Traffic, Forestry and Mining Buildings, after which he may leave the Exhibition grounds and pass along by the shops of the various prefectures.

THE PEACE EXHIBITION SUPPORTERS' ASSOCIATION

THIS Association was formed to render financial support to the Exhibition and also to minister to the convenience of visitors. It is formed of members in sympathy with its aims who contribute a sum of fifty yen or over.

For the realization of the above object, the Association grants facilities to Exhibition visitors, receiving and guiding foreigners, giving entertainments and encouraging others to give such, receiving special visitors and arranging for their reception, erecting houses to lease to shop-keepers and arranging in other ways aids to the prosperity of the Exhibition.

The Association was organized September 9, 1921, when Governor Usami, of Tokyo Prefecture, invited about 90 prominent business men to a banquet at the Imperial Hotel. On that occasion Viscount Shibusawa rose and proposed to organize the Association with those present as promoters. This proposal was unanimously supported by the meeting. Next Baron Goto was selected Chairman of the Organization Committee, and the rules of the Association were discussed and adopted. After that, Viscount Shibusawa was chosen president and Messrs. R. Fujiyama and S.

Kirishima vice-presidents of the Association thus organized.

The estimated income of the Association is ¥803,793. To particularise regarding its work, it receives Imperial and other visitors, superintends various ceremonies and meetings at the Exhibition, issues invitations to tourist parties and others, plans for increasing the prosperity of the Exhibition, establishes rest places, builds houses to let to shops and introduces visitors to hotels.

It also provides musical entertainments and various performances and lectures, makes and sells the Exhibition map and picture postcards and does work especially desired by the Exhibition office. Of its estimated income of ¥803,793, ¥585,000 is from contributions and the rest from various receipts. Of these contributions, ¥409,500, or about 70 per cent. has been contributed by the wealthy, ¥58,500, or about 10 per cent. by the Tokyo Prefectural Trades Unions, and ¥117,000, or about 20 per cent. by the general public in Tokyo and suburbs.

The advisers consist of Barons Mitsui, Okura, Furukawa, Goto, and Iwasaki, Mr. S. Hirayama, president of the Japan Red Cross, Mr. K. Usami, Governor of Tokyo Prefecture, Baron Masuda and Mr. J. Inouye.



THE OPENING OF THE TOKYO PEACE EXHIBITION

By SHIGENOBU HIRAYAMA

PERIVY COUNCILLOR, AND CHIEF JUDGE OF AWARDS

IT is a cause for profound gratitude and hearty rejoicing that the unprecedently horrible European war, which lasted for more than four years, and cost innumerable millions in lives and money, is at last ended. That the honor and triumph of the Allies is universally acknowledged is a great gain to humanity. How can we forget this glorious fact—that “peace with honor” has come at last. How fitting, then, to commemorate the fact by opening a Peace Exhibition here in the Capital of our Empire.

The public has regretted the lack of an opportunity to observe the industrial progress made by our country during and since the war, no exhibition on a large scale having been held in recent years.

The location for this Exhibition, Uyeno Park, is a sightly spot and especially suitable for our purpose, except that the space is not large enough for all the exhibits which we shall gather together. In fact we cannot meet even half of the demands made upon us by would-be

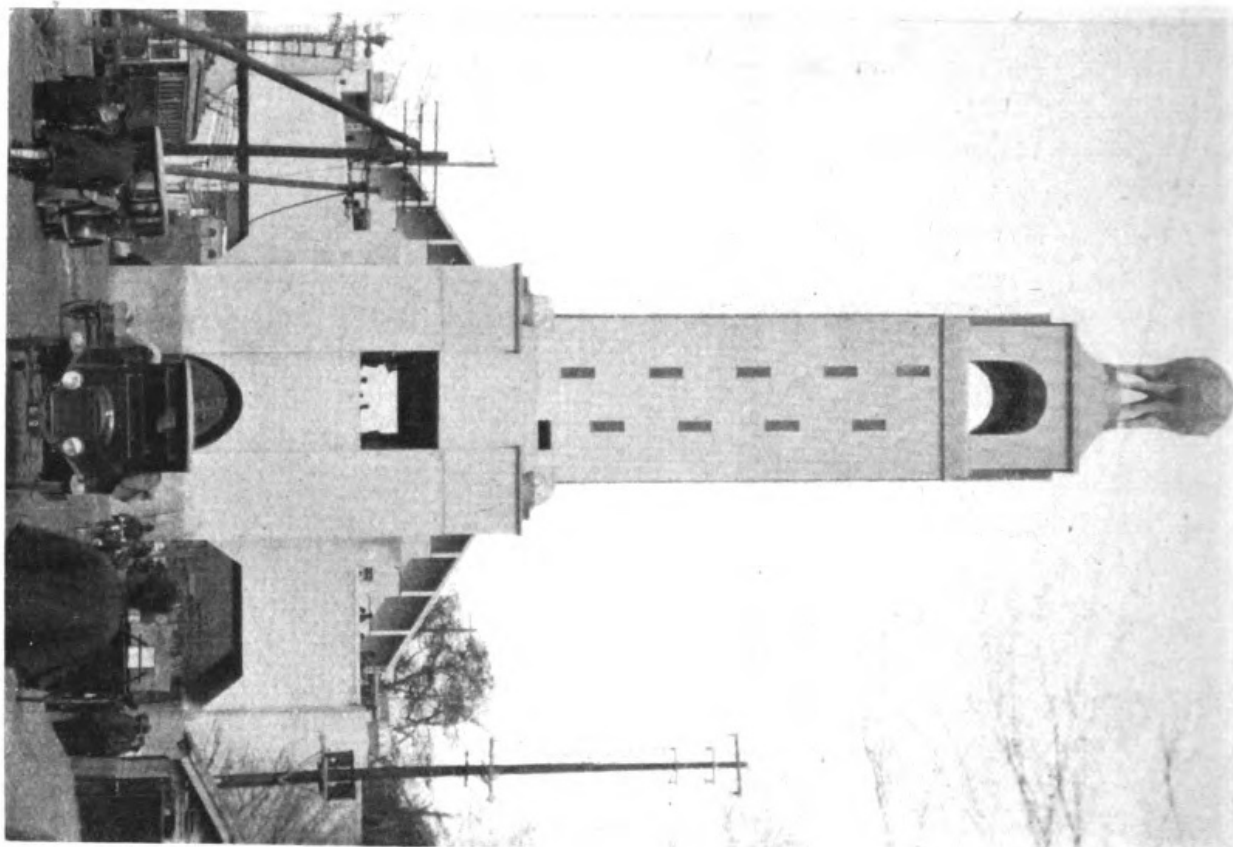
exhibitors for space, but the various buildings, subsidiary to the main halls, erected on hill and lakeside, present a pleasing sight, and we are sure the variety of exhibits will be interesting and instructive to all visitors. These include examples of our fine arts, scientific, literary and other attainments, together with educational, sanitary, agricultural, forestry, and marine exhibits.

It is surely a commendable enterprise to issue this special number of *The Japan Magazine* in order to give details of the Exhibition as well as reliable information about Japan. As founder and chief supporter of the *Magazine*, I feel especially gratified that we are able to undertake this important task.

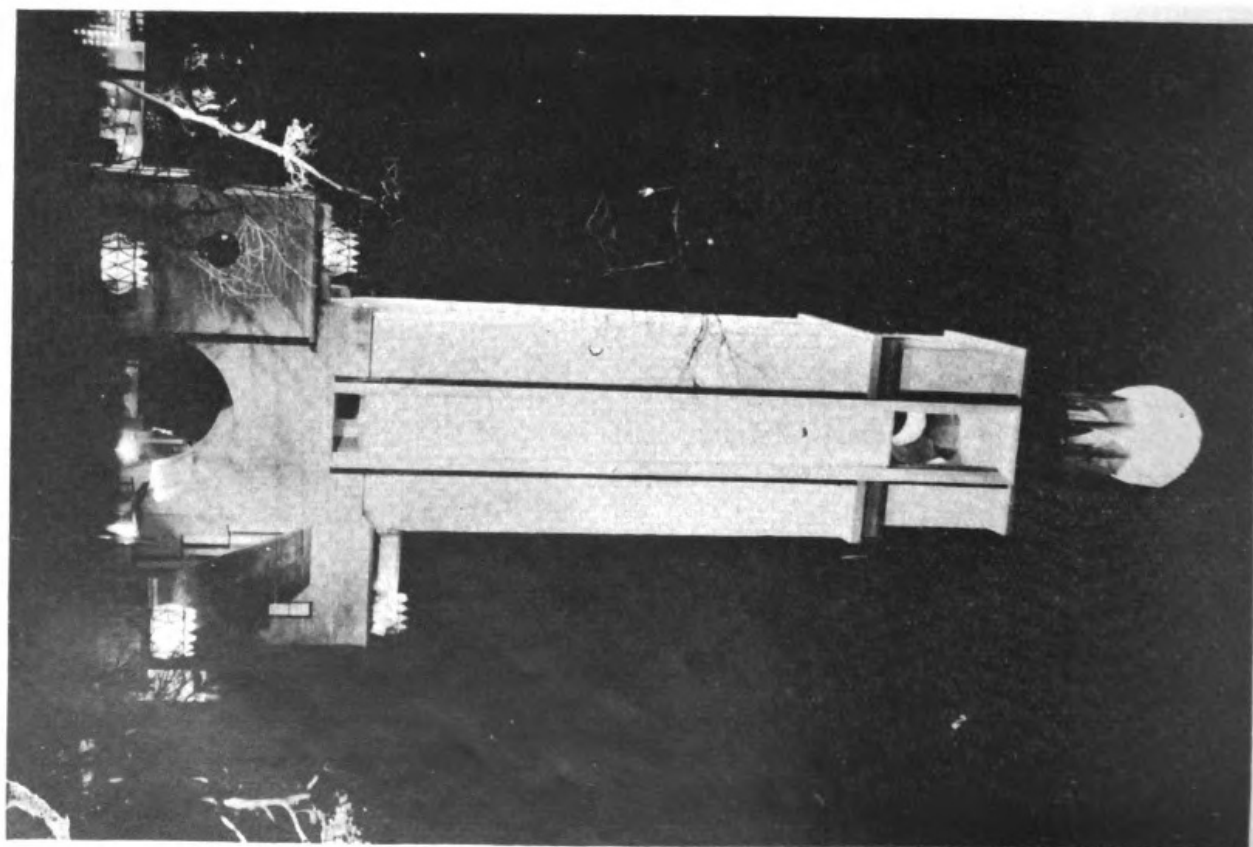
To present a brief summary of Japan's part in international exhibitions we must go back in retrospect to the year 1867, when Japan first participated in such undertakings. This was the most brilliant period of Napoleon III's successful reign and to celebrate it the French people held



Hon. S. Hirayama



Peace Tower

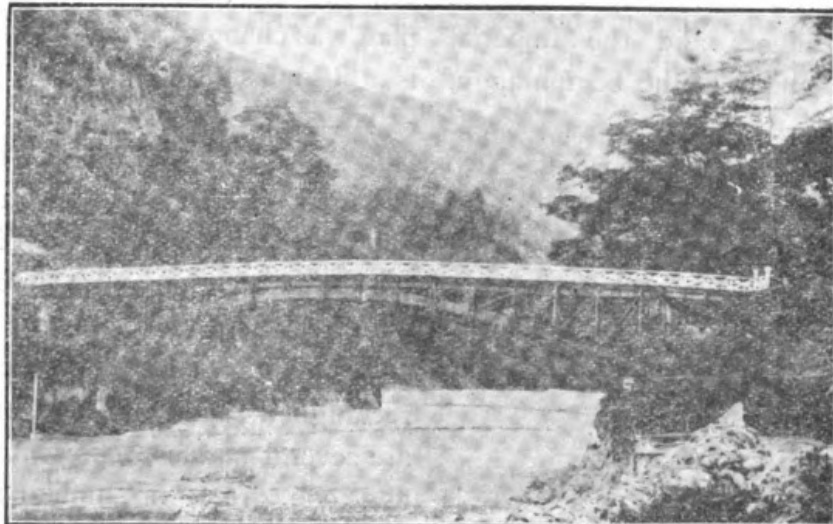


an international exhibition at Paris. The Tokugawa Shogunate and two powerful lords, viz, Shimazu of Satsuma and Nabeshima of Hizen, sent a few exhibits to Paris to represent Japan's products.

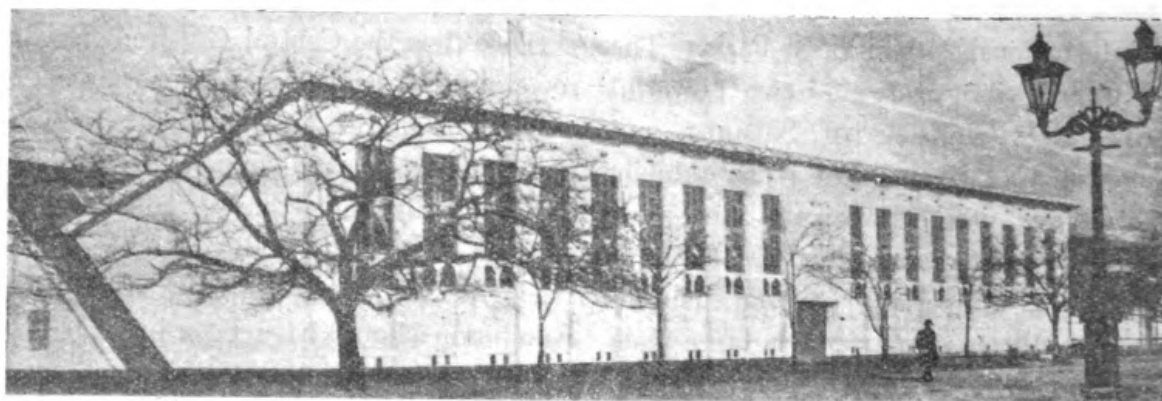
In 1873, however, after the Restoration, our Imperial Government enthusiastically took part on a large scale in the International Exposition at Vienna, Austria. The late Marquis Okuma was at that time president of the Board of Commissioners, and Count Sano, who had already gained experience in the Paris Exposition, assisted. Count Sano was vice-president of the Board and personally represented Japan at Vienna, carefully directing all activities. Since that time we have always been eager to do our share to make such international undertakings successful, but none of them has been quite equal to the Vienna Exposition. I was only twenty years old at the time and attended as the youngest commissioner. I have a very happy memory of the experience, and being intimately associated with Count Sano, I was deeply impressed by his wide knowledge, good judgment and diligence in directing affairs.

Since then the Central Government has recognized the benefits resulting from such exhibitions and has often repeated the experiment here in Japan. Furthermore, the local authorities have frequently organized exhibitions such as the present. It is peculiarly appropriate that this Exhibition should have been projected at the very time when the Pacific Conference was being so successfully convened in Washington. Without any question the results of this Conference must have far-reaching effects in securing world peace.

It was a great gratification to learn that Japan's delegates showed excellent sense and won the respect of all by their sincerity and broad-minded willingness to co-operate in securing the Peace of the world, thus dispersing misunderstandings and especially the suspicion that Japan is a militaristic nation. I earnestly hope that our Central Government will after a few years project an International Exposition on a large scale and will invite the participation of the Powers extensively in order to contribute to the improvement of international trade and also to cement friendship with other nations.



Aomoto Bridge in Etchu Province, one of Three Curious Bridges in Japan



THE PEACE EXHIBITION IN UYENO PARK

IN the first year of Meiji, 1886, this park was first opened to the public, having then come into the possession of the Imperial Household Department. In the time of the Tokugawa Shogunate, a Buddhist Temple called the Kanyei-ji, with the tombs of some of the Tokugawa Shoguns, and the Tosho Shrine dedicated to Tokugawa Iyeyasu, occupied the garden, and the site on which the present Imperial Museum stands was at that time covered by the main building of the Kanyei Temple.

The place is therefore noted as a sacred spot, and also as historically important, being the battlefield where the Tokugawa retainers and the Imperial army met in conflict, at the beginning of the Meiji era.

The Exhibition is divided into two sections, the first being situated on Takenodai, the hilly part of the park, covering an area of 45,400 *tsubo* and the second section standing on the bank of Shinobazu Pond, and covering an area of 71,100 *tsubo*.

THE FIRST SECTION.

At the entrance to Ueno Park one is confronted by 8 white square posts 27ft.

in height, with 6 posts 17ft. high, on each side. In front of the main entrance, there are white triangular lamp-posts, arranged in a row, having octahedral frosted glass lanterns, which when lighted up at night, give a very pleasant impression.

The main entrance is a high wall with five entries hollowed out in the shape of Mt. Fuji,—on either side is the figure of a Japanese god, carved by Mr. S. Hori, a young sculptor, whose work is rendered out of proportion to the size of the entrance, because the original position designated was the right and left walls of the central entry, but for some reason the plan was changed and the present position is a little unsatisfactory.

The figures represent the sea and the land gods—"Ebisu" and "Daikoku"—and are very appropriate to a peace Exhibition. If one proceeds directly from the entrance, one comes into a garden, where various flowers are blooming, and where a diamond-shaped, and a rectangular pond lie, and around these are several statues, representing cherubs, and one group not unlike a Japanized Madonna, of a mother and two children,

all carved by a prominent sculptor, Mr. T. Shinkai.

Around this garden arranged in the form of a horseshoe, stand: The Chemical Industrial Building, Textiles Building with annex, the Peace Building, Structural Building, and the Manufacturing Industrial Building. The Chemical Industrial Building lies nearest to the main entrance, and has light pink roofing and a black zigzag mark to show the depth of the tiles. The lack of funds may be responsible for the somewhat inartistic design, but it has a beautiful big rotary glass tower 12ft. in height in the centre of the building, and a pleasant odour pervades the place, from a perfumed fountain at play.

Annex to the Textile Building. This stands next to the above building, and belongs to the Tokyo Dry Goods Association, and exhibits dolls dressed in the latest styles from some of the leading dry goods stores in Tokyo, such as Mitsukoshi, Shirokiya, Takashimaya, Matsuya, Matsuzakaya, Isetan, and one might almost consider it the Dolls Building.

Some of the finest exhibits are sent by Isetan, including a dancing girl about to take the part of a white wine pedlar on the stage, and another girl dressing in the green-room with the assistance of an old man of about 50 years of age, all of which portray the spirit of old Yedo, while all the rest represent more modern styles.

The Structural Building would be the next to visit, and contains all descriptions of structural models and household furniture.

The Peace Building is a splendid specimen, whose light reddish yellow outer walls seem to diffuse an atmosphere of calm and friendliness, and at the same time it is both a dignified and impressive

building, suitable for the centre of Peace propaganda.

It seats 1000 people. In March, an exhibition of trade-marks, posters, and catalogues was held there, and later there will be lecture meetings and cinematograph displays and other forms of entertainment will take place in it.

Two more pieces of work by Mr. T. Shinkai stand by the door, these being Goddesses of Peace, and from the roof hangs the Bell of Peace the sounding of which is the signal for either the opening or closing of the grounds.

The Manufacturing Industrial Building is on the left side of the main entrance, thus standing opposite the Chemical Industrial Building, the only difference between the two buildings being the long roof of the former which stretches down to the ground at its ends. The great increase in the number of exhibits in this building compared with that of the Taisho Exhibition, a matter of 20,000 to 50,000, is a remarkable revelation as to the rapid development of Japan's manufacturing industry.

The Tokyo Gas Works or Dream Room is particularly attractive, where a model of a "sleeping beauty" lies, and the room underneath is equipped with gas works, which may be seen by means of a mirror in the upper part.

"The Pearl Tower," from the Pearl King of Japan, Mr. K. Mikimoto, is most striking. The five-storied tower or pagoda, is made entirely of pearl shells, the top, roof-ends, and bells being genuine pearls, while within is a very large pearl. The sands are composed of the same precious stone in its smallest form, and are worth ¥320,000. After closing hours, this treasure is kept in a safe.

The Textile Building is rather com-

plex at first sight, but the exhibits, which come from the Textiles Association of the prefectures interested, testify to the development made in this line recently.

Most noteworthy are the cotton velvets, socks and geta, string making and a paper cloth called silket, which has been much in demand since the late war.

The Wool Building lies between the Textiles and the Manufacturing Industrial Buildings and was erected in order to show the present condition of Japan's Wool Industry whose returns are not exactly favourable. However it proves that the industry is inviting interest, and in time it will develop.

The "Gishi Kwan" is in front of the Zoölogical Garden of Uyeno Park, and one may see here the articles possessed by the famous "47 ronins," including the shoulder badge, armour, the leader Oishi Yoshio's paper lantern, swords, a signboard written by Otaka Gengo, and a masu (measure) from the wineshop from which Horibe Yasubei drank saké, and some letters.

The Villa of Culture is in the neighbourhood of the "Gishi-kwan," and is made up of 9 one-storied houses arranged in horseshoe form, and is very attractive and interesting as it endeavours to show the soundest and most reasonable way in which to simplify life in Japan, by combining the Japanese and European styles. In order to do this the utmost care has been taken to adapt the superior points in both styles when constructing a villa, with regard to lighting, ventilating, cleaning and heating, the designer being Dr. Okuma, and the exhibitor the Kenchiku Gakkai.

The Music Hall is beside the Structural Building and is built in the shape of a semi-dome in order to conduct sound

properly. A concert is held here daily beginning at 2 p.m.

The Tokyo Self-Government Hall stands on the right of the main entrance, and is a splendid white brick building constructed by the Tokyo Municipal Office at a cost of ¥530,000.

It is exhibiting the works of the Tokyo Municipality in drawings, or models, and one may examine the water-works, drainage, public gardens, cemeteries, lighting, and street improvements by means of the display of models, among them being small electric cars in motion.

The lecture hall will seat about 1,000 men, and is also used for cinematograph shows. Upstairs is the reception room prepared for H.R.H. the Prince of Wales.

The Social Educational Building was formerly occupied by the Japan Fine Arts Association. Here the public may read the results of social work, such as child protection, poor relief, etc., which have been compiled and exhibited by the Home, Educational, Agricultural, Commercial and Railway Departments, and other Government offices.

The Vegetable and Flower Garden Building has exhibits of plants which flourish in different seasons, and in the hot-house of Mr. S. Saito various tropical plants are in full bloom, the orchids being shown especially for H.R.H. the Prince of Wales. The Agricultural Building is the centre of the rice exhibits.

The Fisheries and Foodstuffs Building is next to the Agricultural Building, and the Dai Nippon Brewery Co., Dai Nippon Sugar Mill, Meidiya, Formosan Sugar Mill, and others have sent exhibits of foods or drinks.

The centre is decorated in Egyptian style, and there is a panorama of tea-picking at Uji; also the Imperial Cold



Fine Arts Building, First Section



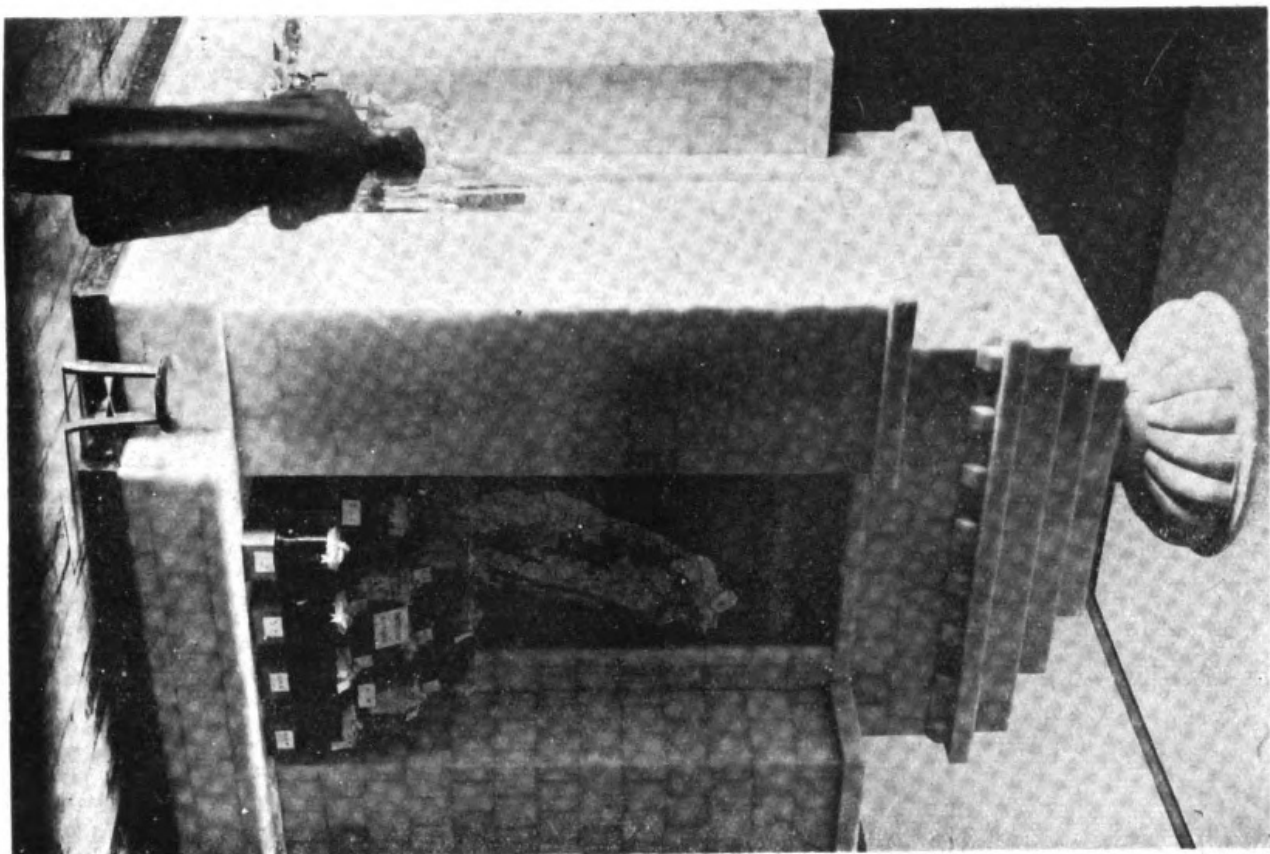
Model Homes in the "Modern-Village" Section



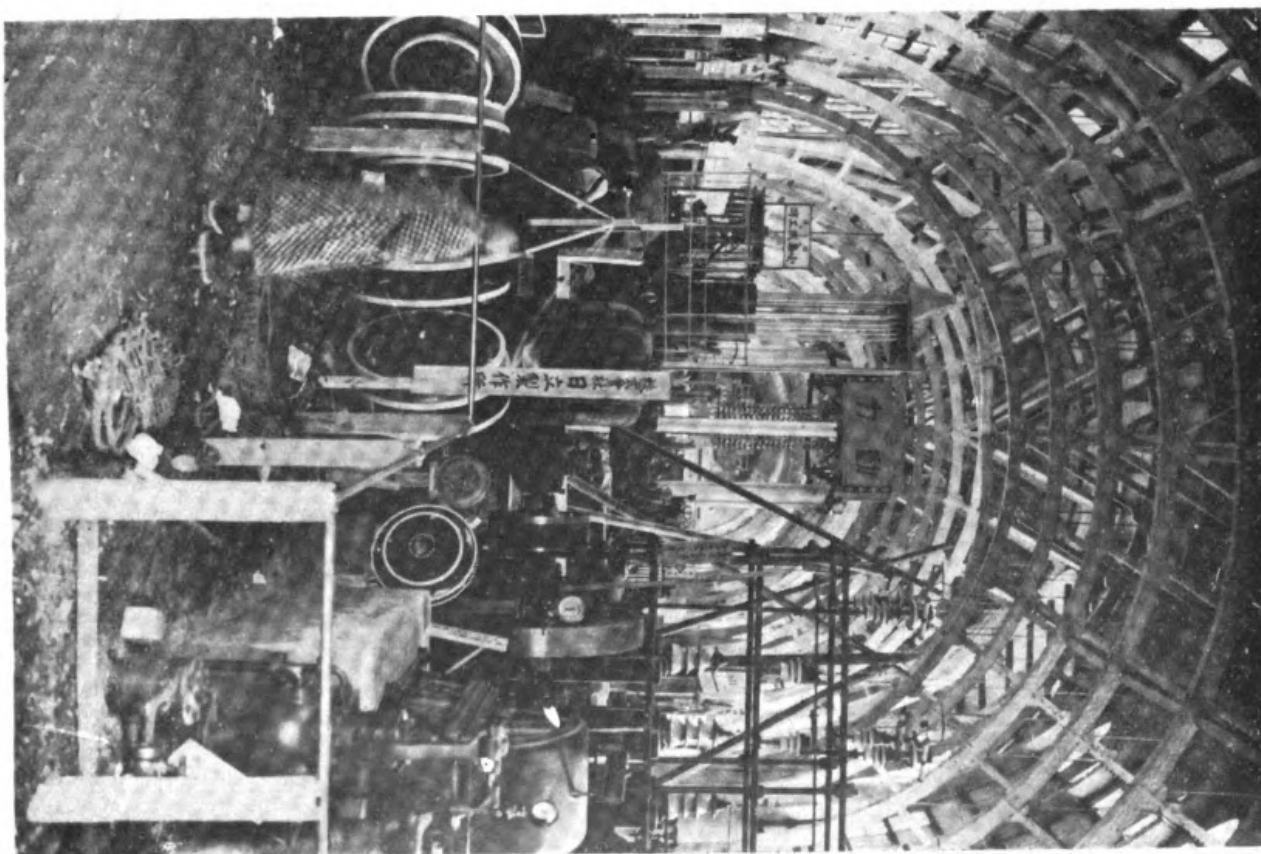
Japanese Painting, Fine Arts Building



Oil Painting, Fine Arts Building



The Camphor Tower Exhibited by the
Formosan Government



Interior of Power Building, Second Section



Lay Figures Arranged by the Takashimaya Drapery Shop,
Textiles Building



Display of Lay Figures by the Isetan Drygoods Store,
Textiles Building



Foreign Building, Second Section



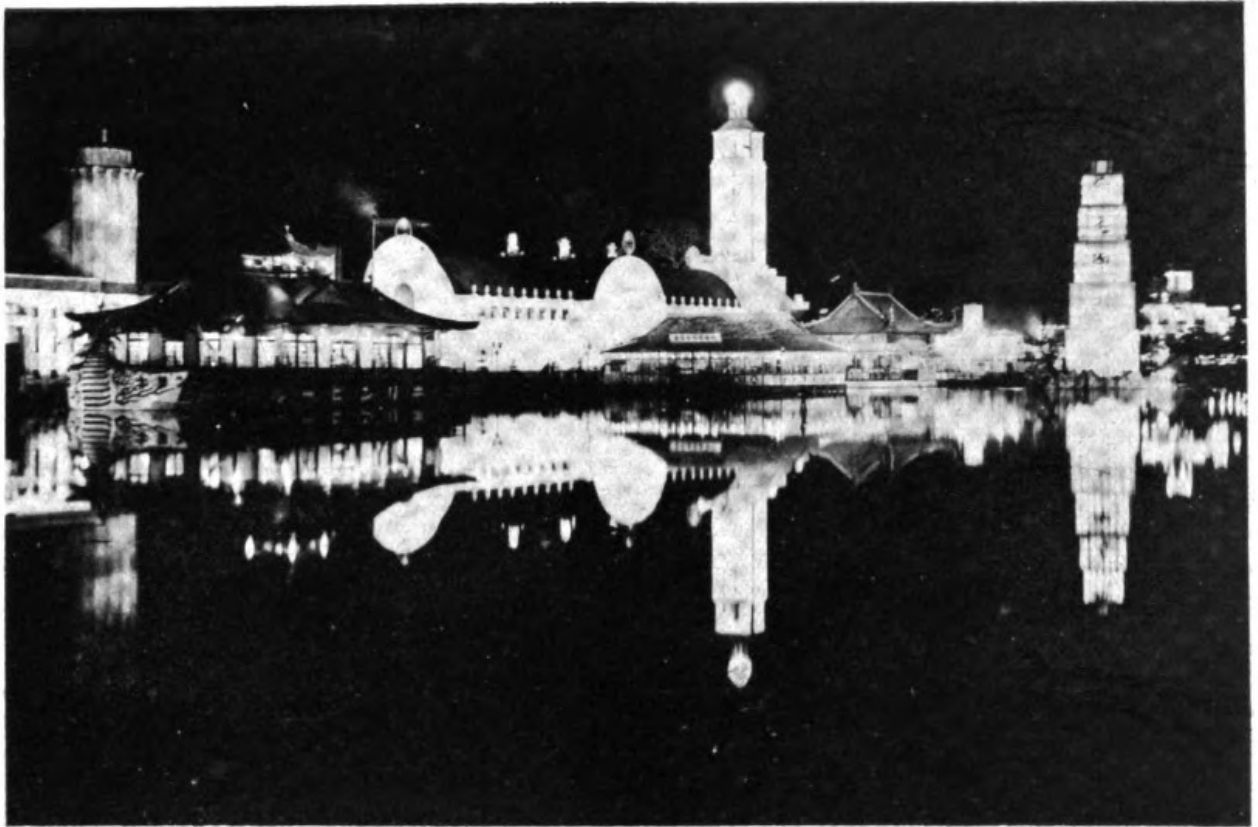
Left: Machinery Building. Right: Sumitomo Building



Left: Korean Building. Right: Manchurian-Mongolian Building



A Part of the Second Section



Peace Tower and Second Section at Night



Second Section Illuminated



Hokkaido Building, Second Section



Korean Building

Storage Co.'s flower-ice should not be missed.

Here one learns that the trout produced by a Fukuoka Co. is three times as much as that taken from Lake Biwa, in a year.

The corals are very interesting, some from Kochi Prefecture, and for the first time there are also some from the Bonin Islands.

The Fine Arts Building is the next one, and is a long narrow house, coloured pink outside, and lighted inside with a very soft light.

The pond in the centre is picturesque, and one can rest and study the engravings which are placed in a convenient position for so doing.

The Sanitary Building which is just opposite the Fine Arts, has exhibits from various Government offices, such as "How to Select Toys for Children" from the Metropolitan Police, and "Nutrients, and the Utilization of Waste Products" from the Home Office.

The Sericultural Building contains exhibits of raw silk and cocoons obtained by H. I. M. the Empress, and is most interesting in its effort to encourage the development of sericulture.

The Animal Building consists of several stalls in which honey bees from Oshima, 400 hens, some hounds, pigs, cows, horses, and sheep are on view, also a macaw valued at ¥1,000, and a cat with remarkable eyeballs.

The Siberian Building on the left of the Tokyo Self-Government Building shows conditions of life among three races, and has special products for sale.

The Japan Alps Building stands next, and proves a good guide for mountaineers who are interested in the condition of the Japan Alps, a range running from Hida to Echigo Province.

The Peace Bridge is private property

and those who cross it must pay toll; it extends from the Tosho Shrine to the Korean Building in the second section, so connecting the two sections.

There are many special buildings constructed for advertisement, such as the Mitsuya Cider Tower, the Nipponophone Office, an Indian Café, the dining-room of the Aji-no-moto Store, the image of a goddess belonging to Harikin Soap Co., the Lion Dentifrice building, "SSS" Fountain Pen pillar, "Mitsuwa" Soap tower, Tokyo Stationery building, and the "Pivot" Fountain Pens place.

The Entertainment Hall was erected after the style of the Imperial Theatre, and actors and geisha girls of Tokyo entertain visitors morning and afternoon; twice a week performances are given by the best actors of Tokyo and Osaka. The admission fee is ¥1 for adults, children half price, except in special cases when it is ¥2, and children ¥1.

The Variety Hall near the Villa of Culture provides different kinds of dancing and singing and is very entertaining.

The International Street exhibits the dancing of Egyptian girls, and of Hawaiian natives, music and tricks by an otter, a performing horse,—in the First Hall—and in the Second Hall one sees mechanical tricks, and optical illusions by an American Doctor of Science, an aerial motor-car, aerial piano-playing and dancing, the burning at the stake of the "Maid of Orleans," also Indian juggling and Egyptian fortune-telling.

The admission fee is ¥1.00. or ¥0.90. The Japan Alps Building charges ¥0.50 as entrance fee to witness the performance of the interesting but simple and primitive Kiso dancing.

The Southern Pacific Building gives an exhibition of hip dancing and the

admission fee is ¥0.50. The dining-room serves uncommon meals.

The Siberian Building contains a representation of a native dwelling in Siberia, in which moving pictures of the Arctic Ocean are shown. Several Russian artists give performances here, appearing before the general public for the first time. Admission is ¥0.50 and one may obtain Russian dishes at the café nearby.

The Skating House is open to visitors for a small charge, skates being supplied.

The Delight House, or the World's Tour House enables visitors to travel from Yokohama to Korea, Manchuria, Peking, India, France, Italy, Belgium, Holland, England and America, whence they return to Japan.

THE SECOND SECTION.

The Buildings of this Section are more restful, and perhaps contain the more amusing exhibits. Entering the main gate one easily finds the snow-white Hokkaido Building with the red roof. It was erected in order to stimulate the public into active measures towards the development of the island, and to encourage settlement there. Pictures and models show its natural beauties and products, and a thorough acquaintance is made with its peculiar possessions, and its climate and life, etc. by attending the Hokkaido Cinematograph House nearby. The Restaurant serves special dishes and provides a nice resting place.

The Karafuto Building shows the spring season fishing, the cultivation of land for the summer season, the gathering in, and the stock-farming of the autumn, and the felling of wood for pulp for the winter, while the sight of the deep snowy expanses, and the wide grassy plains reminds one of the primitive life there. Mr. Kuroda, Vice-Chief of the Colonization

Department, shows some attractive dolls.

The Manchurian and Mongolian Building is three-storied, of North-Chinese style, and is most attractive. The golden dragon head on the roof sheds a light of 2,000 candle power, and there is a big dragon engraved on the vermilion and blue walls of the two wings of the building.

There is a model of Pt. Dairen 15 x 18ft. and an oil-painting of a wooden house on the Yalu River, representing pure Japanese life.

The Korean is the most beautiful of those along the pond, and is after the Kaikei-ro in Seoul. Upstairs in the reception room are Korean dancers, and pretty girls serve tea.

Downstairs is a panorama of Mt. Kongo, covering 70 *tsubo* and being 21ft. high. Visitors are able to walk along the mountain path. Korea's special products are exhibited and there is a Korean house in which dolls are placed, and where one sees the "ondoru" or heater, so that one gets a good idea of Korean life, and one is able to taste Korean dishes in the building in front.

The Formosan Building is after the style of a temple, and its colour suggests the red colour of the island. The Formosan Government sent a most elaborate model of Formosa, and the chief products, sugar and camphor, are placed in piles by the side. That of sugar is 15ft. wide and 20ft. high and the camphor pile is made of 2500 pieces of camphor, each of which weighs 10 lbs.

The fragrance permeates the building, but as this product evaporates at the rate of 10% every 2 months it will cost about ¥50,000 to supplement the evaporation.

A procession of comic dolls, represent-

ing the natives in festive style, is very amusing, and the stub of cedar, 8ft. in diameter, which was used for the big "torii" of the Meiji Shrine is most interesting. Formosan cookery is served by girls of the island, and guests are entertained by characteristic dancing.

The Oriental Association's Cinematograph Hall stands by the Korean Building, and is used as a place of propaganda to encourage emigration. Baron Goto presides over the Association, and pictures are given of the departure from Shimono-seki and landing at Fusan, Korea, with other pictures of Korean life, industries, habits and manners.

The Foreign Building is the largest of the Second Section, covering an area of 900 *tsubo*, and is a permanent building owned by the Nippon Sangyo Kyokai. Before the entrance a globe is revolving on which the image of a goddess stands, and round which are the flower emblems of the different countries. The image is the work of Mr. Asakura.

The additional buildings consist of English, Swiss, American, and Italian, the entire area covered by all including the main building being 1,400 *tsubo*.

The principal exhibits are electrical machines and appliances, optical lenses, automobiles, motor-cycles, and new inventions such as artificial quartz called Bohemian glass, by Czecho-Slovakia, ball-bearings by Switzerland, and pianos by Germany, all the chief countries being represented—France, Germany, U.S.A., England, Switzerland, Sweden, Holland, Czecho-Slovakia, India, the South Sea islands, S. America, Siam, China, Canada, Australia.

The Electric Industrial Building comes next, and its most popular exhibit consists of a rotary stage 24ft. in diameter,

on which are placed dolls and various things from the Tokyo Electric Light Co., Tokyo Electric Co., Japan Electric Co., and the Imperial Storage Battery Co., showing the great development in the industry and illustrating the close connection between the home and electricity by giving the whole scene the name of "The Home and Electricity."

In the Telephone Department the progress made in communications is shown by the model of a girl messenger carrying a letter from her master, and another of a wife speaking through a wireless installation with her husband, 3,000 miles distant from her.

The Machinery and Motive Power Building is next, and was most difficult to construct, being wooden, and without pillars. It is 54 × 432ft. and 46ft. high and was designed by Dr. Horiguchi.

It is a fine specimen and worthy its name,—all motive power employed in the Exhibition being furnished by this building. In the centre stands a life-size image of a goddess made by Mr. E. Hasegawa, representing testing and manufacturing machines as the mother of all mechanical industries. Every effort has been made to set off the rather stiff exhibits in as artistic a manner as possible, and walls have been decorated and the goods carefully arranged.

The Peace Pigeon House is near Kangetsu Bridge, and is a movable construction, containing military carrier-pigeons, from France, where they proved themselves most valuable during the war. The Military Aviation Bureau is exhibiting them and the soldiers are most successful with these pets.

The Communication and Aviation Building has an M-shaped roof for aviators.

It is well lighted, and the least possible amount of timber was used in its erection which perhaps is the reason for its somewhat inelegant appearance. In the Communication Department there is a model of the N.Y.K.'s steamship line, with a pond in which steamers run, and the Railway Department is exhibiting a birds'-eye view of the world 48 x 51 ft., a fine map with the world's physical features clearly shown.

The grounds of the Exhibition and beyond are lighted up by the rotary beacon light here, and the model of an underground railway at Nihonbashi is very interesting.

Photographs of pioneers of aviation in Japan are to be seen, also the "Akira"

which was made for the late Mr. Sato Akira.

The Nakajima, Kawanishi and Ito types are all represented, being Japanese makes. The Mining Building exhibits models including that of the Yawata Iron Works, Japan Oil Co.'s oil fields, and Mitsui Mining Co.'s ores. There are also many dolls here, which attract the children.

The Forestry Building looks to be made of wooden pillars, painted gold, and the electric light fitted under the roof gives the whole place an unreal appearance at night as the pillars seem to be in the air attached to nothing below. One should not miss the lanterns of the Kasuga type, 14 ft. high, which come from Nara Prefecture and deserve notice.



Bamboo Avenue at Fushimi, Kyoto

ORGANIZATION AND PLANS OF THE EXHIBITION

THERE is no need to explain again the purposes for which this Exhibition was promoted, for these have already been mentioned at the beginning of this book by Mr. Usami, the President, and others. The object of this article is to explain the organization and plan. It is conducted by the Tokyo Prefectural Office; Mr. K. Usami, the Governor of Tokyo Prefecture, is the President, Mr. S. Omihara, the Director of the Department of Home Affairs of the Tokyo Prefectural Office, is the Vice-President, and Mr. R. Endo, the Director of the Industrial Department of the same, is the General Manager. The Honorary President is H.I.H. Prince Kan-in, and the Chief Judge of Awards is Mr. S. Hirayama, an authority on exhibitions and the founder of *The Japan Magazine*.

The Exhibition will be opened for a period of 144 days, from March 10 to July 31, 1922, with exhibits from Japan proper as well as her mandatory and territorial lands, besides foreign products. The estimated cost of the Exhibition is ¥6,000,000, which is far greater than the ¥1,500,000 of the Taisho Exhibition held a decade ago. One special feature of the present Exhibition is its financial independence. Nearly all important exhibitions held in Japan hitherto have been financed by the Government or by municipalities. The present Exhibition is to be financed entirely, according to estimate, by

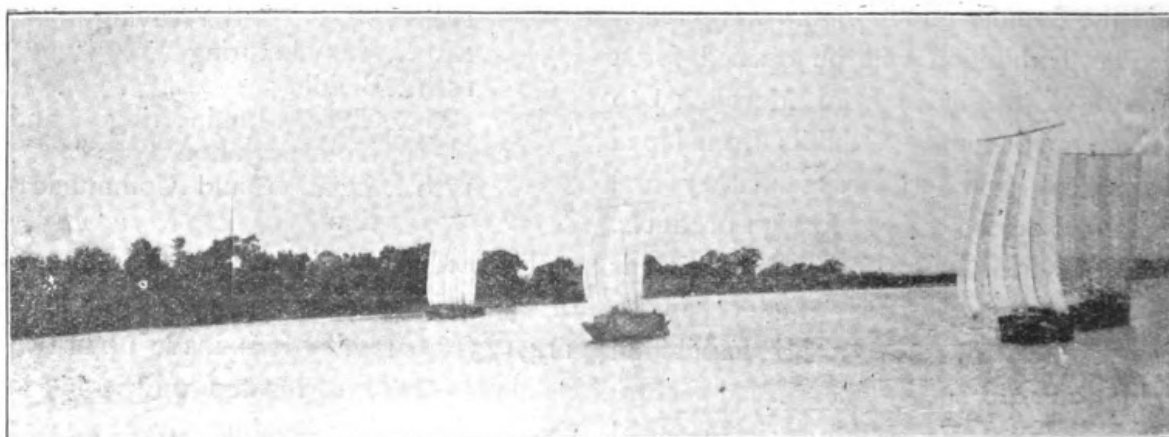
admission fees, commissions, rents, miscellaneous receipts, contributions, and the proceeds from sale of buildings after its closure, the deficiency, if any, to be met by the Tokyo Municipality. This is the first attempt at such an arrangement.

The exhibits are divided into the following seventeen departments:—

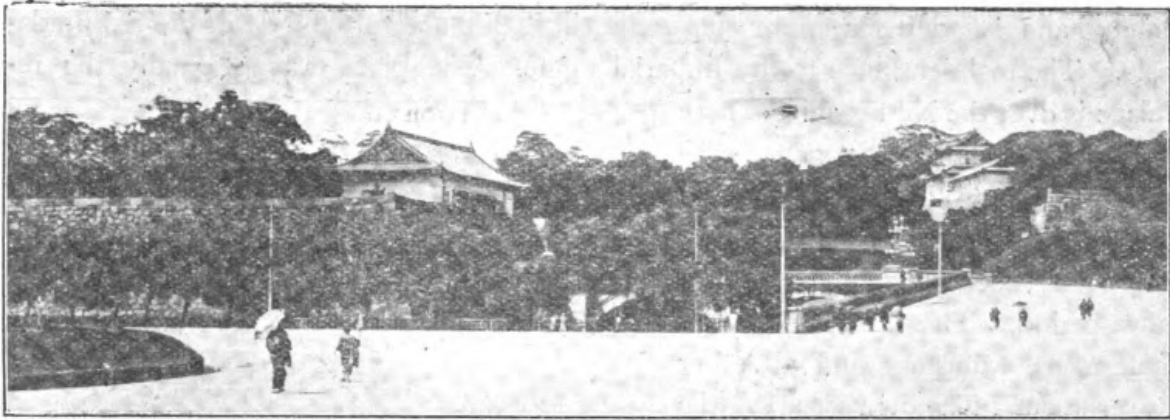
NO. OF DE- PARTMENT	NATURE OF EXHIBIT
1st ...	Educational and Literary
2nd...	Fine Arts
3rd...	Social Work
4th...	Sanitation
5th...	Foodstuffs and Drinks
6th...	Agriculture
7th...	Forestry
8th...	Fisheries
9th...	Mineral
10th...	Mechanical Industries
11th...	Electric
12th...	Chemical
13th...	Dyeing and Weaving
14th...	Manufacturing
15th...	Building
16th...	Civil Engineering and Transportation
17th...	Aviation and Communica- tion

The Exhibition is held on the grounds of Uyeno Park and covers a total area of 114,175 "tsubo." It is made up of two Sections—the first located on the hill in the park and extending over 44,925 "tsubo," and the second encircling Shinobazu Pond and covering an area of 69,650 "tsubo"; the whole space occupied by the Exhibition is 15,367 "tsubo," of which details are given below:—

BUILDINGS	AREA	Foreign	...	...	...	...	...	1,500
	TSUBO	Peace	...	...	...	...	...	223
In addition there are the following special buildings :—								
		BUILDINGS						AREA
								TSUBO
Educational (Exhibits of Departments Nos. 1 and 3)	500	Guests' Hall...	...	...	...	...	...	200
Fine Arts (Department No. 2) ...	1,000	Entertainment Hall	...	...	...	...	...	500
Sanitation (Department No. 4) ...	250	Hokkaido Building	...	...	...	...	...	300
Drinks and Foodstuffs (Department No. 5)	350	Karafuto „	...	...	...	...	...	150
Agriculture (Department No. 6)	700	Manchurian and Mongolian Building	...	...	...	...	...	200
Sericulture (Department No. 13)..	300	Korean Building	...	...	...	...	...	300
Building (Department No. 15) ...	432	Formosan „	...	...	...	...	...	300
Mining and Forestry (Departments Nos. 7 and 9)	500	The admission fees to the Exhibition are 60 sen for adults and 30 sen for children except on the second, fourth and fifth Sundays and on National Holidays, when the fees are 80 sen for adults and 40 sen for children.						
Fishery (Department No. 8) ...	250	The Exhibition office estimates that the total number of visitors for the 144 days on which the Exhibition is to be opened will be about 15,000,000.						
Machinery (Department No. 10)..	550	Other arrangements and entertainments will be noted later.						
Horticulture (Department No. 6)..	100							
Electric (Department No. 11) ...	450							
Chemical Industries (Department No. 12)	700							
Dyeing and Weaving (Department No. 13)	1,500							
Manufacturing Industries (Department No. 14)	1,600							
Transportation and Communication (Departments Nos. 16, 17)..	450							
Aviation (Department No. 17) ...	250							
Faunal (Department No. 8) ...	500							
Motive Power	150							
Colonization... ..	200							



The River Tone



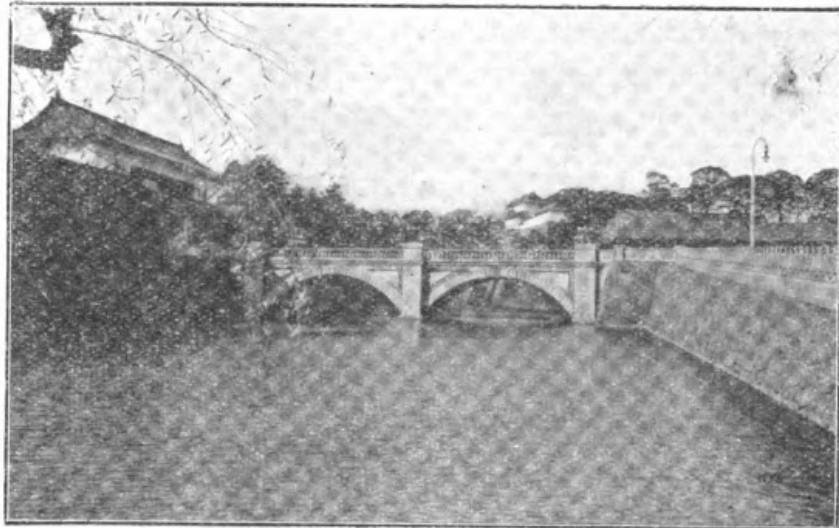
The Imperial Palace

A GUIDE TO PLACES OF INTEREST IN TOKYO AND ITS SUBURBS

IMPERIAL PALACE.—The Imperial Palace is the one place that visitors to Tokyo should see first. The present palace was previously called Yedo Castle, and was first built by Ota Dokan, a subject of Uesugi Sadamasa, the “kanryo” of Kamakura, in the first year of Shoroku in the reign of the Emperor Gohazono, or about 465 years ago. Tokugawa Iyeyasu then took up his abode in it in the eighteenth year of Tensho, or 1590. After that the castle was held by the Shogun of Tokugawa for 279 years, and it then became the Imperial Palace of the Emperor Meiji, who came to reside in it in the first year of Meiji, or 1868. Afterwards, the present palace building was constructed in the twenty-first year of Meiji, or 1888, at

a cost of 2,960,000 yen. The building is thought to be very simple for the Imperial Palace of a great Oriental Empire.

The Niju-bashi over the palace moat is most famous among the places of note in Tokyo. The Niju-bashi means a double



Niju-bashi, Main Gateway to the Palace

bridge, which spans the moat running in refraction. The water of the moat is blue; on the banks grows green grass, and pine-trees of singular shapes surmount the whole. The scene is quite

stately and is rich in pure Japanese taste. The main entrance to the Imperial Palace is over the Niju-bashi. There is the Sakashita-mon, a gate north of the Niju-bashi, or on its right. It is a castle gate peculiar to Japan, which has been left from the Tokugawa period. The Genro (or Elder Statesmen), Ministers and all other Government officers proceed to the Imperial court through this gate. In front of the gate, there is the Household Department, and the Cabinet Office is on its right. Uchi-Sakurada-gate lies to the left of Sakashita-gate, both facing each other obliquely. The gate is also called the Kikyo-gate, as its roof tiles have the crest of "kikyo" (the Chinese bell-flower) of the family of Ota Dokan, the founder of the Yedo Castle. Inside the gate, there are the Cabinet Library, the Headquarters of the Guard Division and the Central Meteorological Observatory. The noon-gun is placed on this site of the Castle

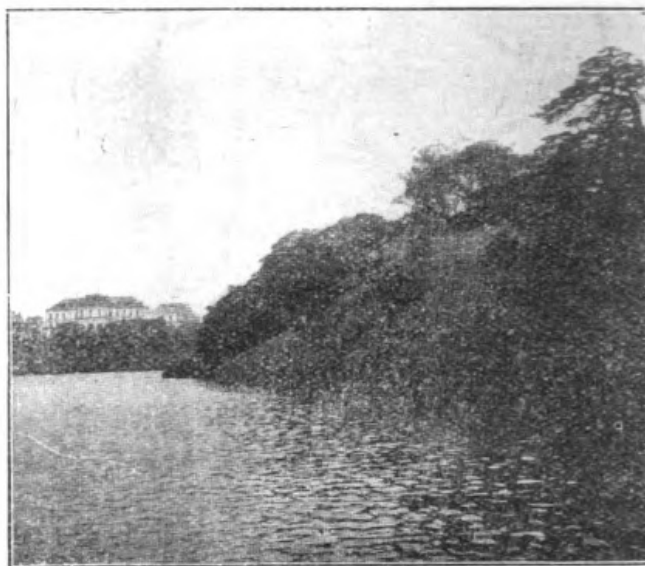


Statue of Masahige Kusunoki

Tower. We find to the south of the Niju-bashi the Sakurada-mon, an ancient gate. It was outside this gate that 17 ronin of the Mito clan and retainers of the Satsuma clan assassinated Ii Kamon-no-kami, the Premier, on his way to the castle.

There is the Military Staff Office at a

little distance to the west of the Sakurada-gate. The place was originally the re-



Imperial Moat

sidence of Kato Kiyomasa, and later was occupied by Ii Kamon-no-kami. Inside the gate of the office, we find a bronze statue of the late Imperial Prince Arisugawa Taruhito on horseback. The prince gave meritorious service as General after the Meiji Restoration. The Imperial Army Department is close to the Staff-Office to the North.

From the Sakurada-gate south to Torano-mon, we find the giant buildings of the Department of Justice and the Court of Cassation and the Imperial Navy Department in close proximity. There is in the grounds of the above court, a bust of Boasonade, a French benefactor of Japanese legal organization. In the yard of the Naval Departments, there are also bronze statues of the Late Admiral Saigo, Vice-Admiral Niré and Admiral Kawamura, who gave much meritorious service to the Imperial Navy. The Naval Staff Office is in the premises of the Department of the Navy.

The Department of Foreign Affairs stands across the road facing the Department of the Navy. Inside the gate,



Government Buildings at Kasumigaseki, Tokyo

we find a bronze statue of the late Count Mutsu, Minister of Foreign Affairs. There is the official residence of

is the residence of the Prince Regent. An area of land from the Department of Foreign Affairs to this Detached Palace was formerly covered by the mansion of Lord Kuroda, the daimyo of the Fukuoka clan.



Kasumigaseki

the Minister of Foreign Affairs in the grounds of the department, where an evening party is held yearly to celebrate the birthday of H. I. M. the Emperor. At the rear of the official residence and across the road, there is the Kasumigaseki Detached Palace, which was formerly the residence of H.I.H. the late Prince Arisugawa, but was made a palace in 1904. Nearly all national guests from foreign countries have been entertained in this palace. At present, it

Southward to the Department of the Navy, there is the Imperial Diet, which is a temporary wooden building with white walls. The Japanese Constitution was promulgated on February 11, 1890, the day of the Anniversary of the Accession of Emperor Jimmu, and the first session of the Imperial Diet was convened on November 27th, the following year.

Since then, there have been over thirty sessions held from November to March.

Hibiya Park is situated outside the Sakurada gate and at the rear of the Department of Justice. The site was formerly the mansions of Lords Date, Nabeshima and Mōri. At the beginning of the Meiji era, it was made a parade ground of the Guard Division, and then became the present park in June, 1903. The park is the first purely foreign-style public garden in Tokyo.

The Hibiya Daijingu is a Shinto shrine in front of Hibiya gate, the main



Hibiya Park

entrance to Hibiya Park. It is dedicated to the spirits of Amaterasu-Omikami and Toyouke-Omikami. It was built in 1880. It is a noted place for wedding ceremonies of the Shinto style for the general public, a large number of such ceremonies having been held there for upper class people of Tokyo.

The Peers' Club is by the side of the Imperial Hotel. Its gate is black and in purely Japanese style. It was transferred from the mansion of Lord Shimadzu, and is of note as is the Red Gate of the Imperial University, Hongo. The Club building was formerly called the Rokumei-kwan, where many banquets and balls were held by foreign and Japanese ladies and gentlemen in 1882 and 1883, when Occidentalism was very intense. This policy was taken up by the Government as a means to revise the treaties with foreign countries. The holding of a fancy-ball in the building in 1887 is remembered even now. At present, the building is simply a club of peers and is presided over by Prince Tokugawa.

The Hypothec Bank of Japan is a fine two-storied building of purely Japanese style in the southern neighbourhood of The Peers' Club. It was established in 1897 and its object is to grant low interest and long term loans to improve and develop agriculture and industry.

The Metropolitan Police Bureau is a red brick building facing the moat and to the northeast of Hibiya Park. In one corner of it stands a bronze statue of the late Police Superintendent Kawaji.

The Imperial Theatre is a large white brick building standing by the side of the Metropolitan Police Bureau. It is said to



Imperial Theatre and Metropolitan Police Board

be the largest theatre in the Orient. It is of the Renaissance style, and can accommodate 1,700 visitors.

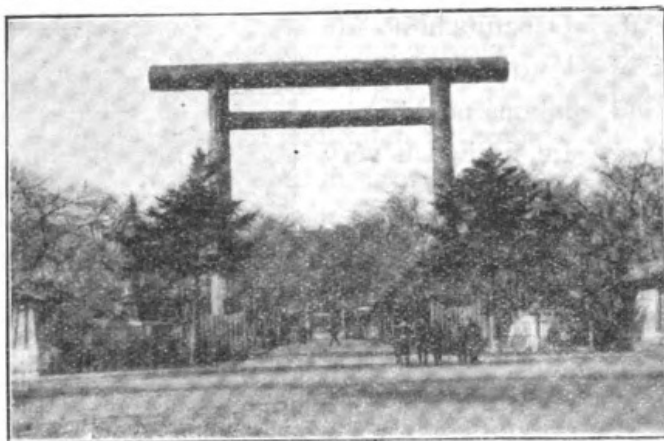
The Tokyo Prefectural Office and the Tokyo City Office are in a big building near the Imperial Theatre. This site was formerly occupied by the mansion of Lord Yamanouchi, the daimyo of the Tosa clan. On both sides of the big staircase stand statues of Tokugawa Ieyasu and Ota Dokan as founders of Tokyo.

The Yasukuni Shrine is at the top of Kudanzaka, or Fujimi-cho Sanchome, Kojimachi-ku. It is a special Government shrine and is dedicated to the spirits of



Tokyo City Office

loyal subjects of Japan who died for the sake of national affairs since the Kaei era. Festivals are held there every spring and autumn, when an Imperial messenger is sent there and Army and Naval corps and bereaved families of the dead visit it. The festivals are held for three days. Its stone lanterns are thought to be the biggest of the kind in Tokyo. The two bronze "torii" in front of the shrine and on the top of Kudanzaka were made at the Osaka Mint and are the largest metal "torii" in Japan. There is a museum called the Yushu-kwan in the shrine



Yasukuni Shrine

grounds. It was built in 1879 and was opened in 1881. It exhibits for the general public arms from ancient times and spoils taken during the Japan-China and Japan - Russia wars. There are also exhibits of some articles possessed by the late General Nogi. In the centre of the shrine grounds stands a bronze statue of the late Masujiro Omura in old samurai

style, who was the founder of the Japanese Army. It was erected in 1888. The



Omura Statue

many guns arranged around the statue are those made by Egawa Taroza-yemon at the end of the Tokugawa régime and placed in the Shinagawa forts. Besides, there are bronze statues of the late General Kawakami, the Chief of the General Staff Office, and the late Viscount Shinagawa, the Minister of Home Affairs.

Yayesu-gashi is the name of the moat bank and is in close proximity to Yayesu-cho, which is between Babasakidori to the east of the Im-

perial Palace and a road leading to Tokyo Railway Station. The place is the site of the residence of a Dutchman whose name was corrupted into "yayesu." He was



Maru-no-Uchi Street

greatly favoured by Tokugawa Iyeyasu, who heard from him about things abroad and who was much pleased to receive from him novelties from abroad. The Yayesu Bridge was built in 1884.

Inside the Kanda-bashi, there are the Department of Home Affairs, the Department of Finance, the Government Printing Bureau and the Board of Audit, and there is the Department of Education near the Hitotsu-bashi.

The Russian Greek Church is in the centre of Surugadai, Kanda. It was opened by Baron Nikolai of the Greek Church. The huge building was begun in 1884 and was completed in 1890. It is 125ft. in height, and it stands at a height of 66ft. above Surugadai. The morning and evening bell resounds through the city.

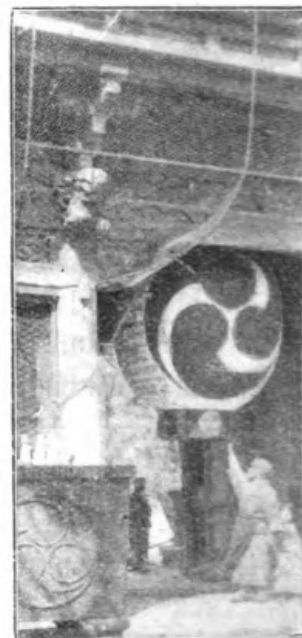
There is a bronze statue of the late Commander Hirose and the late Chief Warrant Officer, Sugino, at Mansuibashi Railway Station. Both naval officers were killed in an attempt to blockade Port Arthur in the Japan-Russia War.

There is at Ta-cho Kanda, a vegetable market, which is one of the biggest of the

kind in the city. It was founded in the Keicho era by Gorodayu Kawadzu with the approval of the Yedo Government, and it has been kept up for the subsequent 250 years or so. Vegetables are piled in heaps every morning there, where they are brought by farmers from the suburbs of the city.

The Tokyo University of Commerce is situated near Hitotsu-bashi, and gives the highest commercial education in Japan. The place was formerly called Gojiin-ga-hara and was occupied by a Buddhist temple, which was later destroyed on account of the chief priest's offence. For a period, the place was left unoccupied, and towards the end of the Tokugawa régime, a foreign language school was established in it and then the present institution was erected.

The Kanda Myojin Shrine stands on one corner of Hongo Hill and commands a very fine view. It was originally dedicated to Taira-no-Masakado, who rebelled against the Emperor and was killed, but in the Meiji era it came to be dedicated to Ōanamuchi-no-Mikoto and Sukunahikona no-Mikoto. Its festival is very grand.



Kanda Myojin Shrine,
Tokyo

Nihonbashi is a very noted bridge in Japan, and here is the first mile-post stone erected. It was first built in the eighth year of Keicho, or 1603. No man named it, but it naturally got its present name. The present bridge was



Bank of Japan, Tokyo

completed in the spring of 1911 at a cost of about ¥500,000. It is the twelfth bridge from the first.

The Bank of Japan stands in front of the Tokiwa-bashi, and is a magnificent stone building, also thought to be the strongest in Tokyo, although it does not look so fine. The vault in the centre can be sunk deep into the ground in case of emergency. In the Tokugawa period, the place was occupied by a mint.

The Mitsui Bank is to the south of the Bank of Japan. It is possessed by the Mitsui family, the pioneer bankers of Japan, and is one of the richest in Japan.

The Mitsukoshi Gofuku-ten is the biggest department store in Japan with its six-storied building built lately at a cost of one million yen. Originally it was a drygoods store run by the Mitsui family since the Kyoho era, and was converted into the present form in 1904. Visitors to Tokyo from the country seldom forget to visit this store.

The Fish Market of Nihonbashi lies in

the north corner of the Nihon-bashi, along the river over which the bridge is built. It was first established in the Keicho era, or 300 years ago, by the son of Mori Magoyemon, the village chief of Tsukuda-mura, Settsu Province, who settled in Tsukuda-jima, Yedo, with a number of fishermen, when Iyeyasu Tokugawa opened the capital. William Adams, whose Japanese name was Miura Anjin, resided in a house given by Tokugawa Iyeyasu in the neighbourhood, which is still known by the name of Anjin-cho. A tradition is that the above fish market was after the example of what he witnessed in London. The market is open every day from 4 a.m. to noon, and fish from all parts of the country and even from Korea is sold in it.

The Shirokiya Gofuku-ten was founded by Omura Hikotaro in the Kan-ei era. He and his cousin Miwa Shissai, a scholar, met every three years on the Nihonbashi under an agreement and talked of the past

results of their respective occupations. When they met for the third time, or after nine years since the first meeting,



Nihon-bashi Street

Omura was employing over ten clerks, and Miwa serving Lord Mayeda. The store is a department store and is one of the oldest drygoods stores in Tokyo.

There are many prominent firms round about the Nihonbashi, and of these firms, the most important are the Murai Bank, the Okura Bookstore, the Kuroyeya Lacquer Ware Store, the Banden Cotton Store, the Omiya Cotton Store, the Maruzen Bookstore, the Kiya Lacquer Ware Store, the Hakubun-kwan Bookstore and the Kinkodo Bookstore.

The Tokyo Stock Exchange is situated at Kabuto-cho, Nihonbashi-ku. It was founded in 1878 and is the first of the kind in Japan.

The Tokyo Rice Exchange is at Kakigara-cho, Itchome, Nihonbashi-ku, and has been in existence since the beginning of the Meiji era. It adopted different titles, until it came to be named as at present. We can see at Kabuto-cho and Kakigara-cho true examples of the frequent changes in the fortunes of men.

The Suiten-gu is situated at Kakigara-cho, Sanchome, Nihonbashi-ku. It is dedicated to the spirit of the Emperor

Antoku. It is a branch shrine of the one in Kurume, Chikugo Province, and was first placed in the mansion of Lord Arima, the chief of the Chikugo clan, in March in the first year of Ansei, and was removed to the present place in 1872. It is dedicated to the Emperor Antoku and to the Amenominakanu-shi-no-ko-Mikoto. Festivals are held three times a month, when it is visited by thousands

of people, especially seamen.

The Ryogoku-bashi is one of the biggest bridges in Tokyo and was built at the beginning of the third year of Manji. The Ryogoku-bashi means the bridge of two provinces, namely, Musashi and



Ryogoku-bashi, One of Tokyo's Finest Bridges

Shimofusa. It is 540ft. in length. The "kawabiraki" (the opening of the river season) held every August on the river with the bridge in the centre, when fireworks are sent up and hundreds of cool-breeze hunting boats fill up the river, has been the pride of the citizens since ancient times.

The Shin-o-hashii is another of the big bridges of Tokyo. It was first built in the sixth year of Genroku and is 600ft.

in length. It is the longest of the iron bridges in the city.

Ginza Street extends from Shimbashi to Kyobashi. The name was derived from the existence of a Government mint making silver coins in the Tokugawa period. At the beginning of the Meiji era, rows of brick buildings along the street were constructed with official money, and were sold to citizens. The street has been one of the busiest and finest in Tokyo ever since.

The Department of Communications is situated at Kobiki-cho, Kyobashi-ku. It is the most magnificent of the Government offices in the city. There is a museum in the grounds, in which are exhibited models of the peculiar means of communication of ancient Japan.

The Department of Agriculture and Commerce is also at Kobiki-cho, Kyobashi-ku. There is another museum in its grounds, in which are exhibited the industrial and export products of Japan and other countries.

Tsukiji is a foreign settlement in Tokyo which has existed for a period of thirty-four years, from the third year of Keio to the thirty-second year of Meiji (1899), when the treaties were revised and mixed residence was permitted. There are still a number of foreign buildings and churches left there.

The Naval College stands at Tsukiji Shichome, Kyobashi-ku. There is a big pond of sea water in its grounds, in which was once floated the fine boat of the Tokugawa Shogun. The place commands a view of Shinagawa Bay. The college was established in 1888.

The West Honganji Temple is situated at Tsukiji Sanchome. In the third year of Genwa, Saint Junnyo established the temple as a branch of his main temple in

Kyoto, and later it was removed to the present site. There are fifty-six sub-branch temples in the grounds, and there are also the tombs of Hoichi Sakai, Eitaku Kobayashi, and Watei Taki, celebrated artists, and Shunsui Tamenaga, a famous novelist.

The Kabukiza and the Shintomiza are the most important theatres in Tokyo. The former is at Kobiki-cho, Sanchome, Kyobashi-ku and was founded in 1889. Its chief actors were at first the famous Ichikawa Danjuro and Onoye Kikugoro. It is the largest theatre in the metropolis and seats 2,000 visitors. It was destroyed by fire in 1921. The Shintomi theatre is at Shintomi-cho, Roku-chome, Kyobashi-ku, and in a different form dates from the Kanbun era. It seats 1,900 visitors.

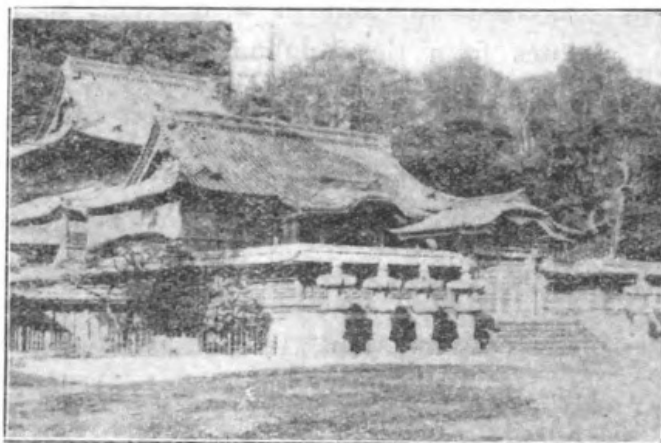
The Hama Detached Palace is a quiet place, being formerly a villa of the Tokugawa Shogun. In 1869 the building was repaired, renamed the Enryo-kwan, and made a hotel for foreign envoys. Every spring, when the cherry-blossoms are in full bloom, there is held here an Imperial garden party to which foreign and Japanese dignitaries are invited. The place commands a very fine view.

The Kotohira Shrine is outside Toranomon, Shiba-ku. It is a branch of the Kotohira Shrine in Sanuki, Shikoku. The site was previously the mansion of the lord of Marugame. The Shrine is dedicated to Omono-nushi-no-Mikoto and the Emperor Sutoku. On the fête-day (the 10th), as large a number of people visit it as go to the Suiten-gu.

Atago Park is to the north of Shiba Park, on a hill. It is reached by the steep climb up "Otokozaaka" and also by the gentle incline "Onnazaka," the

former of which has 86 stone steps. Heikuro Magaki, a famous equestrian, is said to have ascended the steep slope on horseback. On the summit lies the Atago Shrine, dedicated to the spirit of Hosuhini-Mikoto, and furnishing visitors with charms against fire. In the first year of Meiji, Kaishu Katsu stood in front of the shrine with Takamori Saigo, and looking down on the streets of the city discussed means to relieve the citizens from the fierce battling of the Tokugawa retainers and the Imperial Army. On the summit are the Atago Tower and the Atago Hotel.

Shiba Park is one of the most extensive public gardens in Tokyo. The Zojo



A Part of Zojoji (Temple) at Shiba Park

Temple is within its grounds in which are the tombs of some of the Tokugawa Shoguns. The Sanmon gate, in front of the main temple building, was erected in the tenth year of Keicho and is specially protected by the state. It is the largest gate in the city. The above mentioned tombs are as splendid and gorgeous as those of Nikko. There are also a monument of Chuhei Ino, who made a survey of Japan and completed the first map, a bronze statue of the late Count Itagaki, the leader of the Liberal party which was the predecessor of the Seiyu party, one of the late Count

Goto and one of the late Marquis Okuma.

The Shiba Detached Palace is at Hamazaki-cho, Shiba-ku. It was originally a villa belonging to the lord of Kishu, and was later, in 1871, the residence of Prince Arisugawa. Finally, it was made a detached palace as it is at present. It faces Shinagawa Bay and both the Japanese and foreign buildings are quite fine. Many honored foreign guests have been entertained at this palace, including H.R. H. the Prince of Connaught, General Grant and Mr. Taft, ex-Presidents of the United States.

The Keiogijuku University is at Mita, Shiba-ku. It was founded by the late Mr. Yukichi Fukuzawa, one of the great educationists of the Meiji era, who advocated independence and self-respect. It is one of the two largest private institutions, ranking with Waseda University.

The Tozen-ji is a large Buddhist temple at Shimo-Takanawa-machi, Shiba-ku. When Mr. R. Cox, the British Minister, established a legation in the premises of the temple in the first year of Bunkyo, about

twenty *ronin* attempted to assassinate him, fighting with the Government retainers on guard.

The Sengaku-ji is a Buddhist temple, renowned as the place where the tombs of the forty-seven *ronin* may be seen.

The Takanawa Palace is at Nishi-Daimachi, Takanawa, Shiba-ku, where T.I.H. the Princes Atsu and Takamatsu reside. It was formerly the mansion of Lord Hosokawa, the daimyo of Kumamoto. This is the site where Oishi Yoshio, the leader of the forty-seven *ronin*, and sixteen others committed *harakiri*, and it has

been preserved as of old through the wish of the Emperor Meiji.

The Nanki Library is at Iigura, Azabu-ku, and is one corner of the Mansion of Marquis Tokugawa, the former lord of the Kishu clan. It was built by the Marquis at a great outlay in 1896, when he came back from his travels in Europe and America, and was opened to the general public in 1899.

The Akasaka Detached Palace is on the site of the former residence of the Lord of the Kishu clan and is very magnificent. The Emperor Meiji once resided here. Every November, the Imperial Chrysanthemum Party is held here and foreign and Japanese dignitaries are invited. The Palace of the Crown Prince is in the same grounds. It was completed in 1909 after the model of the finest European palaces, and it is said to be the most splendid of the European-style palaces of the Orient.

The Aoyama Palace is also in the same grounds. It was made the residence of

obtain a view of Mount Fuji far off to the west.

The Residence of the late General Nogi, who committed suicide following the Emperor Meiji's demise, is at Shinzokamachi, Akasaka-ku. The house is a simple wooden structure, but the stable is a fine brick building.

Aoyama Cemetery contains the tombs of many men of note including the State-Councillor Okubo Toshimitsu, General Kodama, chief staff officer of the Manchurian Army in the Japan-Russia War, Ichikawa Danjuro, the famous actor, and Ozaki Koyo, the celebrated novelist.

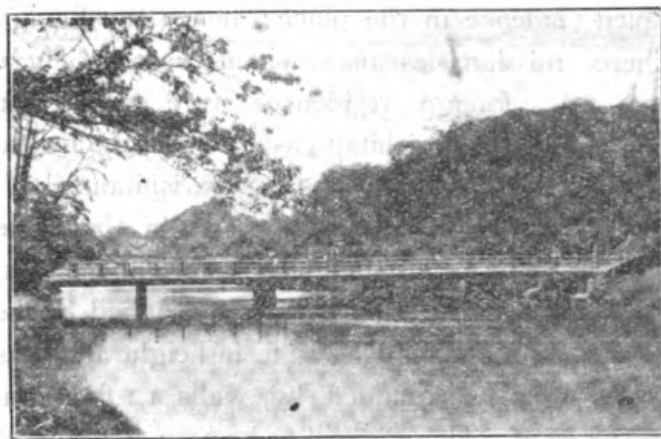
Waseda University is equal in importance to Keiogijuku University, among private schools in Japan. It was founded by the late Marquis Okuma and opened in 1882. It adopted the university system in 1901.

The Tokyo Military Arsenal is located at Suido-bashi, Koishikawa-ku, formerly the site of the mansion of the Lord of Mito. It was established in 1871. Here arms are made. There is in the grounds the Koraku-en, a famous garden built under the direction of Mitsukuni Lord of Mito.

There is a Botanical Garden at Hakusan-Goten-cho, Koishikawa-ku. This was previously called the Hakusan-goten and was a villa of Tokugawa Tsunayoshi, the fifth Tokugawa Shogun, before he became Shogun. In the period of the eighth Tokugawa Shogun, the build-

ing was converted into a free dispensary, and medicinal herbs were raised in the grounds. After the Meiji Restoration, the place was made a botanical garden under the Scientific College of the Tokyo Imperial University.

The Gokoku-ji is a Buddhist temple of



Beikei-bashi

the Empress Dowager Fusho in 1874, and then of the Empress Dowager Shoken. It is now the residence of H.I.H. Prince Sumi.

The Aoyama Parade Ground lies to the west of Aoyama Palace and covers an extensive area. From it one may

the Shinshu sect, and is at the end of Otowa Street. It was established in the fifth year of Genroku by the wish of

year of Kanyei, or 1643, a Portugal arrived in Chikuzen, Kyushu. He was a missionary and was then called "kirishitan" by the Japanese. He was arrested and sent to Yedo, where he was given a residence at Kobinata, Koishikawa-ku, and an allowance by the Tokugawa Government. Later, he was naturalized in Japan and changed his name from Joseph to Okamoto Sanzayemon. He died forty years afterwards. Soon there-



Botanical Garden, Tokyo

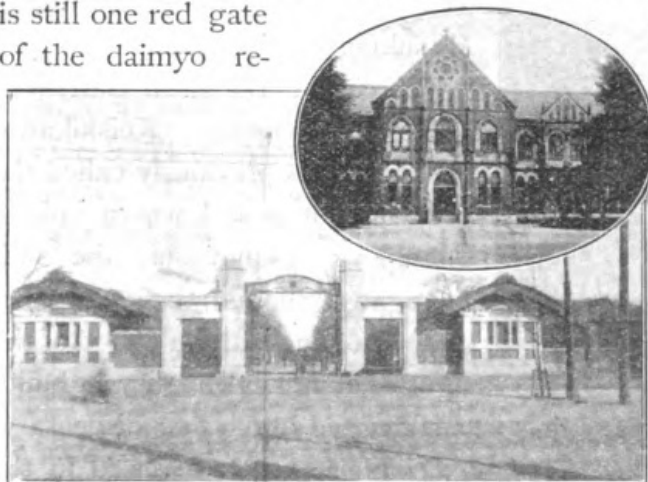
Keisho-in, the mother of the Tokugawa Shogun Tsunayoshi.

The Women's University is in Toyokawa-cho, Takata, Koishikawa-ku. It was established in April, 1901. It is the highest educational institution for women in the country.

Tokyo Imperial University is in Hon-go-ku. The site was formerly occupied by the Mansion of Lord Mayeda. There is still one red gate of the daimyo re-

after, another foreigner visited Osumi, Kyushu, in the fifty year of Hoei, or 1708. He was an Italian missionary and was sent by the Roman Church. He was also brought to the capital and given a residence at Kobinata, Koishikawa, where he died some years later. The High Commissioner of Religion had his residence in the place; hence the foreign missionaries also resided there. These

foreign residences were called the "kirishitan-yashiki" and the neighbouring slope the "kirishitan-zaka." There was a prison in the same locality in which those who believed in Christianity were confined. The prison was 12 ft. in height and was surrounded by walls 12 ft. high. There is still to be seen a tomb at this place. Later, the prison was destroyed, and the site being unoccupied was used as an artillery practice ground for the retainers of



Tokyo Imperial University

sidence left which forms one of the entrances of the institution, and is known as the "Akamon."

The Kirishitan-zaka.—In the twentieth

the Tokugawa Government. At present, there is no trace of the historic place left, except the name.

Uyeno Park is the greatest of the

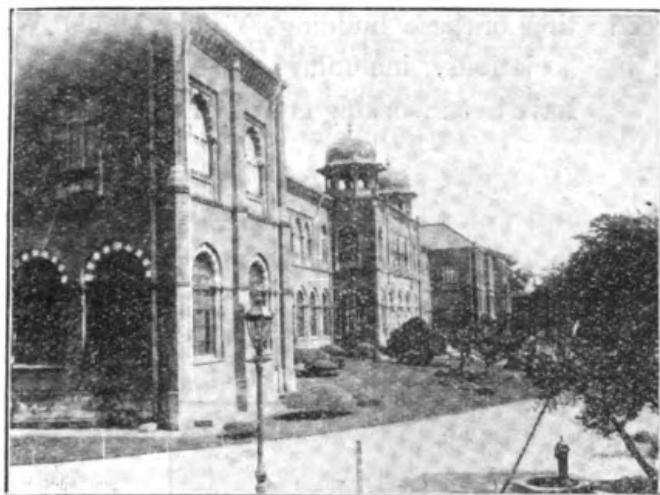
public parks of the city. Previously, there was a Buddhist temple here called Kanyei-ji with a number of tombs of the Tokugawa Shoguns. On Sanno Hill there is a bronze statue of Takamori Saigo, and at the entrance to the Tosho Shrine, one of H.I.H. the late Prince Komatsu. By the side of this, there are some trees planted by ex-President Grant of the United States and his wife, who visited this country as national guests in 1879. In addition there are many noteworthy features, such as the Kanyei Temple, the Dai-

Every January and May wrestling matches are held here. Wrestling is called the national game of Japan, and in the season the fans of the city go wild over the contests.

Mukojima is the place for fine views. It lies along the Sumida river and commands a view of Mount Tsukuba far off in the distance. In the neighbourhood are also the Mimeguri, Ushijima, Akiha and Shirahige Shrines and Mokubo Temple, all of which are famous. The place reminds one of the old Yedo customs. Every year there are boat races held on the river.

The Yeitai-bashi is one of the oldest bridges in the city, the first being built in the fourth year of Genroku. It is 600 ft. in length. A view of Mount Fuji may be secured from this place.

Fukagawa Park covers the grounds of the Tomioka-Hachiman Shrine. At the festival on August 14th and 15th visitors still come in flocks as they did in ancient times; the Yeitai bridge once fell under



Imperial Museum at Ueno Park

the weight of too many visitors and 1,500 were drowned.

butsu, etc. The park also contains an Imperial Museum and a Zoölogical Garden, the former including among its exhibits many Imperial and national treasures.

The Yanaka Cemetery is at the rear of Ueno Park. Here there are many tombs of noted scholars and learned men.

Asakusa Park is noted for its Kwannon Shrine, which was founded 1300 years ago. In the park grounds there are many cinematograph halls, theatres and restaurants. The place is the biggest pleasure resort for the common citizens of Tokyo. Kokugi-kwan is at Honjo-ku, and is a huge iron-frame, helmet-shaped building which reminds us of a Greek ring.

the weight of too many visitors and 1,500 were drowned.

The Meiji Shrine is dedicated to the Emperor Meiji, who has been the centre of veneration of the nation since his death in 1911. It is situated at Yoyogi in the suburbs of Tokyo. Going by street car, one gets off at the stop "Jingu-mae," Aoyama. In front of the shrine stands a huge "torii," 36 ft. in height. This is the largest wooden "torii" in Japan, its pillars being 4 ft. in diameter.

The main building of the shrine is of the so-called "nagare-zukuri" (or streaming) style, the roofs of "hinoki" bark being built in indescribably fine curves from the ridge pole in a "streaming"

way. This is a combination of Japanese and Chinese styles, and the majority of Japanese shrines are built in this style. Inside the shrine are kept as holy spirits a classic dress worn by the Emperor Meiji and a ceremonial robe worn by the Empress Dowager.

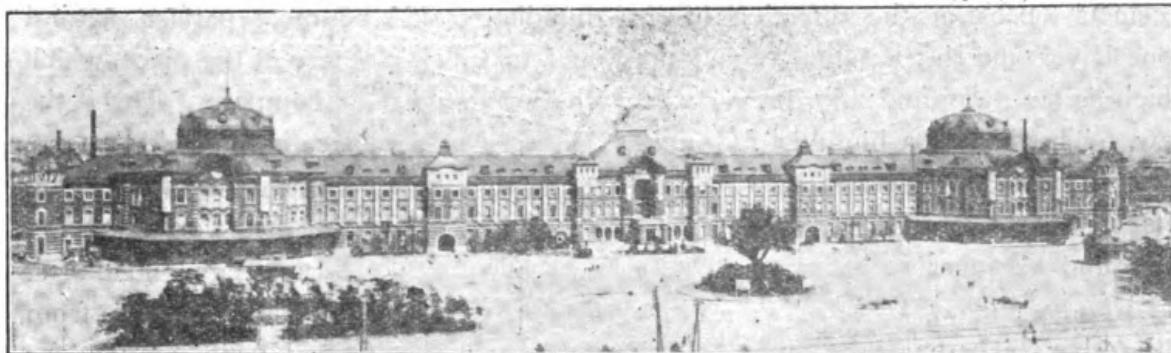
The place was previously the mansion of Lord Ii, whose elegant garden still exists. There are numerous trees presented to the shrine by the Tokyo primary school boys and other people in the country, which are growing luxuriantly.

The Treasure-House is of reinforced concrete and is in the peculiar style in keeping with a Japanese style shrine.

In the precincts there is a big athletic field under construction, to be the largest athletic ground in the Orient, admitting about 40,000 and also a grandstand seating 15,000. When completed, the ground will be very fine. Besides, a building commemorating the site of the Funeral Service Hall on the occasion of the funeral service of the Emperor Meiji and a Picture Gallery in commemoration of the Emperor's august virtues are under design. The building in commemoration of the Constitution has already been completed. In connection with the construction of these buildings Young Men's Associations, including thirty prefectures, have been working entirely free of charge.



Customs of Oshima



Tokyo Central Station

A GUIDE TO A TRIP THROUGH JAPAN

NARITA FUDDO-SON.—This is the most popular Buddhist temple in Tokyo and vicinity, except the Kwannon Shrine of Asakusa, Tokyo. It may be reached in about two hours from Ueno or Ryogokubashi Railway Station, Tokyo, by taking a train to Narita Station on the line and then by the electric railway to the temple. The present temple was built in the Ansei era (1854-1859) and is very magnificent, being 84ft. square and 68ft. in height. Its principal image is the Acara from India, which was carried from China by Priest Kobo-Daishi and was originally in the Koya Temple. Once, when Taira-no-Masakado rebelled against the Imperial House, it was removed to Narita to aid in the

subjugation of the traitor, and since then, it has been left in the place. It has numerous and endless visitors, who are not attracted to the place by any fine scenery in the neighbourhood, but go simply to worship at the temple, which is very interesting to observers of the national devotion to Buddhist images.

Katori and Kashima Shrines.—

These are the most famous Shinto shrines in Japan. The Katori Shrine lies at a distance of two miles from Sawara Railway Station. It was erected in the eighteenth year of Emperor Jimmu (642 B.C.) It is dedicated to the spirit of Futsunushi-no-kami. The building is neat and simple and stands in the precincts with many huge old cedar trees. One part of the



Katori Shrine, Shimosa



Kashima Shrine, Hirachi

precincts opens in the direction of the Tone River and the Kasumiga-ura Lake, which lie far away and afford a very fine view. The Kashima-Jingu is $1\frac{1}{2}$ miles from Ofunatsu and is dedicated to Takemikatsuchi no-Mikoto. Its grounds are quiet and woody, similar to the other. These shrines are worthy of a visit as representative Shinto shrines in Japan.

Nikko.—Nikko, which is world-famous, is reached in a few hours from Ueno Railway Station, Tokyo. One of its noted temples is a tomb of Tokugawa Iyeyasu which was erected by Tokugawa Iyemitsu, his grandson and the third Shogun of Tokugawa, and there are also the Futaara Shrine and the tomb of Tokugawa Iyemitsu. These buildings are quite brilliant and gorgeous, and their erection so diverse in comparatively small precincts proves how the designers

took pains in constructing them. There are in the neighbourhood Kirifuri Fall, the Ganman-ga-Fuchi, Chuzenji Lake, Kegon Fall and Yumoto Hot Springs. There is much to attract the many visitors to the place in the finest human art of the

buildings and the most perfect natural and unartificial scenery of the place, which they can study and compare. This is the reason why the place is so world famous.

Ikao Hot Springs.—In visiting

these very noted hot springs, one takes a railway train from Ueno Station for four hours to Shibukawa Railway Station and then an electric car to the place where the hot springs are. The place is a somewhat steep hillside, which gives all hotel upstairs rooms the command of wonderful views of the fine scenery, and makes it an ideal hot spring town (but for lack of streams). April and May are the nicest time of year for visiting the place, when the young leaves come out. The most interesting places in the neighbourhood are Mount Haruna and Haruna Lake. This mountain is an interesting extinct volcano, and there



Kegon Waterfall, Nikko

are walls of an outer crater, an atrio and a barranco formed and left. The lake is on its summit and it is very quiet and pleasant to look at and from here one can view the unique scenery of Akagi and Myogi Mountains.

Kusatsu Hot Springs.

—These hot-springs lie at a distance of about six hours from Karuizawa, which is a very noted summer resort, by light railway and motor car. Their fame is equal to that of the Beppu Hot Springs, Kyushu, on account of their abundance. The place stands 4,400 feet above the sea level and has Shirane Mountain (a volcano) in its neighbourhood, which is very interesting to ascend. There is a row of fairly big hotels in the town of Kusatsu, through which a hot river runs, and these are full of the smell of sulphur. The scene gives an impression of how strong the hot-springs are.



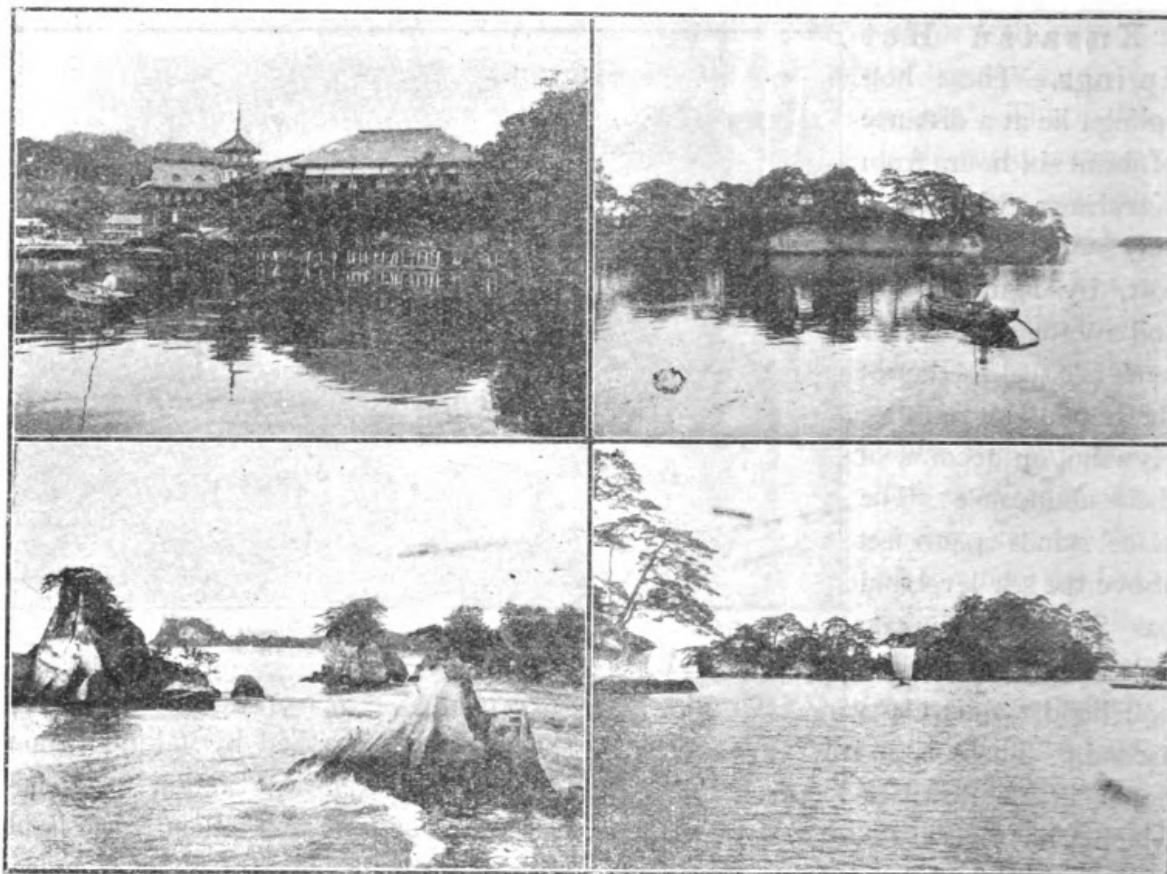
Lake Chuzenji, Nikko

Shiobara Hot Springs.—These hot-springs can be reached by taking a train from Ueno Railway Station to Nishi-Nasuno Station and then a light railway for a distance of about 8 miles. The latter runs along the Hôki River, which flows rapidly and renders the landscape very fine. Shiobara is much liked by Tokyo people as a hot-spring resort with picturesque scenery. The springs are brine and are said to be very efficacious in cases of rheumatism.



Hoki River at Shiobara

Matsushima.—This is one of "the three representative views" of Japan. It is a name given to a group of thousands of islets in a bay. The visitors alight at Shiogama Railway Station and go round the islets in a launch or a Japanese boat. It takes about an hour to complete the trip and all the time one is able to enjoy quite different and pleasant scenes which develop one after another as the boat goes forward. The sea is clear and blue and the islets are all covered with green pine trees. On the beach there are big hotels such as the Park Hotel, the Matsushima Hotel, Toyo-ro and Kangetsu-ro, which command a very fine view of the



Park Hotel
Furosan

Scenes at Matsushima

Codaïdo
Oshima

sea. One can ascend Tomi-yama which commands a distant and grand view of the whole scene. The noted Zuigan-ji Temple is on one of the islets. In order fully to appreciate Matsushima, one must stay for a number of days and do the sights thoroughly.

Kamakura and Enoshima.—These are places noted all over the world for their scenery. Tourists are attracted to them by their quaintness and possession of many historic remains, besides their being near the sea. Another reason for their fame is that they can be visited in a very short time from Yokohama.

Kamakura like Nara is famous for being once a capital. There are in it the Tsurugaoka-Hachiman Shrine, Yuigahama, the Daibutsu of Hase, the tomb of Shogun Yoritomo and the site of the

Kamakura Government. One side of it faces the sea and all the other sides are



Perry Monument at Uraga

surrounded by hills covered with luxuriant pine-trees, which give a softening effect. A visit to the place reminds one of various historic events which took place in it in the past, as it was the capital of Japan for about 130 years, or from the establishment of the Kamakura Government by Minamoto-no-Yoritomo in 1185

to the fall of the Hojo Family. Of the many Buddhist temples in the place, the most famous are Kenchoji and Engakuji.

Enoshima is within easy reach by an electric railway from Kamakura, and is an island on the seacoast. It is connected with the beach by a pier of 7 or 8 "cho" in length. Men of Yedo (now Tokyo) often visit the place to eat delicious fish-meats there. There is a shrine dedicated to the Benzaiten. The island commands a very fine view of Mount Fuji and the mountain range of Hakone across the sea. There are very singular rocks forming the back of the shrine in an interesting way.

Atami and Ito Hot-Springs.—The Province of Idzu is rich in hot springs,

ese village life. There is the site of the residence of Ito Sukechika, the grandfather of the Soga brothers, the famous avengers. One can visit Oshima, which is an island lying off the coast of Ito, and see the peculiar habits and manners of its inhabitants. Besides these places, there are such noted hot-springs as Yugawara, Shuzenji and Idzusan in the neighbourhood, and it is very interesting to make excursions among them.

Reverberatory of Nirayama.—Nirayama is famous as the place in Japan where guns of foreign type were first made by Egawa Tarozaemon, the wealthy local governor. There is still left there the reverberatory used for making guns. These guns were placed on the Shinagawa Forts, and are now exhibited in

the precincts of the Yasukuni Shrine, Tokyo, as mementos.

Shimoda Port.—

This is an old and declining port for Japanese boats and lacks facilities of communication, being reached simply by steamers destined for it. Yet it is historically noted as the first port of call by

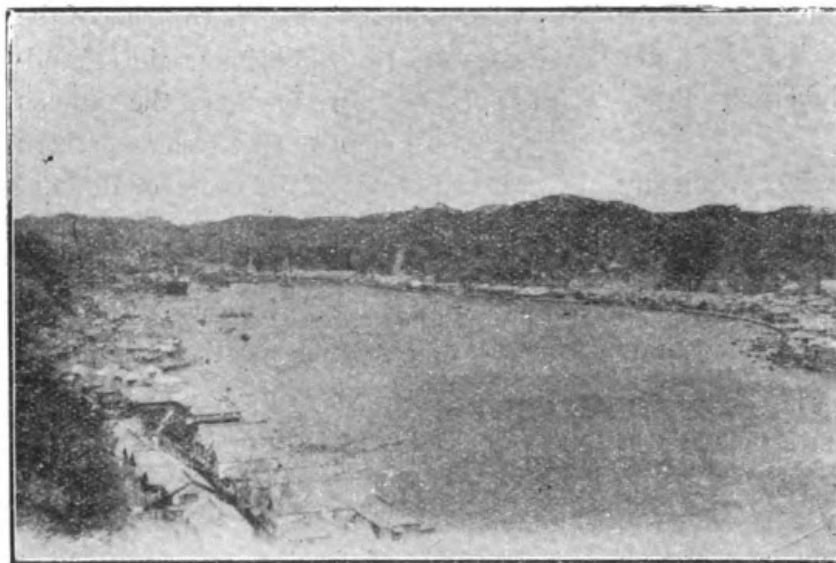
the American warships led by Commodore Perry, towards the end of the Tokugawa Shogunate.

Uraga.—After calling at Shimoda, the American warships entered Uraga, where they stayed for a long time in order to conduct negotiations with the Tokugawa Government for the opening up of the country. It was through this port that Japan entered the new atmosphere of the world. There is a monument erected in the place in memory of the landing of



General View of Atami Spa

of which those at Atami are intermittent, which is but rarely seen in Japan. There is a light railway from Odawara to Atami. One side of the place opens to the sea, and the other sides are backed by mountains, which makes it very famous for its warmth, plum trees blooming always at the year end. Ito is celebrated for the abundance of its hot-springs, which gush out everywhere. There are many fishing villages here, which give visitors a chance of becoming familiar with Japan-



View of Utsunomiya

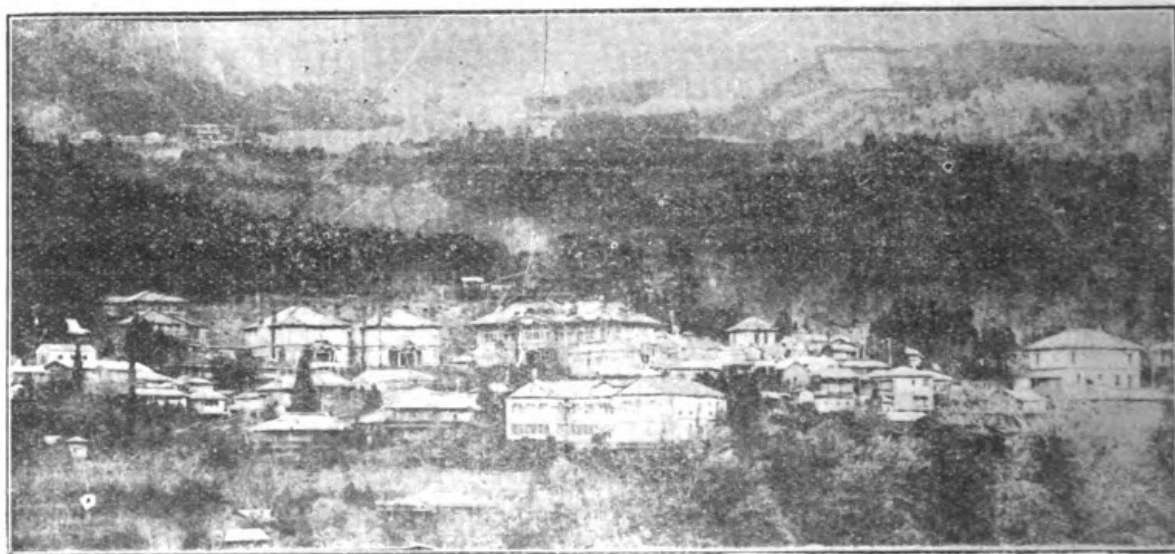
place is known as the Switzerland of the Orient. Foreign visitors mostly stay at Miyano-shita, where there are a few good hotels with perfect accommodations. These hotels are thought to rank first or second even among those abroad. Lake Ashi is a very fine lake on the mountain, and one can find in its neighbourhood the site of

Commodore Perry. It is often visited by foreign tourists.

Hakone Hot-Springs.—These hot-springs are reached by alighting from a Tokaido train at Odawara Station and then taking an electric railway. There are several hot-spring places in Hakone, known as Yumoto, Tônosawa, Miyano-shita, Dôgashima, Sokokura, Kiga, Gôra, Ashinoyu, Ubago and Yunohanazawa, which succeed one another right up to the summit of the mountain. The River Haya runs rapidly beside the mountain path. The scenery is so fine that the

the Hakone Barrier of the Tokugawa Shogunate. The view of Mount Fuji is very beautiful and magnificent from the mountain. Gôra Park is noted for its European style.

Eight Lakes of Mount Fuji.—It is very pleasant to ascend Mount Fuji, but it is impossible before July. One had better visit, therefore, the eight lakes of the mountain at this time by walking, as Japanese travellers do. Of these lakes, the more important are the Yamanaka, Kawaguchi, Nishi, Shojin and Motosu Lakes, which number five. The Kawaguchi and



Miyano-shita, Hakone



Lake Ashi, Hakone

Yamanaka Lakes can be reached by alighting at Gotemba Railway Station and taking a horse tramway from there. Shojin Lake is the smallest and most solitary of all and is most liked by foreign tourists. There are foreign style buildings in the neighbourhood. One is reminded of a lake in the Alps when visiting it.

Nagoya.—This is the largest city on the central main line of the Government railways, and an old castle in the north-eastern part of it is noted for the golden grampuses standing on its top, which ought to be seen by those wishing to know the life of daimyos during the Tokugawa Shogunate. There is the Atsuta Shrine in the city, and it holds the Murakumo-no-Tsurugi (a sacred sword),

which is one of the "three sacred treasures." The Osu Kwannon Temple, which is in the southeastern part of the city is as renowned and prosperous as the Asakusa Kwannon Shrine in Tokyo.

Cormorant-Fishing in the Nagara River.—The Nagara River runs two miles north of Gifu City, and its night fishing of cormorants for river smelts in the season from the middle of May to that of



Nagoya Castle



Suzuki Violin Factory at Nagoya

October is very famous. Each cormorant-fishing boat is lighted and proceeds from the upper to the lower part of the river. The fishing-fires present a very beautiful scene, as they are reflected in the stream. Those who see the fishing in the boats, later eat the fresh fish cooked by the boatmen.

Lake Biwa.—This is the largest lake in



Cormorant Fishing on the River Nagara, Mino

Japan and is situated in the centre of Omi Province. One wishing to visit it



Karasaki Pine Painted by Hiroshige

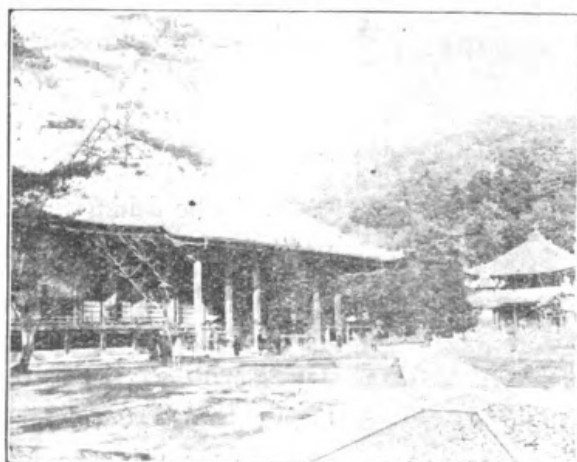
may alight at Hikone or Otsu Railway Station. The lake and its neighbourhood are famous for the eight celebrated views of Omi. There are also Chikubu Island and Hikone Castle in the vicinity, which are both worth a visit.

Kyoto.—Kyoto is one of the old capitals of Japan and was the place of the



Yenryakuji Temple at Hiyei Near Kyoto

picturesque views. Immediately one enters it, he is reminded of the past with a feeling of respect. There are a large



Chion-in Temple, Kyoto

Imperial House before it was removed to Tokyo. It is a very quiet city full of



Kinkakuji or Golden Pavilion, Kyoto



Kiyomizu Temple, Kyoto

number of noted places and historic remains there and it is also unequalled in its refinement and the elegance of its customs and manners, as well as its beautiful scenery. Among the very noted places in the city, we may mention the Imperial Court, the Nijo Castle, the Toyokuni Shrine dedicated to Toyotomi-Taiko, the Sanju-Sangen-do, the Hongan Temple, the Kwannon Temple of Kiyomidzu, the Yasaka Shrine, the Choraku Temple, the Chion Temple, the Nanzen Temple and the Kinkaku Temple. It is no exaggeration to state that the city and vicinity are nearly filled up with shrines and Buddhist temples.

The Mausoleum of Emperor Meiji.

There is Fushimi Railway Station on the Nara line, which is very near Kyoto, and the site of the Momoyama Castle near the station, which was erected by

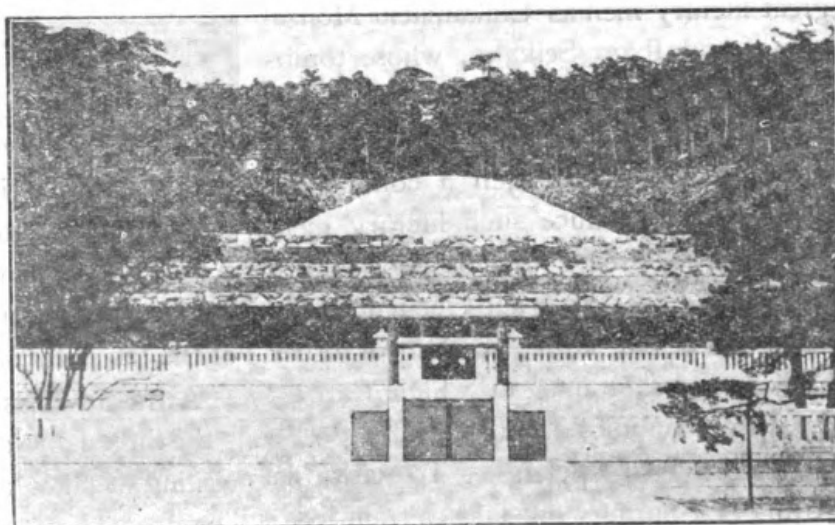
Toyotomi-Taiko. Here is the Mausoleum of Emperor Meiji and the Empress. They have endless visitors who yearn after the beloved Emperor and Empress.

Nara.—Nara was the capital before Kyoto and was the place of the Imperial House for seventy years during the régime of Emperor Genmei and seven other Emperors. It is the centre of Japanese classic literature and fine arts. Its representative places of note are the Kasuga Shrine, the Todai Temple, the

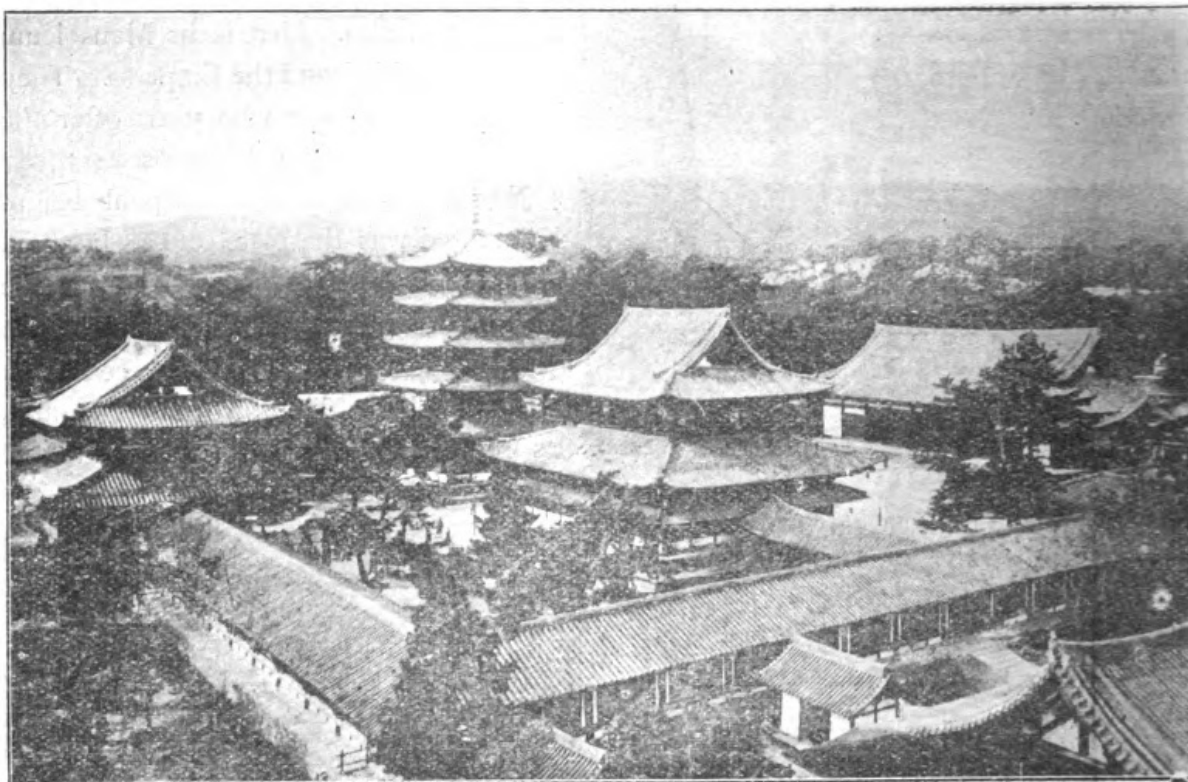


Nara Park and Great Buddha

Kofuku Temple and Mikasa-Yama. The impressive dimensions of the Buddhist image in the Todai Temple and herds of tame deer near the Kasuga Shrine are among the most interesting sights in the world. One European visitor to Nara justly remarked that the scenery of Nara intoxicates one like wine.



Mausoleum of Emperor Meiji at Momoyama



Gener. I View of Horyuji Temple, Nara

Osaka.—Emperor Nintoku, who reigned in 313-399 A.D. first set the capital in Osaka. Later, it was again left as waste land, until Toyotomi-Taiko built the Osaka Castle there, which brought prosperity to the place. It is now known as the second capital of Japan and is the greatest commercial centre in the country. The stone-wall of Osaka Castle is remarkable. The place produced such great literary men as Chikamatsu Monzaemon and Ibara Seikaku, whose tombs are in the Kosai Temple and the Seigan Temple respectively, in the Genroku era. It is interesting that such a commercial town should produce such literary men. From Sennichimaye to Dotonbori, there are several big theatres and cinematograph halls, besides a large number of other halls and restaurants, in which features the district resembles Asakusa, Tokyo.

Arima Hot-Springs.—To visit the Arima Hot-Springs, one takes a train from Osaka or Kyoto to Mita Station on the

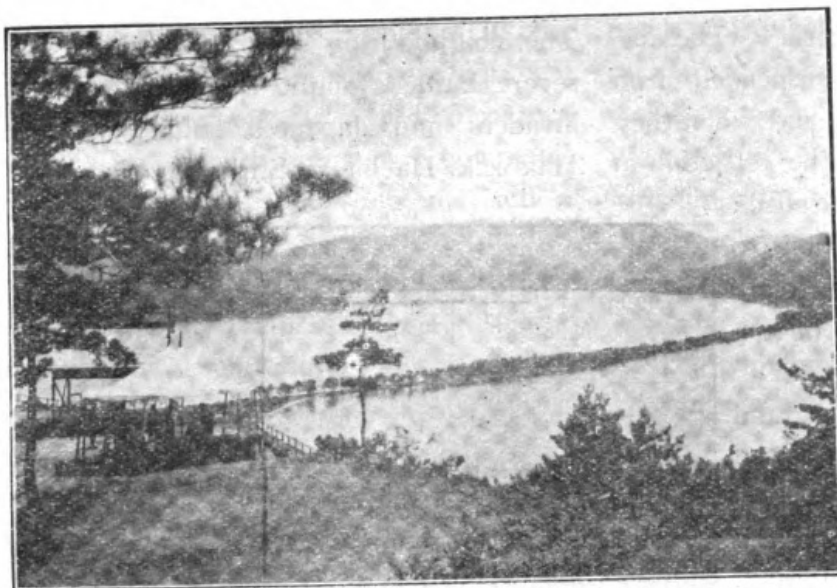
Fukuchiyama line, and then a light railway line to the place, which lies at the foot of Rokko Mountain and stands 1,100 feet above the sea-level. The atmosphere



Part of the Arima Spa

is clear and this is a good summer resort. One big bathhouse is built in imitation of a palace. A new radium hot-spring lies in the neighbourhood, with bathhouse of the latest Indian style.

Ama-no-Hashidate.—This is one of "the three famous views" of Japan. One visiting it takes a train on the Maidzuru line from Kyoto or Osaka and reaches Umi-Maidzuru Station in five hours,



Ama-no-Hashidate, One of Japan's Three Representative Scenes

whence he is carried to Ama-no-Hashidate by a steamer in about two hours. The soil is white sand and luxuriant pine



Maiko and View of Awaji Island

trees flourish there and it projects into the sea for about two miles as if floating on the sea in the shape of a bridge on the sky. This view can be best obtained from the summit of Nariai Mountain.

Suma, Akashi and Maiko.—Suma, Akashi and Maiko consist of land of white sand and green pine trees facing the Inland Sea. There is Awaji-Island in front and the view is very excellent. Moreover,

there are many historic remains in the neighbourhood such as the site of the Palace of Emperor Antoku and the tomb of Taira-no-Atsumori, as the Minamoto and Taira families fought in this place.

Koraku-yen of Okayama.—This famous park lies in the neighbourhood of Okayama Railway Station on the San-in line. It

faces the Okayama Castle through the Asahi River. It is a very fine garden. There are four ponds, whose shallows or falls add to the beauty of the garden. It is very fascinating to see the cranes sporting there.

Miyajima.—Miyajima is also called Itsukushima. It is the finest place on the Sanyo railway line. One can visit it by alighting at Miyajima Railway Station and taking the connecting steamer for a trip of 15 minutes. It is an islet lying along the seacoast, on which stands the Itsukushima Shrine, all the numerous corridors and galleries of which project into the sea,



Giant Torii of Camphor Wood at Miyajima

where there is a great "torii." The corridors are lighted by suspended iron lanterns at intervals of 6ft. and when they are lighted at high-tide, the reflection in the sea produces a very fine effect.

The shrine is built according to the natural position of the place and gives an impression of unlimited delights.

Idzumo-Taisha.—This grand Government shrine is situated at the end of the Sanyo railway line, whose last station is Taisha Station. It is dedicated to Okunihi-shi-no-Mikoto, who is the primary ruler of Japan. This god made over the sovereignty to the grandson of Amaterasu-Omi-Kami under her command, in consideration of which he was paid great respect by the gods of successive generations. The shrine is a peculiar type of structure. The god is famous for the promotion of marriage and is always worshipped by unmarried men and women.

Konpira Shrine.—This is in the neighbourhood of Kotohira Railway Station and stands on the side of Zozu Mountain. It is dedicated to Onamuchi-no-Mikoto and also to Emperor Sutoku. These gods are believed to be sea protectors and have worshippers mostly among seamen. The shrine is remarkably grand and beautiful.

Dogo Hot-Springs.—These are the biggest hot-springs in Shikoku and have existed from ancient times. They are at Dogo Railway Station, which is reached in a few minutes from Matsuyama. In the Japan-Russia War, Russian prisoners were kept here for recuperation and greatly enjoyed it.

Hakata Port and Fukuoka.—These are the largest cities in North Kyushu.

The neighbouring sea-coast is noted for severe battles fought between the Gen invaders and Japanese soldiers. The Hakozaki Hachiman Shrine stands on the



West Park in Hakata, Kyushu

site where the placenta of Emperor Ojin was buried. It is surrounded by great luxuriant trees and the place is most clean and sacred. In its close neighbourhood is the Adzuma Public Garden, in which stand bronze statues of Emperor Kameyama and Saint Nichiren, the former of whom prayed most enthusiastically for the surrender of the Gen invaders while the latter predicted correctly the invasion of the Mongolians.

Dazaifu Shrine.—This shrine is dedicated to Sugawara-no-Michizane, who was a very loyal statesman and poet. There are in its neighbourhood the site of the Government-General of Kyushu and that of the famous Kwannon Temple, and some other reminders of the old Heian Dynasty.

Kumamoto Castle and Suizen Temple.—Kumamoto Castle was built by the famous Kato Kiyomasa and is noted for withstanding a desperate attack made by the Satsuma men in the Civil War of 1877. There exists no castle-tower, but the strong stone-wall is still left

intact. The Suizen Temple is in the suburbs of Kumamoto and contains the tombs of the ancestors of the Hosokawa Family, garden daimyos of Kumamoto. It is noted for a clear stream and a picturesque hill.

Kagoshima.—This is the native place of the celebrated Satsuma clan and Saigo Takamori, the great hero. It is the largest

reached by railway from Kyoto. Its rapids and surrounding views are well worth a visit. Still another is the Kuma River in Higo Province. It is a grander sight than the other two. It is the widest of the three with very big rocks standing aloft on both sides. Many rafts run down it at their own pace. The boat in which one goes down it starts from Hitoyoshi Railway Station and goes as far as Yatsushiro Railway Station.



Birds' Eye View of Kagoshima City and Active Volcano of Sakurajima

city in South Kyu hu. It faces the sea and beautiful Sakura-jima. It is known as a city of very fine scenery. Shiroyama is the site where Saigo Takamori and his followers died in battle in the Civil War of 1877. The Joko Temple contains the tomb of Saigo and is worth visiting.

Rivers to Descend in a Boat.—There are many rapid streams in Japan, where mountains and seas are a very short distance apart. It is very pleasant to go down these rapids in a boat, although it is somewhat risky. Of all these rivers, three are the most important. One of them is the Fuji River in Suruga Province. Prince Arthur of Connaught went down this river and enjoyed its fine scenery with the wonderful rocks and rapids. Another is the Hodzu River, which runs through mountains between Yamashiro and Tanba Provinces, and is

are divided into two parts, one the inner shrine, and the other the outer shrine, which lie at a little distance from each other. The inner shrine is dedicated to the spirit of Amaterasu-Omikami, the ancestor of the Imperial Japanese House, and the outer shrine to that of Toyouke-Omikami, the daughter of Amaterasu Omikami, who is believed to be the goddess who protects agriculture. Both shrines are the ancient type of building and are simple but solemn. There is the clear Isudzu River running before the inner shrine, behind which there stands a hill called Mount Kamiji. Both river and mountain add to the solemnity of the place. All Japanese think it a duty to pay homage at the shrines at least once in a lifetime. Whenever there occurs any serious national event H.I.M. the Emperor pays

The Ise Shrines.

—On alighting at Uji-Yamada station on the Kwansai line, one finds in the near neighbourhood the Ise Shrines, which are the center of homage of the Japanese Imperial House and nation. These shrines

visits or sometimes Princes of the Blood as Imperial representatives are sent to report the events or to pray. These shrines should be visited by all foreign tourists who wish to know the source of the ideas underlying Japanese Shinto.

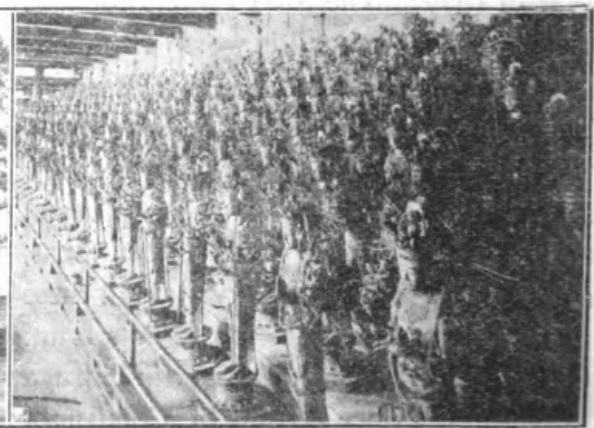
Futami-ga-Ura.—One visiting the Ise Shrines will find on the way two big rocks harmoniously facing each other off the coast of Ise Bay. These rocks are known as Futami-ga-Ura and are highly valued by the Japanese as a symbol of love. They are the object of prayer for eternal concord by newly married couples. They are also often made the subject of Japanese pictures with the rising sun reflected in the sea of Futami-ga-Ura. The rocks are connected by a big rope with tufts of straw, which is always seen in the grounds of Japanese shrines as a symbol of sacred places. It must be remembered also that the sun does not rise above the horizon of the bay, except for a certain fixed period of the year.

Waka-no-Ura.—To visit Waka-no-Ura, one takes a train as far as Wakayama city on the Nankai line and then goes to the place by a private railway. This bay

is in the western part of Kii Province and is very large. The place has been famous from ancient times as one of the beautiful scenes in the neighbourhood of the Capital, its fine scenery being mentioned in Japanese odes by Yamabe-no-Akabito, a celebrated poet who lived before the Nara period. He describes the place as a reed-grown shallow with flocks of cranes playing about in it. There is no shallow and no flocks of cranes there now, but only a beach for sea-bathing, a smooth sea and fine scenery. There is a pine-grove with strange shaped trees called "neagari-matsu" and also the Tosho Shrine and the Kimii Temple in the neighbourhood, all of which are very noted. There is also an isle called Tamatsushima in the bay. Thus the place has many a spot worth visiting, and is very popular as a sea-bathing and pleasure resort, since it is near Osaka and Kyoto. It has many good hotels. There is Wakayama Castle not far from Waka-no-Ura, which was the residence of the Tokugawa House in Kishu, one of three principal family branches of the Tokugawa Shogun; it is nearly as numerous now as in the Shogunate period.



Honganji Temple, Kyoto

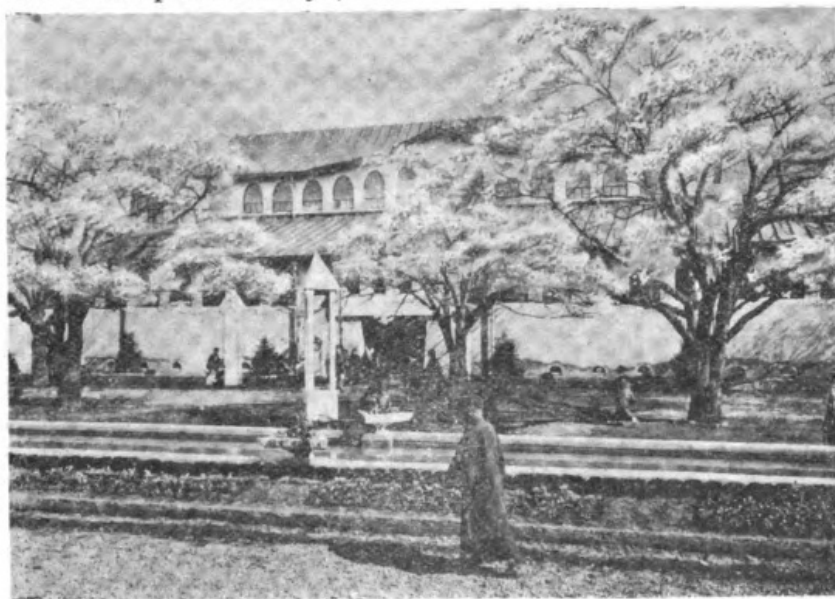


Interior of Sanjusangen-do, Kyoto

JAPAN'S DEVELOPMENT INDUSTRIALLY AND OTHERWISE

OF the total area of the buildings for exhibits, extending over 9,833 "tsubo," there are three buildings each of which is so spacious as to cover an area of over 1,000 "tsubo," namely, the Fine Arts, Textiles and Manufacturing-Industrial Buildings.

From this, we may easily imagine what are the special features of Japan's industries. The Fine Arts Building is the largest, which is natural in a country noted for her fine arts from ancient times, and next come the Textiles and Manufacturing-Industrial Buildings in the order named, which speaks eloquently of the industrial position of Japan.



Textiles Building, (2)

The Textiles Building: The exhibits from Fukui prefecture, which is the great-

est district for producing export fabrics, are the most conspicuous of any in the building. They include plain habutai silk, striped habutai, shiose-habutai, kohama crêpes, plain pongee silk and silk-and-wool wrappers, etc., all of which are exported. The place produces about 80 kinds of high-class fabrics. The local looms number 32,167, and for 1919 the products reached ¥171,000,000 in value, of which ¥120,000,000 was exports. Not much dyed or finished goods is put out there, but a large amount of striped goods. To show the principal export goods of the place, we append the following table:—

MATERIAL	VALUE YEN
Plain habutai	76,547,230
Twilled „	3,141,068
Figured „	1,728,896
Striped „	3,844,747
White crêpes	16,333,026
Striped "ka-be" crêpes	1,199,063
Georgette crêpes ...	1,450,571
Pongee silk..	6,100,734

Ishikawa and Toyama prefectures are also quite noted for their production of export silks. Ishikawa prefecture comes next in importance in the production of habutai,

the total value of which for a year recently reached ¥21,500,000, this output being

shipped chiefly to Europe, America, India and Australia.

The total fabrics output in Toyama prefecture for 1920 amounted to ¥12,500,000 in value, which is greater by ¥8,950,000 than the figures five years ago. Of this volume, silk fabrics worth ¥7,390,000 were exported, largely to Europe, America and India.

The silk goods produced in the above-mentioned three prefectures are all half-finished. But those of Gumma prefecture, and especially Kiryu, comprise some finished goods such as fine broad "ome-shi," figured satins and "kabe" crêpes for shirts—all prominently exhibited. Ashikaga of the same prefecture produces ¥3,000,000 worth of export silk fabrics a year, the taffetas, shirtings, etc. on exhibition having an extensive market in China, the South Sea islands and India.

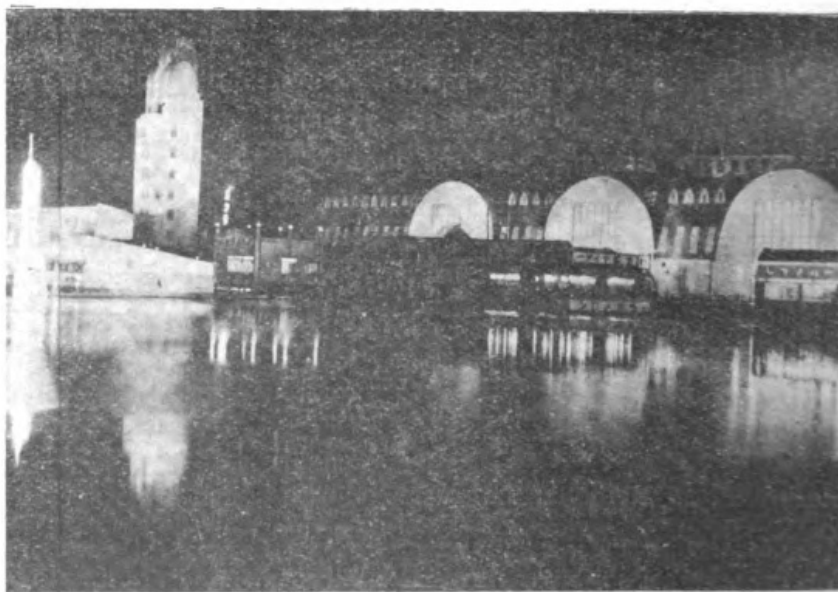
The yearly output of Kai silk amounts to ¥1,000,000. This is a special product of Yamanashi prefecture, of which Minami-Tsuru-gori and Kita-Tsuru-gori are the most noted places of production. It is much to be regretted that exportation has decreased somewhat in late years. The domestic demand is, however, on the increase, as the silk is very suitable for practical use in cushion and umbrella making. There is a large exhibition of these particular kinds.

Other noteworthy exhibits are velveteens, woollen fabrics, *kokura*-cloth from Saitama prefecture, vel-

veteens, etc., from Shidzuoka, and broad pongee silk from Gifu.

During and since the late war, the textile industry of Japan has made striking development. It is regrettable to find, however, that the foreign markets cultivated for these Japanese products have been lost on account of renewal in the supply of European goods. Prints exported to the South Seas and black satinets exported to China, for example, are being undersold in these markets by Manchester and American goods. Only habutai and crêpe de chînes are finding a new market in Australia. The production of woollen fabrics in Japan shows remarkable progress, nearly all kinds of cheaper goods being produced here to meet the general demand, and it is necessary to export from abroad only the best quality of goods. Velveteens, which are extensively used for scarfs, socks and "geta" thongs, have come to be manufactured very largely of late, exhibits of such being most conspicuous.

The market for hemp and linen goods



Forestry Building at Night

has been lost largely on account of imitation goods. Yet there are new and

increased demands created for these fabrics for canvas, tents, hosiery, summer dresses, napkins and table-cloths.

The making of paper cloth has increased in this country just as it did in Germany during the war. Next in popularity comes silk, this being an imitation of silk. The dyeing of cloth is now done here as skillfully as in foreign countries. Designing has developed materially, both in exports and in goods for domestic consumption, although in finishing, these are not so perfect as foreign goods.

The total exportation of these fabrics from Japan for 1920 reached ¥172,800,000 in value. One interesting thing is that some old-fashioned tissues are still required by a section of our people with quiet tastes. These tissues include Oshima-kasuri, which looks like cotton cloth, but which costs ¥370-¥400 per piece, as may be seen in the exhibits from Kagoshima prefecture. Another fabric of the kind is Yuki-tsumugi from Tochigi prefecture valued at ¥320 per piece. It is a silk fabric quite like cotton in appearance. The latter is produced to the annual value of ¥800,000, which fact suggests how much such peculiar kinds of silk are in demand.

The dyed silk fabrics of Kyoto are the most famous of any in Japan. They are characteristically excellent as skilled handwork, but do not suit with present-day industrial products, which are put out mechanically on a large scale. Export goods from Kyoto are materials for ladies' dresses, ladies' coat-linings, Cantonese crêpes, poplins, etc.

The textile industry of Osaka prefecture is very prosperous and worthy of the place, which is the centre of Japan's industrial activity. This may be seen from

the big gold letters written on the showcase, which read as follows:—

Products of Osaka prefecture.	Yearly Production. Yen	Yearly Exportation. Yen
Spun silk ...	241,440,000	152,380,000
Cotton fabrics	287,340,000	199,780,000
Hosiery goods	42,560,000	8,760,000
Dyed fabrics	12,380,000	9,420,000

It is noteworthy that while small weavers try to produce as much goods for export as possible, the spinning mills have begun to put out the everyday necessary fabrics for domestic consumption, led by the Kanegafuchi Mills, which have recently put on the market a kind of muslin called Kanebo-Yuzen, which is a broad twill dyed in the "yuzen" style in red, yellow and purple.

The products of Aichi prefecture are notable both in kind and output, and it holds the most important industrial position of any except Osaka. Shiga prefecture exhibits new goods, including the Omi Hanpu Kaisha's dry duck for paper making,—18 ft. width and tens of feet in length,—the Omi Jufu Company's tyre cloth for automobiles and bicycles, and the Omi Velvet and Nippon Birodo Company's velveteens, the latter largely employed for children's dresses, upholstery, scarfs, etc. The production of these new goods proves Omi men possessed of excellent commercial talent.

The Manufacturing-Industrial Building.—The exhibits in this building testify to the characteristic Japanese skill in handwork. The Hattori firm's exhibits at the entrance are quite worth the attention of visitors. It is the opinion of Mr. K. Hattori, the proprietor of the firm, that it is against the principle of the Exhibition to exhibit such articles as cannot be made in large numbers. When the firm's Design Department designed a big wall

clock with a mirror for the Exhibition, Mr. Hattori stopped the work saying that the intended piece resembled the Waltham Co.'s exhibit and it would be humiliating, if it was said that Hattori was imitating the Walthams. All exhibits of the firm, watches and clocks, were made by the Seikosha, which belongs to the firm.



Education and Social Works Building

The Seikosha is the biggest clock factory in Japan, and put out 989,509 clocks and watches in 1921, of which 321,762 were watches. The total figure is double the amount a decade ago, and the number of watches has increased sixfold in the meantime. It is expected the firm will be as famous as the Waltham, Tabarn, Narden and other foreign watch factories in time.

Coral work is one of the special products of both Japan and Italy. The Inouye firm exhibits a big white coral tree of 680 yens' worth and the Yodachu firm a necklace worth ¥1,550, both of which are conspicuous exhibits. Italy is now unable to obtain enough coral in Europe, and gets nearly all her supply from Japan. Japan is behind Italy in workmanship, and thinking it highly regrettable, the Nippon Sango Kaisha is intending to

study. We may soon hope for success in producing coral work as fine as the Italian make.

The most valuable of the exhibits in this building is the pearl tower shown by Mr. K. Mikimoto, ¥325,000 in value. The number of pearls employed is 1,195 for the tower, 285 for the shrine-fences, 1,500

for the large gravel and 120,000 for the small gravel. His success in the production of culture-pearls is really a great contribution made by Mr. Mikimoto to the nation. He has five places of culture, which cover a total area of 6,300,000 *tsubo*.

Celluloid work is a rapidly developing industry in Tokyo. Formerly, the manufactures consisted simply of combs, toys, etc., but at present, there are also celluloid stationery, toilet ware, bags, etc., and printing is also done on celluloid, and it is used as tags. The exhibition of excellent celluloid fancy work, especially, marks an epoch in its development, the exhibitor being Mr. Doi of Tokyo, who has succeeded after elaborate study for many years past. The exhibit is of large hairpins for wear at evening parties. The sphere of influence of tortoise-shell work is thus being encroached upon greatly by celluloid.

We can now dispense entirely with foreign-made straw hats for summer wear, as the demand is entirely met by domestic products, the Iizuka Hat Co. alone purchasing yearly one million pieces of straw braid.



Formosan and Neighboring Buildings Illuminated, Second Section

¥4,500,000 worth.

The products are made cheap and for practical use in general, the Wajima goods especially being noted for their durability.

Besides these, cloisonné and bamboo work is exhibited, but these cannot hope for the rapid development of industrial art work. Those branches which made

The production of bags and trunks shows also rapid development, the demand for domestic goods being entirely met, except for the best kinds, which are still imported and are found in department-stores. It is true the Japanese products are still behind the imported in durability and in the making of the lock and other metal parts.

Ivory work exhibited by the Tokyo Ivory Works Traders' Guild, whose members number about sixty, are excellent and represent purely Japanese views and manners.

The work is a characteristic fine art of Japan, the yearly exportation amounting to one million yen in value. Of the exhibits, the most valuable are an image of Kwannon 2 ft. in height exhibited by the Tsutaya Shoten and valued at ¥10,000, and a country house of very exquisite engraving exhibited by Mr. M. Tanaka and valued at ¥3,500, such work requiring a period of 3 or 4 years for production. Of the lacquerware exhibited, the products of Ishikawa prefecture are most important, Kanazawa, Yamanaka and Wajima districts producing yearly

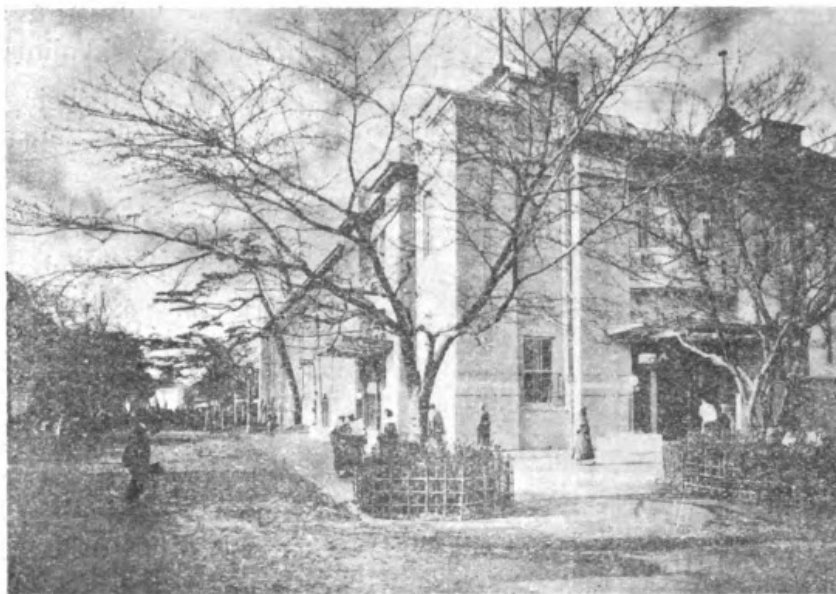
very swift development during the war include cutlery, brushes, paper napkins, shell buttons, celluloid combs and toys, umbrellas, etc., which have improved in quality and design remarkably compared with what was shown in the exhibition held a decade ago. Fountain pens are most satisfactorily made here preventing the importation of foreign goods. The same may be said of brassware.

The Chemical Industrial Building.—The chemical industry made remarkable development in Japan during the late war, when the great hardship experienced from the suspension of foreign supplies was relieved by domestic products and these were also largely exported. Since the end of the war, the industry has experienced a reaction and is now very inactive. Yet it is incomparably better than before the war.

One such chemical product is enamelled ware, the Tokyo Enamelled Ware Co. enjoying a very prosperous business. Enamelled signboards have largely taken the place of painted wooden signboards since 1921, not only in Japan, but in some foreign lands, and they have been shipped

to the Malay Peninsula by the Standard Oil Co. for its signboards; very excellent lock-dial plates and other plates for

are 25 kinds of dyes now manufactured in Japan. We can make as good alizarin dyes as they do in Germany, and these



Tokyo Self-Government Building

are exported to India, China and America in addition to satisfying the domestic demand. Hiroshima Prefecture stands first in the production of dyes and exhibits sulphur and basis dyes.

When we see their exhibition of beautiful hard porcelain ware, we cannot but mention with pride the names of the Nippon Toki Kaisha and the Nagoya

metres are made of enamelled ware. Hence the great importation of such in the past has now been superseded.

The making and finishing of glassware shows marked progress, although the soil in Japan is not quite suited for the manufacture of fine glass, and the material has to be brought from abroad. There are no glass goods which cannot now be manufactured in Japan except lenses, which cannot yet be made here as well as in Germany. We find among our products very good scientific and medical instruments, and especially, as fine coolers and injectors as in Germany, which can compete internationally with the foreign products in the New York market. The shortage in the supply of dyestuffs seriously menaced Japanese consumers of chemicals on the outbreak of the war. There are now dyestuffs exhibited by the Nippon Senryo Kaisha, the Mitsui Senryo Kogyojo and the Tokyo Gas Works, of which Mitsui's are the best, as the process was studied even before the war. There

Seitojo (Porcelain Factory) in Aichi prefecture as distinguished examples of Japanese industrial success. The exhibit of a dinner set for 150 persons by the latter is valued at ¥1,800. It is so excellent in workmanship that it might give satisfaction even on a first-class dining table in Europe or America. Tableware for exportation to China and the South Sea islands exhibited by the Matsumura Toki Gomei Kaisha and that for America exhibited by the Seto Seiyei Goshi Kaisha are excellent commercial goods. The latest yearly output of chinaware in Aichi prefecture amounts to ¥37,580,000 in value, of which the exports stand at ¥18,580,000. This figure covers about 50 per cent. of the national product in Japan. The Nippon Toki Kaisha is noted for its "tokoname" ware.

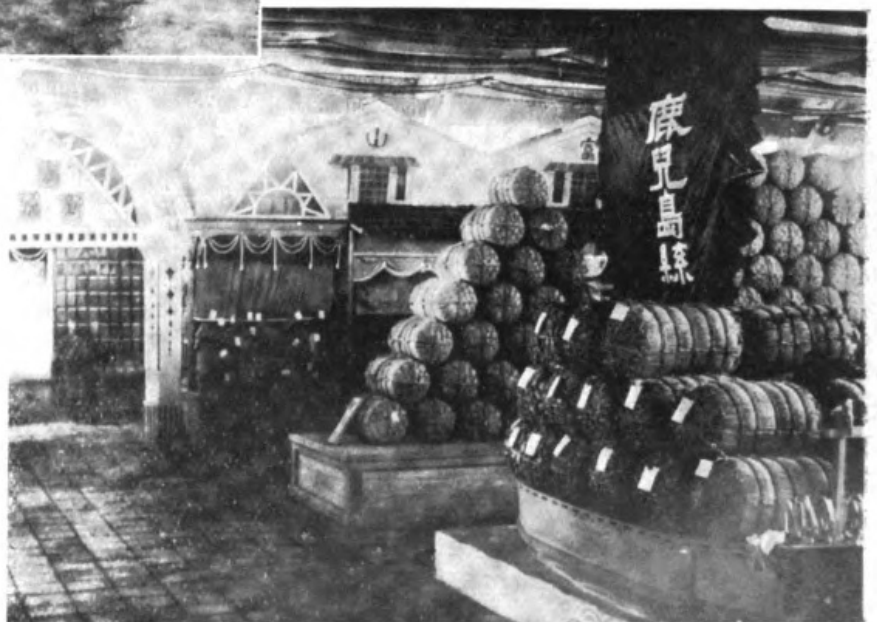
Fibre, a solid paper made and exhibited by the Nippon Kenshi Kaisha, is required for insulating and high speed revolving. Its yearly output amounts to



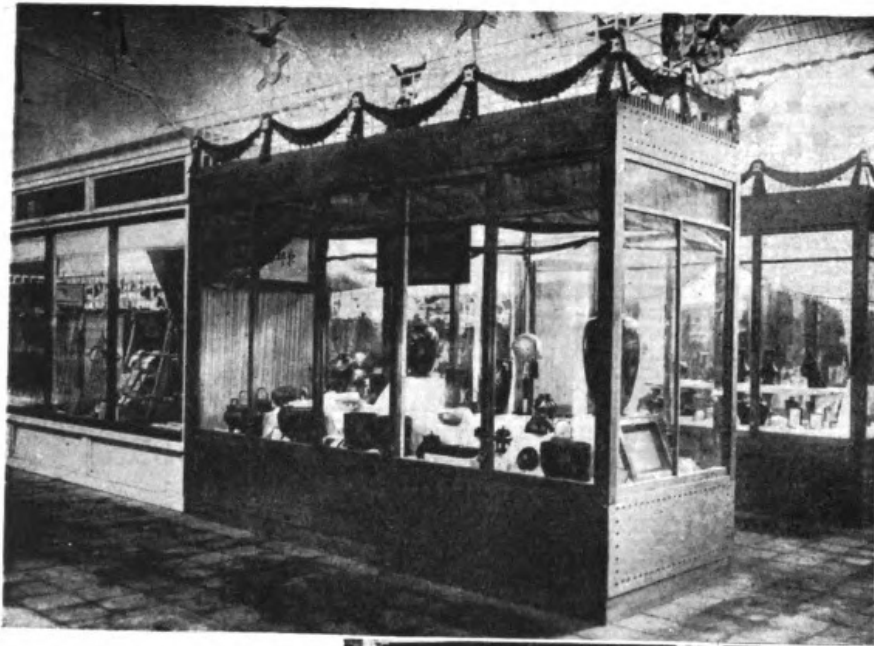
Interior of
Foreign Building



Interior of Architectural Building



Interior of Agriculture Building



Interior of
Manufacturing
Industry Building



Interior of
Chemical Industry
Building



Interior of Textile Building

¥3,000,000, of which ¥300,000 or ¥400,000 is exported to China.

As to paints and pigments, the exhibits by the Nippon Paint Kaisha, the Toyo Paint Kaisha, the Nippon Kokyu Torio Kaisha and the Nippon Torio Kaisha show the wonderful development in their productions.

The prominent position held by the exhibits from Osaka prefecture may be seen from the following figures given by this prefecture :—

GOODS	OUTPUT Yen	EXPORT. Yen
Rubber ware ...	7,530,000	1,167,000
Glass beads ...	5,621,000	3,566,000
Vacuum flascos...	4,380,000	1,213,000
Glass bottles ...	8,503,000	7,092,000
Soaps... ..	6,710,000	2,390,000

Kyoto prefecture exhibits a fine recent scientific invention, namely, a material acid and alkali proof. This is exhibited by the Shimazu Seisakujo. It is inserted in machines and tools coming in touch with acid or alkali. Its production has entirely done away with the importation of foreign goods, and it is a brilliant success for the industry in Kyoto.

Kochi prefecture, though situated in a corner of Shikoku where means of communication are inconvenient, has yet well kept pace with the progress of the world, and exhibits such export paper as "tenmoku-soshi" and "choku-gami," and also such new products as copying and hat paper. The yearly output of these various kinds amounts to ¥12,668,010.

The rubberware exhibited by the Yokohama Gomu Kaisha of Kanagawa prefecture and that exhibited by the Dunlop Rubber Co., the Settsu Gomu Kaisha, and the Naigai Gomu Kaisha, are all products to meet the demand of the new age.

The Nitrogenous Laboratory of the

Department of Agriculture and Commerce exhibits results of its large-scale experiments concerning the method of solidifying nitrogen in the air, which is considered the most difficult process in chemical industry. Japan is to be congratulated on succeeding to such a remarkable extent in the comparatively short period of 6 or 7 years as against 50 years spent by Germany before the war in the same research work.

The Sericultural Building: This building is comparatively small, but it exhibits the richest production of the country. According to the explanation of the Tokyo High Sericultural School, the yearly production of weaving and spinning goods in Japan amounts to two billion *yen* and 1,100 million *yen* respectively, and raw silk comes third; yet the last mentioned is practically the richest product, for the raw material is produced entirely in the interior and 70 per cent. is exported.

The production of yellow cocoons has been so much encouraged of late years that one-half of the cocoons exhibited by the Kyoto and Gifu prefectures belong to the yellow class. The yellow silk arriving in Yokohama was 2 per cent. of the total receipts for 1916, but the percentage increased to 4 per cent. for 1917, to 16 per cent. for 1920, and to 25 per cent. for 1922.

Nagano prefecture comes first among the sericultural districts in the country with its raw silk and cocoons worth 165 million and 85 million *yen* a year respectively. The total number of female artisans employed in the mills is 100,000 as against the total population of 1,700,000 of the prefecture, and 54 per cent. of the national output of raw silk is produced by this prefecture. The greatest ques-

tions in our sericultural circles are to secure uniformity of silkworm eggs and the combination of silk mills, the realization of which is thought to be necessary for supplying the foreign market with goods of uniform quality. In this connection, the Shinshu men have carefully selected five kinds of eggs out of about 3,000 in existence, and have decided not to purchase cocoons produced from any other kinds or to deal in any other eggs after 1924. This is really a timely plan.

The exhibits show great progress from those of the preceding exhibition, for except some old breeds from Yamanashi prefecture, all other cocoons exhibited are of cross breeds, and the raw silk is quite improved in quality.



Agricultural Building

The Agricultural Building: When the preceding Taisho Exhibition was held, the normal crop of rice in Japan amounted to 50,000,000 *koku*, but at present it is 57,000,000 *koku*, showing an increase of 7,000,000 *koku*. This fact testifies to the improvement attained by agriculture in this country.

The Agricultural Bureau exhibits of the Department of Agriculture and Commerce show some progress in sheep rear-

ing, while the methods for preventing the importation of vegetable germs by the Vegetable Inspection Office and of cattle-disease germs by the Cattle-Disease Inspection Office show more preparation and fuller study of these questions than on the last occasion.

The exhibits from Chiba prefecture contain mostly barley and golden malt of foreign extraction, the latter of which is for beer brewing and is a new product in this country.

The exhibits from Shizuoka prefecture are most varied, and include fish (*ruffe*) ginger, ground-nuts, oranges, etc. The local yield of agricultural products formerly amounted in value to ¥50,691,009 but it now stands at ¥106,984,800.

Tokushima prefecture exhibits natural indigo, its special product and the only vegetable dye product in Japan; its yearly crop reached the value of ¥5,000,000.

Wakayama prefecture exhibits hemp-palm rope as its special product and Chiba prefecture straw mats and rope, the production of which in

their leisure time by the local farmers comes to the yearly value of ¥3,000,000.

The employment of new agricultural tools by conservative farmers is worthy of note. Some of these exhibits are sprayers for horticulturists, rope-machines, rotary rice and barley hackles, straw cutters, mulberry-leaf cutters, incubators and grass cutters. Perfect spades for middle and deep tilling are not yet made in Japan.

The most urgent and important agricultural question in Japan is how to supply food in sufficient quantities, and some materials looking toward a solution are exhibited.

The Mechanical Engineering Building : The most important manufactures are machines and tools, and the extent of the employment of metal-working machines, lathes, planes, drills cutters, etc, bespeaks the extent of the country's mechanical industrial development. Before the late war, the mechanical engineering of Japan was very backward due to lack of iron supply, the limited sphere of demand and the slowness of the returns on capital invested, and yearly about ¥50,000,000 of foreign machines was imported. During the war, the importation of these machines was suspended, which greatly encouraged the domestic industry. An exhibition of Japanese-made machines and tools was held in Osaka last autumn under the auspices of the Departments of the Army, the Navy, Agriculture and Commerce, and the Census Board. Professor Sekiguchi of the Tokyo Higher Technical School, who acted as judge, sent two machines exhibited by the Rokuroku Shoten to London, where they were found to operate satisfactorily. This fact shows great development in the mechanical engineering industry of Japan.

An internal-combustion engine fed by crude oil, which is the same in type as the world-renowned German engine, is now manufactured at the Niigata Iron Works, and aeroplane engines also can be made in Japan. Spinning jennies, hitherto gotten from England, have come to be manufactured with success by the Toyoda Shokki Kaisha, whose looms it is claimed are equal in excellence to first-class American machines.

Like timber, iron may be employed without fear of warping only after being exposed sufficiently to rain and dew. Until lately, it was employed in Japan without such exposure, but it is now quite generally exposed.

To mention some representative exhibits, the Hakuyosha's lathes are not an imitation of foreign products but are original in design. They are simple in make and so may be employed for various kinds of work.

The Okuma Iron Works exhibits a shaper 16 ft. high, such as hitherto has not been manufactured in Japan, and their 5 ft. small lathe can do minute work. The 6 ft. lathe is convenient and is the one best known to the general public.

The Karatsu Iron Works of Kyushu are famous for their manufacturing machines, of which their 50 ft. vertical mill is the most excellent.

The Niigata Iron Works exhibits lathes of the English and American type, which look quite complete with high intensity and accuracy.

A most noteworthy fact is the development in the manufacture of testers, representative examples of which are the universal type of the Moritani Works and some made by the Tokyo Iron and Sato Scales Works.

As to generators, the Dengyosha exhibits a dynamo of 2,700 h. p. of the spiral type and a waterwheel of 150 h. p. of the Pelton type, both of which are in motion. The Hidachi Seisakujo exhibits a dynamo of 330 volts and an aluminum lightning rod.

What is most worthy of note is an engine, recognized as the most powerful of the kind in the world. The exhibits include one 300 h. p. exhibited by the Niigata Iron Works and another of

120 h. p. by the Ikegai Iron Works, both of which are at work supplying power to all of the Exhibition buildings. The satisfactory working of these machines has astonished foreign visitors.

The Electric Building.—This is the first time an independent building has been erected for electric machines and supplies in an Exhibition in Japan and is a natural consequence of the remarkable development of the national electric industry. It was in 1887 that electric lamps were first used in Tokyo. The Tokyo Electric Light Co. now has a capital of ¥219,750,000, 25 power houses (excluding 11 not yet completed), 143,400 kilowatts of horse power in the completed power houses, 996 miles of feed wires, and 895,366 houses to which it supplies electric lights. This remarkable expansion in a single company is a guide to the development of Japan's electric industry.

Electric lamps show a rapid development. It was several years ago that carbon lamps were replaced by tungsten lamps, and the latter are now giving way to others. There are such new lamps as daylight lamps, yellowish lamps and canary lamps manufactured, the last mentioned of which lighted the rooms of the Japanese warship on which H. I. H. the Prince Regent embarked in 1921 on his trip to Europe. The most important electric lamp manufacturers in Japan are the Tokyo Electric Co. and the Kwanto Electric Lamp Co.

As to telephone apparatus, the Oki firm exhibits a switchboard, the Japan Wireless Telegraph and Telephone Co. two wireless telephones of the Porandio type, and the Imperial Wireless Electric Machine Co. some specimens.

The Nippon Denka Kogyojo exhibits

an automobile and an improved hand electric lamp for miners, which is good for five hours by an application of chemicals, and is more economical than a carbide or a dry battery lamp.

The making of insulators shows further striking development. Of the exhibits, we note the 500,000 volt transformer insulator and 155,000 volt pendulous insulator of the Japan Insulator Co. and a vertical insulator of the Osaka Togyo Kaisha as the most improved. Big electric motors are exhibited by the Hitachi Seisakujo, the Kawakita Kigyosha, the Meidensha, the Mitsu Bishi Denki Kaisha, the Yasukawa Seisakujo, and the Okumura Seisakujo. The Furukawa Electric Industrial Co. has succeeded in making complete cable wires and ousting foreign goods entirely.

Japan's electric industry has attained most remarkable progress of late, despite its comparatively recent inauguration in this country. The applications for exhibition in the Electric Building were six times as great as its capacity, whereas a decade ago electric machines were exhibited only as a part of the Machinery Department.

The Foodstuffs and Fisheries, Building.—There are rich exhibits of saké, soy, teas and confections from various prefectures.

The quality of saké is different according to the nature of the water with which it is made, and the brand from Nada, Hyogo prefecture, is considered the best in Japan.

The recent development of wine brewing in Yamanashi prefecture has been remarkably rapid. The prefecture's yield of grapes amounts yearly to 1,500,000 *kwanne*, of which 750,000 *kwanne* is used for brewing. The making

of cooling-drinks shows a steady development. The "mizunashi-ame" (waterless glutinous rice-jelly) made by the Imamura Seika Kaisha is exported largely to America in a purely Japanese receptacle.

The condensed milk industry also shows great progress in this country,



Sanitation Building

there being an increase in the production of the "Ebisu" brand in Ishikawa prefecture, the Japan Powder Milk Brand in Chiba prefecture, and the Far Eastern Milk Brand in Shizuoka prefecture. Shizuoka produces two million yen of dried strips of sweet potato and radish a year, Okayama prefecture 3,500,000 yen of wheat vermicelli, Hiroshima prefecture 4,700,000 yen of tinned food and Gumma prefecture 1,450,000 yen of powdered "konnyaku" a year, which is not so well known among the people. The fisheries industry is greatly developed in this country, as is but natural from our geographical position. The Fisheries Institute exhibits a tabular compilation, according to which the catches of fish and the production and exportation of marine products for 1899, 1909 and 1919 show an increase as follows:—

Year	Catches of Fish. Yen	Marine Products	
		Production. Yen	Exportation. Yen
1899	54,729,000	33,505,000	6,052,000
1909	96,892,000	47,325,000	12,792,000
1920	376,626,000	269,081,000	36,696,000

The average supplies of fish and marine products in Japan for the past five years were 1,781,000 tons produced in Japan, 277,600 tons produced in Karafuto and 209,060 tons imported, making the total of 2,267,660 tons.

As compared with the preceding Exhibition of a decade ago, the present increase in fishing grounds, development of fishing boats and tools and increase in marine products is quite striking. The rearing of fish shows even more marked development, the

amount of eels reared by a Shizuoka company being three times as much as that caught in Lake Biwa.

In Kochi prefecture, a certain expert is achieving success in his attempt to produce coral artificially, which is an experiment of world interest, like Mr. Mikimoto's culture of pearls.

The Forestry Building.—This building contains exhibits from the chase, as well as forestry products from 39 prefectures, excepting Shiga, Nagasaki, Ishikawa, Hyogo, Kagawa, Ehime and Saga prefectures; also from Hokkaido, Korea, Formosa, Karafuto, Tsingtau and foreign lands, the total exhibits numbering at least 7,000, about twice the figures of the preceding Exhibition.

Wood, bamboo and their manufactures form the most important part of Japan's forest products, and take up about 60 per

cent. of the total exhibits. Although limited in space, the exhibits include nearly all the representative products of the best places, from which we may imagine the present condition. The principal exhibits are structural materials such as logs, square timber, lumber, slats, planks, etc. from evergreen needle and broad-leaved trees, of which the former consists of cedar, cypress, "akamatsu," hemlock-spruce, "hiba," "karamatsu" and "hime-komatsu." There are fine timber of "todo-matsu" and "yezo-matsu" from Hokkaido and Karafuto and that of red "hinoki" from Formosa. The Imperial Forestry Bureau exhibits representative "Kiso-hinoki," cedar logs of Yoshino and cedar planks of Akita. The Forestry Bureau exhibits photographs of a forest railway, and the Imperial Forestry Bureau shows the employment of an American wood collecting machine, illustrating how the collection and transportation of timber is effected.

The afforestation of Japan has made steady development of late years. The wartime boom in 1917-1918 greatly swelled the requirements for timber for house building, and moreover, the heavy rise in prices of commodities caused greatly increased importation of American timber, which reached over 3,000,000 cu. ft. the last year. There are American and Japanese timber exhibited in comparison by many persons, such as was not seen in the preceding exhibition. The houses in the village of culture in the First Section are built of both Japanese and foreign timber and furnish an example of the application of the Metric System.

"Kiri," "keyaki," "tochi," "Onara," "shioji" and "yachidamo" wood are exhibited as the best wood from broad-leaf trees. There are also glossy

and elegant Indian redwood and ebony pillars for alcoves exhibited which are of very fine appearance. The exhibits of veneering, water-works pipes, bentwood furniture, etc. are a new departure.

Saké-cask wood from Yoshino, Nara prefecture, is made entirely of cedar wood; its scent mingled with that of sake makes a pleasant taste. The yearly consumption of the wood for the purpose amounts to some 3,000,000 cu. ft.

"Ezo-matsu" and "todo-matsu" are chiefly employed in Japan as raw material for paper, and are produced mostly in Hokkaido and Karafuto, while "momi," "tauhi," "shirabe" and "tsuga" are also employed for the purpose. The latest yearly output of these woods amounted to 300,000 tons. About 10 per cent. of the demand in Japan is got from foreign lands.

Japanese broad-leaf trees are numerous in kind and produce very important wood such as *machilus thunbergii* S. et Z., which is equal to mahogany, and "yachidamo" wood, which is finer than Japanese oak and not so much inferior to European oak, all of which are suitable for veneering. Japan also produces a large quantity of lignitized wood of different kinds, which is comparable to brown oak or water oak.

Bamboo is a very noted product of Japan, and the present exhibits include representatives of the various districts of the country. Bamboo ware is skilfully made and sold cheap. There are numerous kinds of this ware produced in the country, but the present exhibits cover only a few of them, such as flower-baskets, angling rods, pencil holders, etc.

Charcoal is the most important forestry product in Japan, except timber and bamboo. It is very extensively used and is produced in the country, the yearly

output being estimated at over three million pounds. It has been greatly improved. It is the chief fuel used in Japanese homes. It is made from the wood of broad-leaf trees. There are two kinds, white and black, the former of which is harder than the latter. The harder the wood used the better the charcoal. The most noted places for charcoal are Wakayama, Shizuoka, Iwate, Chiba, Ibaraki, Yamaguchi, Oita and Miyazaki prefectures.

There are also by-products of forestry in Japan, such as tree bark, nuts, vines, resin, galls, medical mushrooms, soil, stone, etc., the yearly production of which comes to about 16,000,000 yen in value.

Cyrapp and cedar bark are employed for roofing and for Japanese boats. Oak bark furnishes an annual yield of 20,000,000 *kwamme* and is used in tanning. Bird-lime taken from the bark of the bracelet-tree is used for sticking-plaster. Bamboo-sheaths are employed for wrapping food and also as the surface of wooden clogs.

Hemp-palm bark is a special product of Wakayama prefecture and is the material of which ropes are made. There is a great variety of seeds and seedlings for afforestation. Chestnuts are eaten and the galls are made into dyes and medicines; they are produced largely in Okayama, Yamaguchi and Oita prefectures. "Shiitake" (*cortinarius shiitake*, henn. E) is a special product of Japan and is mostly grown on "kunugi" (*quercus*

acutissima, car.), "konara" (*quercus glandulifera* Bl.) and "soro" (*carpinus laxiflora* Bl.) They are of good flavor and are picked in spring and autumn. They are a great favorite with Japanese, and are largely exported to China. They are grown in large quantities artificially too. The exhibits of mushrooms from Shizuoka prefecture are the best. They are produced in the largest quantities in Miyazaki prefecture, where the yield reaches 30,000,000 yen a year.

Of the exhibits connected with hunting, guns are shown very much improved in quality, and made in imitation of the best foreign ones; and they are exported to Karafuto, Korea and China. The fox furs



Sagallen Building

in the Karafuto Building are a good exhibit.

The Hokkaido, Karafuto, Manchurian-Mongolian, Korean and Formosan Buildings.—The natural products of Hokkaido are really richer than is supposed by outsiders. The progress made in the north may be realized from the fact that in 1902, the total amount of goods handled by the Sapporo railway office was 1,820,000 tons, but in 1919 the amount

had increased to 7,930,000 tons. There are six inspection offices, established at a cost of 1,000,000 yen, for inspecting the agricultural products, of which soya beans, small beans, green pease and other beans are exported. The agricultural production is put at ¥128,000,000 a year in value, of which ¥8,230,000 comes from potatoes alone. In the same regions stock-farming also shows a development. Condensed milk reached 2,640,000 *kin* in 1919 as against 7,600 *kin* in 1910. As to timber, one company alone produces 560,000 cu. ft. of lumber valued at ¥7,500,000 of which ¥3,000,000 is exported. From this, the reader may imagine general conditions. The total produced in this section amounts to ¥48,900,000 in value, which is one-fourth of the national yield.

In the Manchurian-Mongolian Building, the glassware made of rich materials and with cheap labor and fuel at the South Manchurian Railway's Ceramic Laboratory it is thought will become a very important product in future. Other specialties in the building are iron, woolen cloth, bean oil, bean cake and bay-salt.

In the Karafuto Building, we find rich marine products which have increased through the efforts of the Japanese. The most important special products are smoked herrings, tinned crab, and fox furs.

In the Korean Building, the most note-

worthy exhibit is beet-sugar, produced by the Dai Nippon Sugar Manufacturing Co. This industry has become a success and now adds glory to Korea's industries. It is also a noteworthy fact that the Phyongyang works of the Onoda Cement Co. produce yearly 300,000 tons of cement and export a part of the product to Manchuria. The growing of cotton in the peninsula shows development, as may be noted from the fact that the production



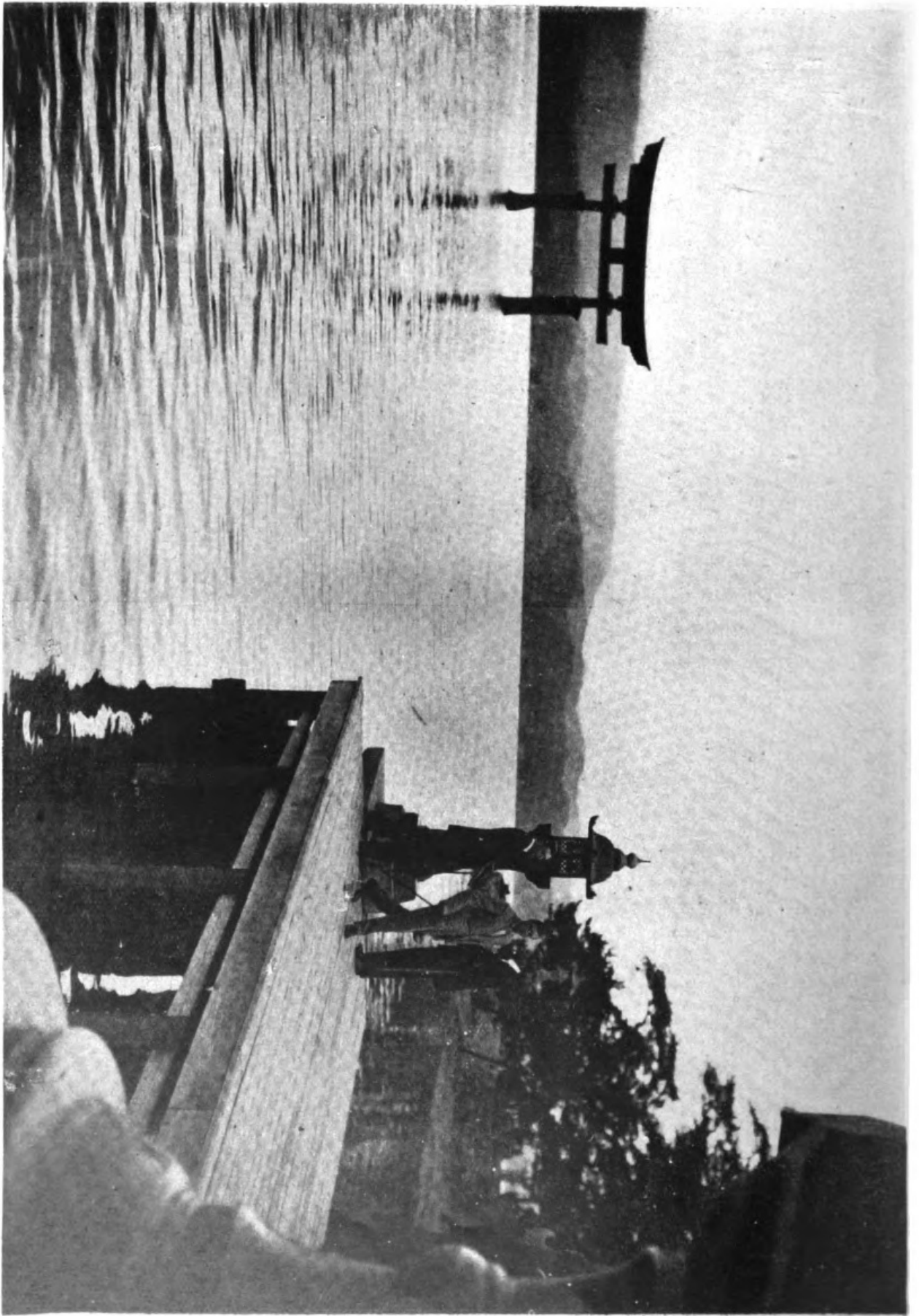
Fine Arts Building

of cotton there amounted to 114,700,000 *kin* in 1920 as against 21,100,000 *kin* in 1910.

In Formosa, the products are richer than in Hokkaido, the yield of sugar cane amounting yearly to ¥26,000,000, that of sweet potatoes to ¥18,000, that of stock-farming products to ¥23,000,000 and that of fruit to ¥10,000,000. Visitors to the Formosan Building are astonished at the exhibition of towers made of sugar and camphor, which are the two representative products of the Island. The yearly value of Formosa's foreign trade amounts to ¥280,000,000 which is the result of the Japanese work for the twenty years of their possession.



The Prince of Wales and the Prince Regent



His Royal Highness, The Prince of Wales, at Miyajima



Kyoto Citizens Around the Welcome Arch, Kyoto



The Prince and His Party Visiting Kyoto Imperial Palace



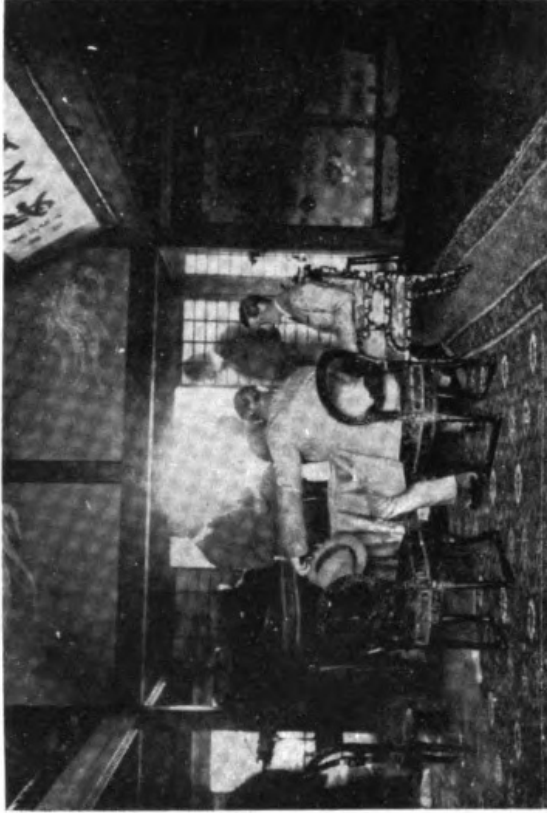
Christian Boys and Girls Welcome
the Prince of Wales at Akasaka Palace



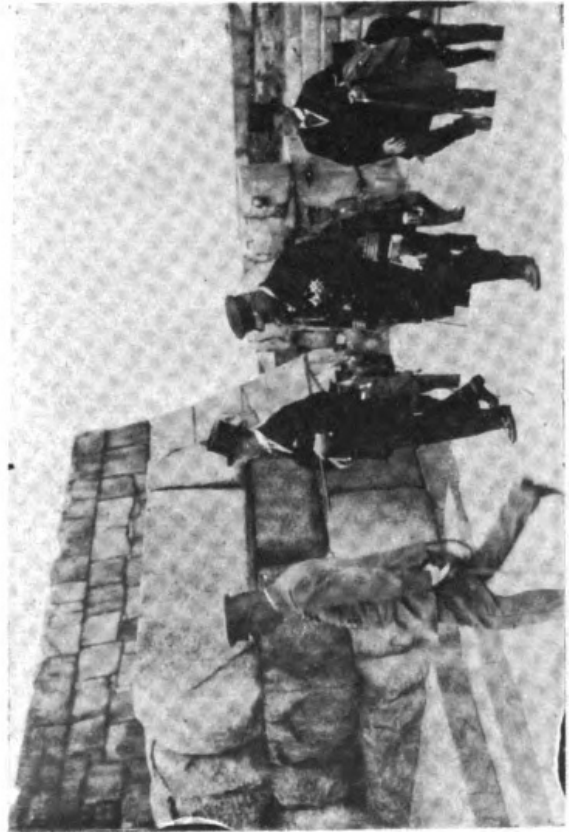
The Prince Visiting Tokyo Imperial University



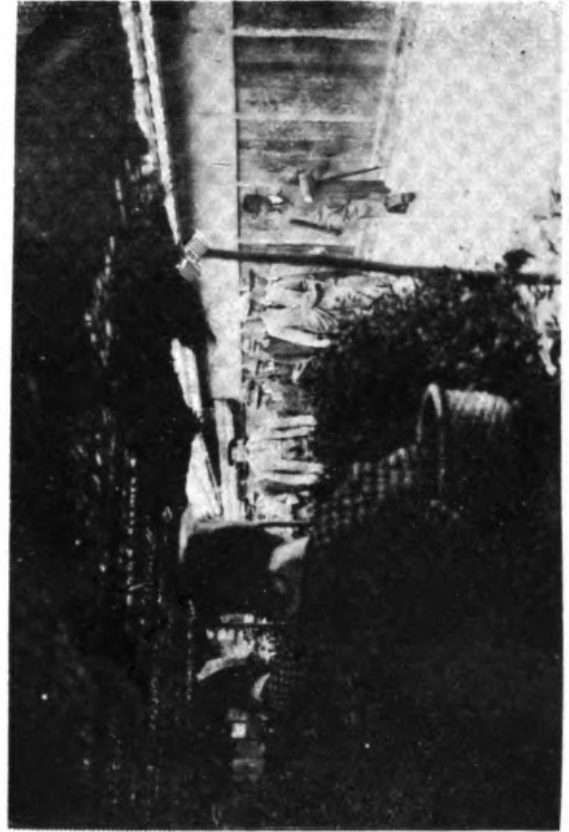
The Prince Visits the Momoyama Mausoleum



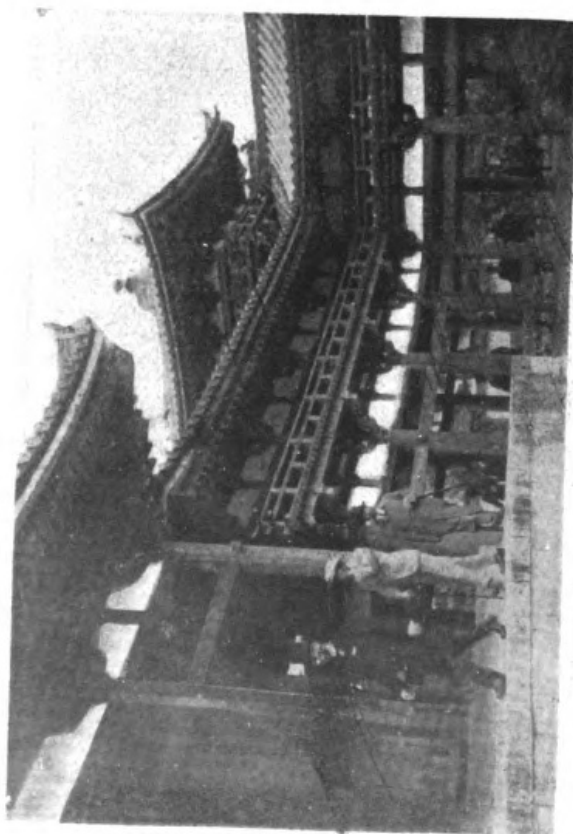
The Prince Resting at Higashi Honganji, Kyoto



The Prince of Wales Viewing Osaka Castle



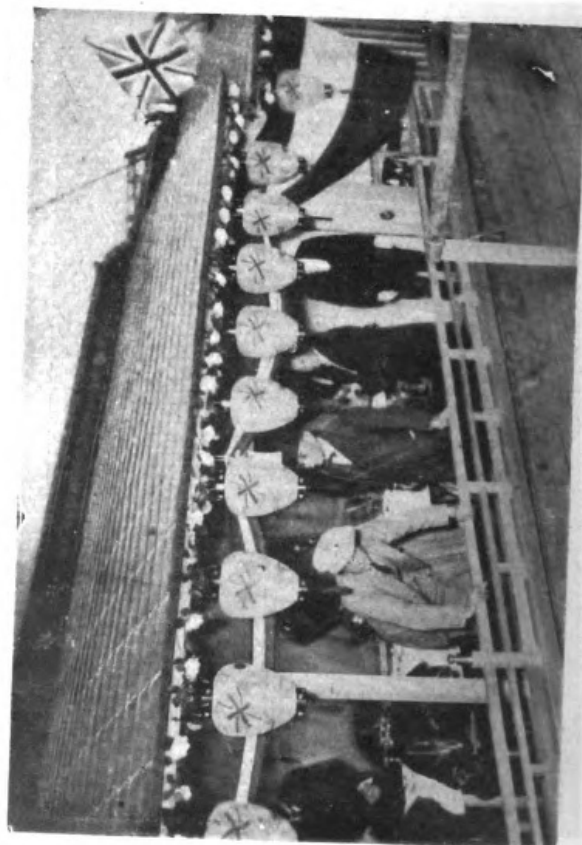
The Prince Observes Women Picking Tea at Uji



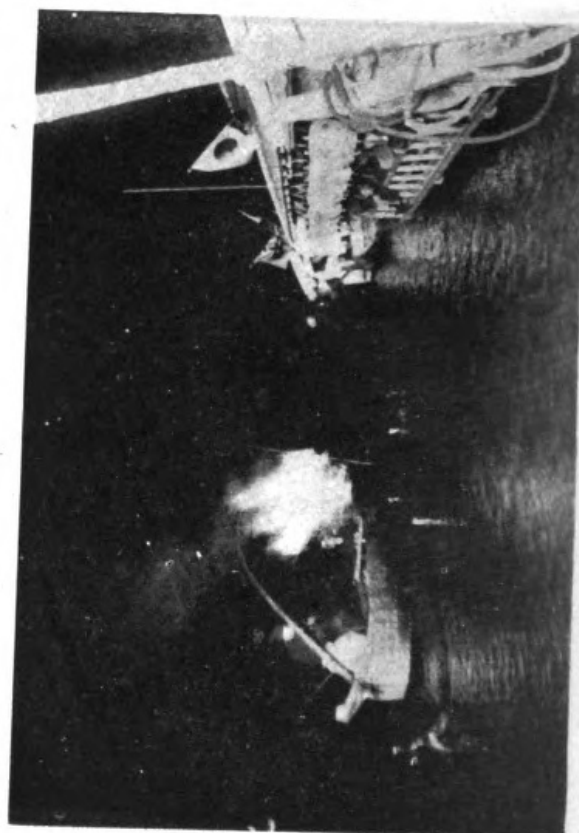
The Prince at Phoenix Temple, Uji



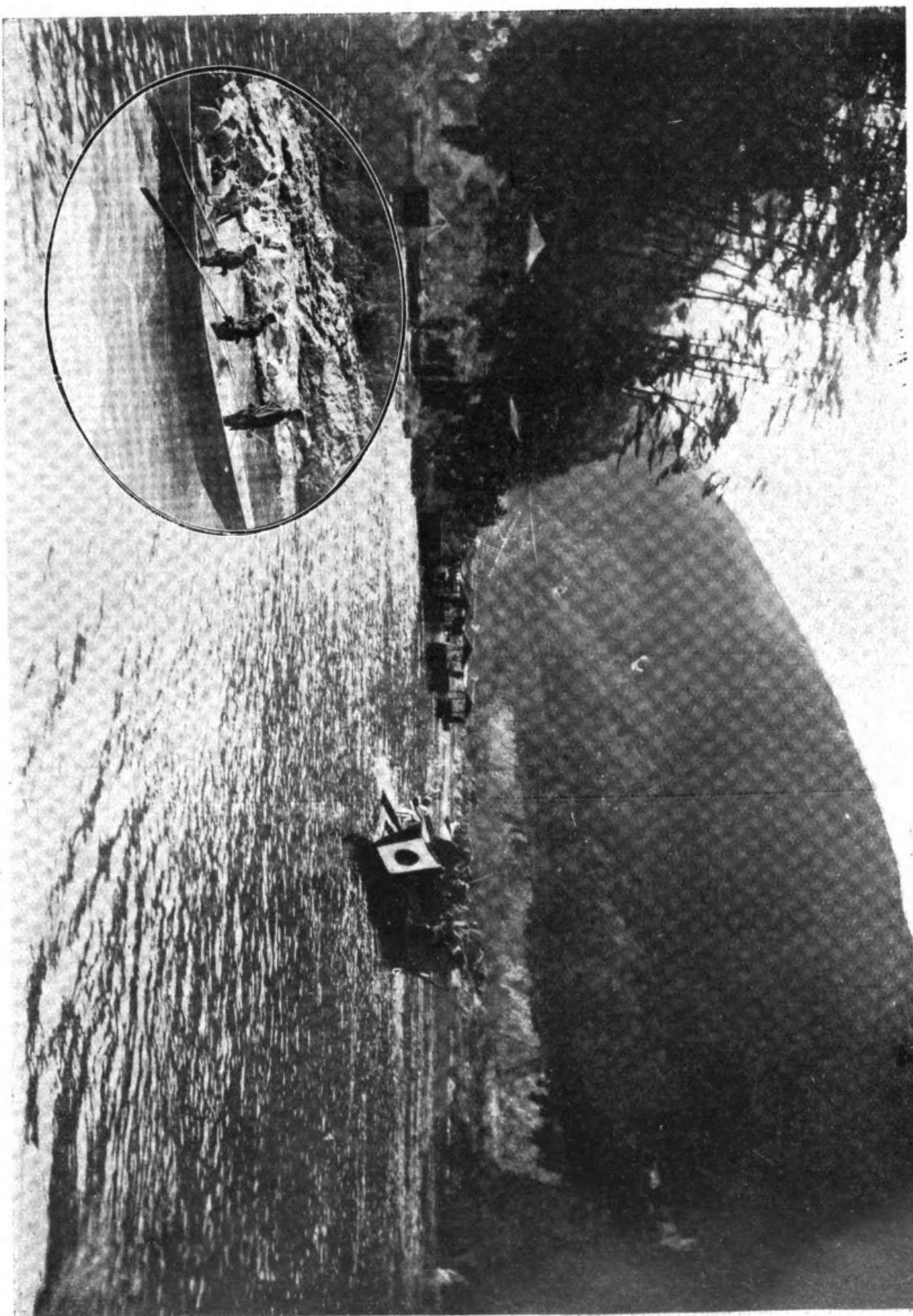
The Prince of Wales Visits the Snoso-in



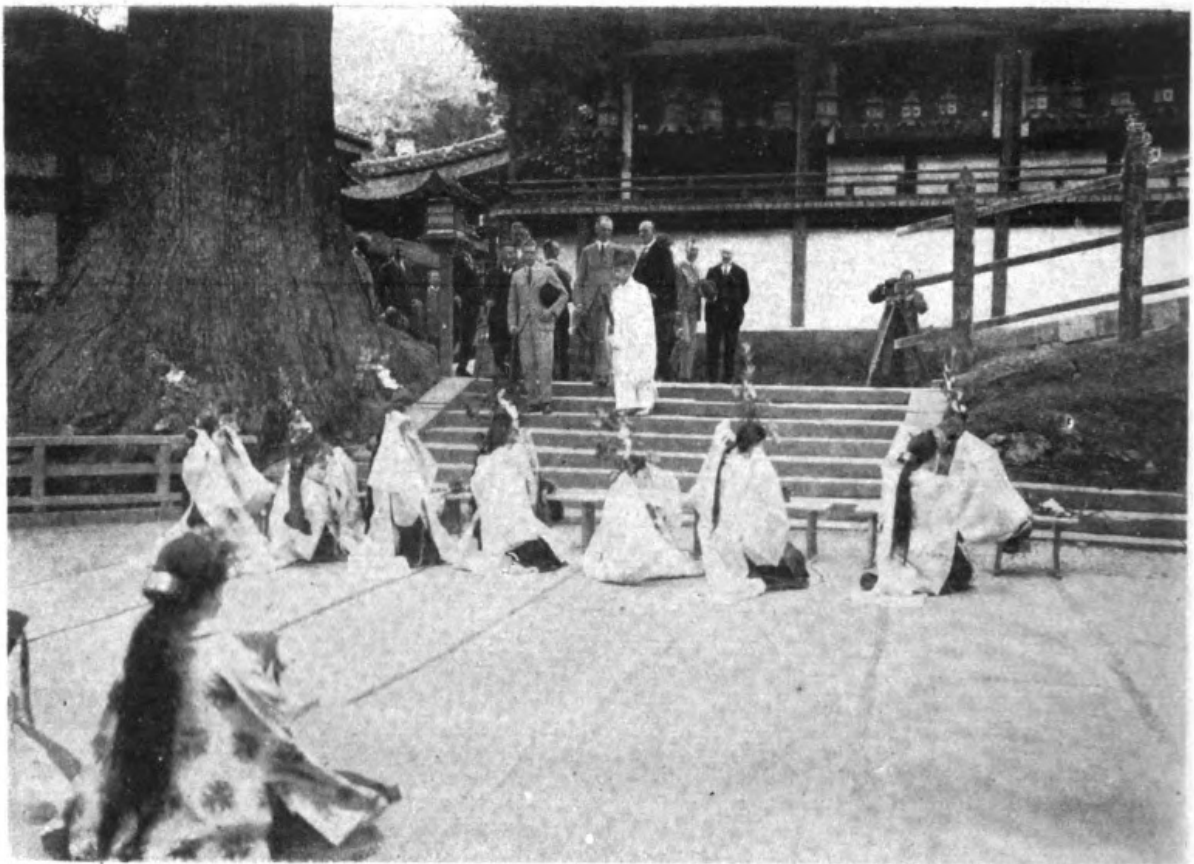
The Prince in a Fishing Boat



Cormorant Fishing on the River Nagara



The English Prince Sailing Down the Hozu River



The Prince Watching the Kaguradance at Kasuga Shrine, Nara



The Prince of Wales and the Sacred Deer of Nara

THE VISIT OF THE PRINCE OF WALES

THE Crown Prince of the Empire "on which the sun never sets" has crossed the seas, to visit the Empire of the Rising Sun, and it is not surprising that our people have extended a joyous and hearty welcome to him.

This is not the place in which to attempt a recapitulation of the history of the British Empire so full of glory and hope, neither can one give more than respectful reference to the illustrious British Imperial Household, so full of earnest endeavour towards peace and harmony. There is only space enough or time enough to give a brief summary of the events which have led up to the arrival of His Royal Highness in this land.



Miss Bassompierre, who danced with the Prince

The grave situation created by the Great War and intensified by the ruthless

action of the submarine; the frequent changes; the unfavourable intimations heard on all sides; the hopes so constantly deferred; could not shake the confidence of the Empire in the ultimate result of the conflict, and neither despair nor panic took possession of its people, who bravely shouldered the burden of war, and composedly, systematically and determinedly set themselves to "carry on" until victorious, in the great struggle of might against right.

The little standing army of a "contemptible" 100,000 men, held on till but few were left to realize the glory of that wonderful stand where men were called upon to "do the impossible"—"and did

it." Meanwhile in the little old Island a vast army of millions was quickly training

to take the field—in a manner worthy of such a nation, and of the great ideal for which the British live—and, if need be, die—that is, the peace, happiness and prosperity of mankind, for the realization of which they have exerted all their powers in the past; and in spite of accusations of selfish aggrandisement, the nation has attained her position among the world's Powers, because her spirit has been right, and her ideal has been high, even if occasions have occurred when flagrant errors have been committed and individuals at times have acted unworthily. It is patent that her victory has not rendered her arrogant or vengeful in dealing with other countries, for her attitude is cool and gentlemanlike and she is ready to do her part in assisting to restore the balance in Europe, though it has been indeed a difficult task to shake hands in a right spirit after the terrible and cruel sufferings of so many innocent victims; yet her faith and her wisdom, her courage and her generosity have vanquished the meaner thoughts, and it is this which we esteem so highly, and which we desire so ardently to emulate. We are told that the root or source of it all is the Bible.

H.R.H. the Prince of Wales, the future sovereign of this wonderful Empire, has come as its representative and stands for its ideal spirit, and we welcome him, and through him pay our greatest respects to the Empire and the Imperial House.

His Royal Highness was born in 1894, and at the age of 14 years entered the Naval Academy, where he received training and education with other students. In 1911 he was appointed a cadet, and cruised in the North Sea for three months, on the battleship "Hindustan"—after which he visited France incognito, staying in

Paris five months, and studying the French customs, manners, and methods of civilization. In 1912 he entered Oxford University and for two years led the ordinary pleasant life of a student, and this simple, free, healthy, natural life was a patent factor in the creation of the manly, broad-minded character which answered so admirably to the call and the strain of the war, and which developed into so fine and popular a personality. During his University career, he associated freely with other students and lived under similar conditions with them.

The Prince is greatly interested in almost every kind of sport, and excels in swimming, bicycle riding, boating, shooting, golf, cricket, and horseback-riding, the last mentioned being his favourite; he is an excellent horseman, having been trained under Lord W. Cadogan. He is also often seen driving his own Rolls-Royce, and is a true sportsman, in the fullest sense of the word.

As soon as the European war broke out, he was appointed 2nd Lieutenant in the B. Guards Regiment, and trained regularly with the men, eager and anxious to be one with them, and when, five weeks after he had joined, his battalion was ordered to the front, he applied to Field Marshal Kitchener for permission to accompany the battalion, saying he was ready and willing to fight, and if he died he had yet four brothers younger than himself,—but the Field-Marshal declined the request, emphasizing the fact that he did not wish to dissuade the Prince from going to the front where each took his chance of being killed, but that there was also the risk of being captured, and so the idea could not be entertained.

However his ardent desire was fulfilled in November of the same year, when he

became aide-de-camp to Field Marshal French, and set out for Boulogne, France, the Headquarters of the British Army.

Later he narrowly escaped death when, during his inspection of a rear position, a shell smashed the car in which he had been sitting just a few minutes before, killing the chauffeur who had served him since his Oxford days. In March 1916 he was promoted and became Staff Colonel of the Headquarters of the Mediterranean Expeditionary force; later he went to Egypt where an episode took place of which probably but few have ever heard, when he attacked in an aeroplane, in the fighting line with the Australians.

His life and experience in the battlefield, though hard and harassing as it must have been, was invaluable as a method of obtaining insight into human character, and as a means of coming into personal touch with those who in future years would be his subjects, and he was vividly sensible of this, and referred to the influence it would have when undertaking the responsibility of governing, in his speech delivered to the representatives of the citizens of London when he returned in May 1919.

Upon the termination of the war, the Prince started on a tour in Canada, leaving Portsmouth on the battle-cruiser "Renown," in August 1919. He stopped at Newfoundland on the way, arriving in Canada August 15th and travelling over a distance of about 10,000 miles in the Western part, by rail, steamship, and motor-car, obtaining information regard-

ing the actual status of this self-governing territory. On October 26th 1921, the Prince once more set out on a tour, this time eastwards; he sailed in the famous "Renown" for India, where he was given an enthusiastic reception, and witnessed brilliant and gorgeous displays in the various districts he visited.

Eventually, to the great satisfaction of this Empire, he landed at Yokohama on April 12th, and is adding yet one more experience to his already wonderful number for so young a Prince. His is a character which the Japanese greatly admire—brave, fearless of death, democratic and cheerful, a true Prince, and a true sportsman. The relationship between the British and the Japanese, so firmly cemented by the Anglo-Japanese Alliance, remains the same, although the actual pact has ceased to exist since the Washington conference.

We lie at the extremes, East and West, but are close to each other in many

ways, and have strong points of resemblance, not only in the fact that we are both Island Empires, but in thoughts and ideals and aspirations. The meeting of the Royal Princes has been a source of great satisfaction to both peoples. Our friendship with Great Britain began 300 years ago, when William Adams, an Englishman, visited Japan, and found favour with Tokugawa Iyeyasu, the "Shogun" whom he enlightened on the conditions of the outside world. Later he was naturalized, taking the name of Miura Anjin. Since that time British merchantmen frequently visited Hirato



The Prince at the Yomei Mon, Nikko

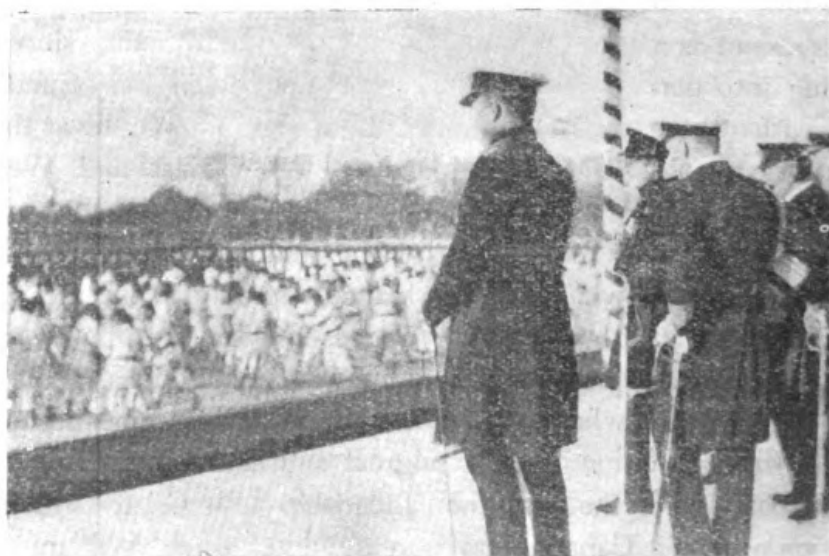
ni Kyushu where British firms were established. Unfortunately, the British East India Co's. trade with Japan was unsuccessful, and the Dutch took its place. Since the Meiji era, when our diplomatic relations were so much extended, we have regarded the British as our intimate friends, and in the late war we endeavoured to act the part of a friend to them, by using all our energies to assist them, remembering their kindness to us during our struggle with Russia.

We had the pleasure of entertaining H. R. H. The Prince of Connaught, who came to present the Emperor Meiji with the Order of the Garter, and H.I.H. The Crown Prince of Japan, was entertained in Great Britain in the summer of 1921.

One most memorable thing for *The Japan Magazine*, is the fact that it is the only English magazine which was first

issued simultaneously with the opening of the Anglo-Japanese Exhibition held in commemoration of the conclusion of the Anglo-Japanese Alliance.

And so, at this season, when all nature seems robed in her choicest and freshest garb, when the blossoming season is at its height, and the splendour of our Eastern Island's beauty is most attractive, we rejoice that this Royal Representative of our friends in the West is here among us, and we offer him the best we possess of good wishes and fervent desires for his happiness and prosperity, and we hope he will get a true insight into, and thorough understanding of our ways and our interests, so that we may continue to work together for the common good,—and here we raise a royal, enthusiastic and resounding cheer for H.R.H. The Crown Prince of the Western Island Empire. BANZAI!



Students' Welcome to the Prince of Wales

WELCOME TO THE PRINCE OF WALES AT THE TOKYO SELF-GOVERNMENT HALL, PEACE EXHIBITION

By BARON SHIMPEI GOTO

MAYOR OF TOKYO

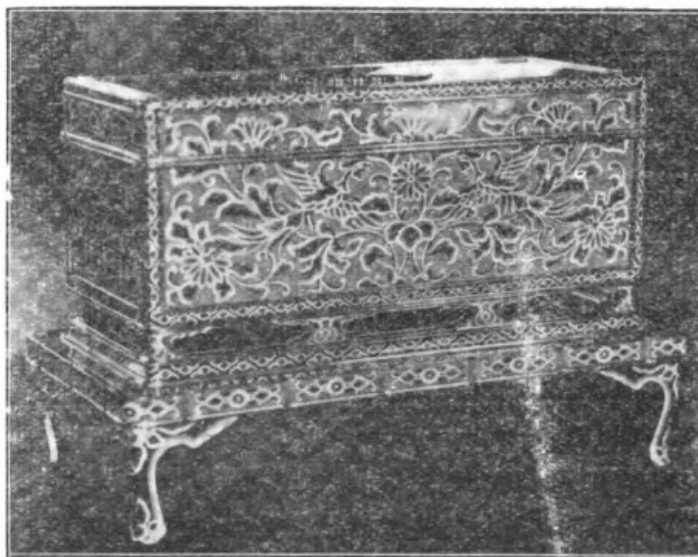
HIS ROYAL HIGHNESS the Prince of Wales arrived in Japan on April 12th, 1922. This in combination with the visit to England of His Imperial Highness the Prince Regent of Japan is thought to have contributed to the friendly relations between Japan and England far beyond our expectations.

The period which the Prince of Wales spent in Japan was not short compared with that spent by national guests

in the past, yet it was too short for the Tokyo citizens to signify their sincere desire to welcome him. Representing these citizens, I exerted my utmost efforts to welcome the Prince in the short time at our command so as to make this

cordiality as evident as possible. This royal visit is a happy chance for the Japanese people to express their friendly feeling towards England, besides affording an opportunity to the Prince of studying Japan. I feel it grateful for the honour of being able to welcome the Prince, which I do most heartily as the representative of Tokyo, the capital of Japan.

On April 12th when the Prince entered



Cloisonne Box Containing the City of Tokyo's Welcome Address to H.R.H. the Prince of Wales

Tokyo, tens of thousands of members of the Tokyo Young Men's Association welcomed him in a train at Shibaura where twords of welcome were put up in red and green, in both English and Japanese, and on both sides of the rail-

way tracks. The Tokyo Station platform was decorated beautifully with artificial cherries in full bloom, the pillars were adorned with Japanese and English flags, the entrance to the steps leading to the station was draped in red and white, while the parapets were decorated with crowns, and big Japanese and English national flags were crossed amidst a wealth of roses and laurel. Here with members of the Municipal Council, I welcomed the Prince.

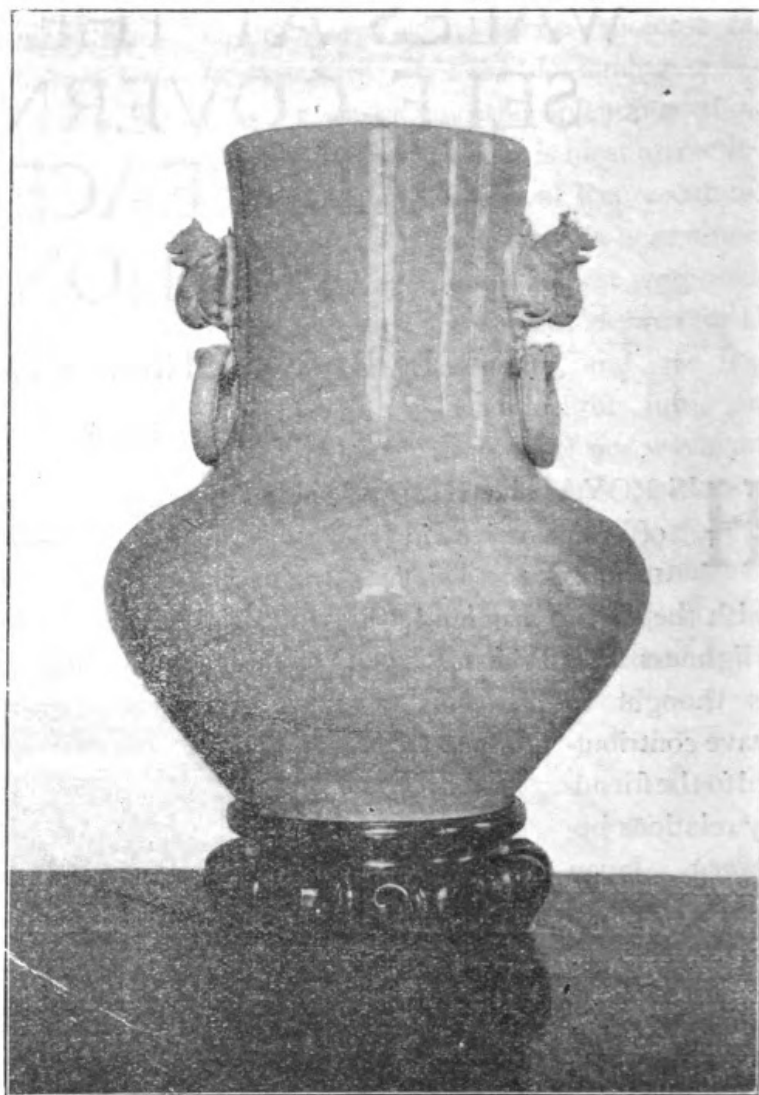
In front of the station, a big welcome gate was erected after the model of the Tower Bridge in England, and the roadside trees were festooned with beautiful decorations. The school boys and girls of Tokyo stood in rows on both sides of the street and welcomed the Prince by waving small English flags. The Municipal Electric Bureau ran ten beautifully decorated cars on that day, and all the other cars floated Japanese and English national flags which were also seen over every house in Tokyo.

As soon as the Prince entered the Akasaka Palace, chosen for his hotel, as representing the citizens I proceeded thence and offered greetings to him.

On the day following, The Tokyo Young Men's Association held a great lantern procession, which welcomed the Prince on his way home from a dinner given in his honour by H.I.H. Prince Fushimi at 8 p.m.; this occupied both

sides of the roads from the mansion of the Imperial Prince to Akasaka Palace.

At Akasaka Palace, there were a number of school boys and girls of Tokyo representing all the grammar schools of the city. They sang the English national



Flower-vase Presented to H.R.H. the Prince of Wales
by the City of Tokyo

anthem, heartily welcoming the Prince, who greeted them very cordially from the balcony:

On April 17th at 9 p.m., the Tokyo City Office welcomed the Prince in the Imperial Theatre where the Prince Regent graciously presented himself also. Here I read a respectful letter of welcome, which was afterwards put in a case and presented to the Prince who then read a reply.

On the same occasion, Tokyo City presented the Prince with a large flower vase of celadon elaborately designed by Mr. Kozan Miyakawa, a famous potter in Yokohama, also with books concerning the city, a memorial album of photographs, and cinematograph pictures.

The case in which the City's welcome letter was put was designed by Mr. Masaki, the Director of the Tokyo Fine Arts Academy, and Mr. Shimada, a professor, and it was made by Mr. Jubei Ando, a noted cloisonné-ware maker in Nagoya. The material was copper, an old design of the phoenix and chrysanthemums with Chinese flowers appearing on a goldback ground. The upper part of the cover had the crest of the English Imperial House in raised work designed with special care. On the inside appeared clouds of deep purple and gold, and in the centre was written "The City of Tokyo, April, 1922," in gold. The whole was a typical Japanese work of art.

After the reading of the welcome letter, classical plays were performed before the

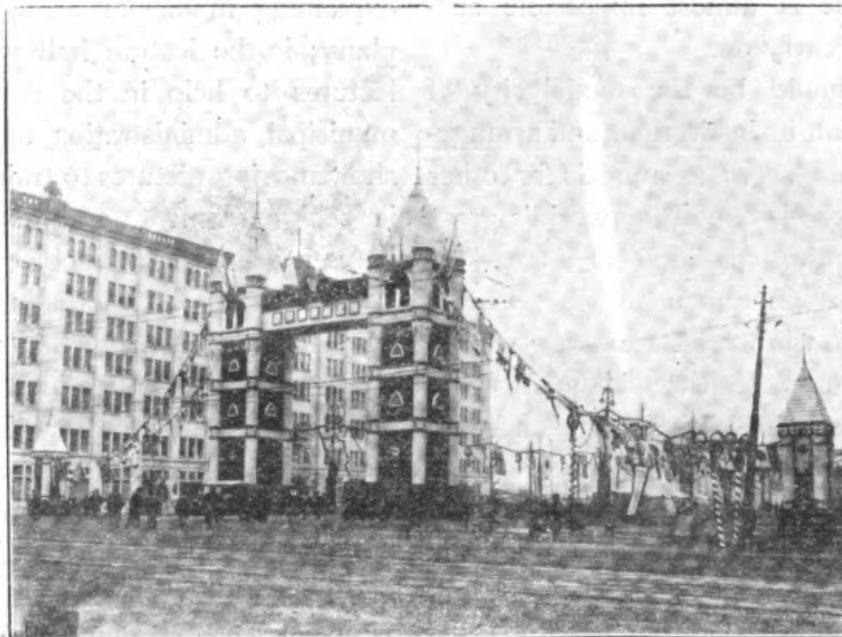
Princes by representative actors and actresses of Japan, and I felt it a great honour and very gratifying to note that both enjoyed the performance.

The English Civilization Exhibition was held at the Shoko-Shorei-Kwan of the Tokyo Prefectural Office for two weeks from April 8th under the auspices of the Tokyo City Office in conjunction with the above prefectural office.

On April 16th, Japanese and English Naval Bands played on the Hibiya bandstand, and citizens were invited to listen to the music. An exhibit of "ukiyo-ye," Japanese color prints, a characteristic art highly developed, was shown in the Peace Exhibition.

When the Prince of Wales left Tokyo, he was seen off by the school boys and girls just as enthusiastically as they welcomed him.

I believe that the sincere desire of the citizens to welcome and entertain the Prince as cordially as possible was appreciated by him, though I am afraid all the arrangements made were not perfect.



Arch Erected to Welcome H.R.H. the Prince of Wales
by the City of Tokyo

THE TOKYO SELF-GOVERNMENT HALL

TOKYO CITY erected the Tokyo Self-Government Hall in the Peace Exhibition as a semi-permanent building to be preserved for 30 years after the closing of the Exhibition. It cost ¥530,000. The lecture hall covers an area of 250 "tsubo" and accommodates an audience of 1,000.

The citizens have not perfectly understood the efforts of the municipal authorities in the past. This is thought to be regrettable and to be one reason for lack of success in the municipal administration of the past. The citizens must be prepared to administer municipal affairs themselves as mayors, and must be conscious of the necessity of so doing; otherwise it is almost impossible successfully to carry on.

Tokyo should be the model city of Japan, and all its institutions and arrangements should serve as models for other cities. Tokyo is one of the world's great cities, and the condition of its various departments has much to do with its reputation in the world. In other words, the faithfulness of the citizens to the municipal administration or otherwise indicates whether they are faithful nationally and internationally or not. For this reason, I have been urging the citizens' to become conscientious and thoughtful with a loud voice ever since my assumption of the mayoralty.

The Tokyo Self-Government Hall was

erected and equipped to help toward this end, viz., the arousing of a self-conscious and thoughtful spirit among the citizens. Tokyo Municipal undertakings are very extensive and diversified, and it is very hard to hope for the citizens' co-operation in the carrying out of this work with thorough understanding, unless they have extensive knowledge of the whole subject. It is the principal aim of this new hall to show to the public the present condition of municipal enterprises and future plans in order to secure a better understanding of these by the citizens.

During the holding of the Exhibition, the exhibition room of the hall will exhibit drawings, models, specimens and pictures explaining municipal arrangements and plans; in the lecture hall we shall give lectures to help in the development of municipal administration and industries, show moving pictures to train the citizens in self-government, and give music and plays with the same object. After the Exhibition closes, the hall will be open daily to the general public and we shall try to give a complete idea of municipal administration by means of lectures and cinematograph shows, and shall also hold exhibitions of the products of Tokyo and of other articles in a part of the present show rooms.

Let us give a brief explanation of the present and future exhibits in the hall.

(1) Organization of Municipal Admini-



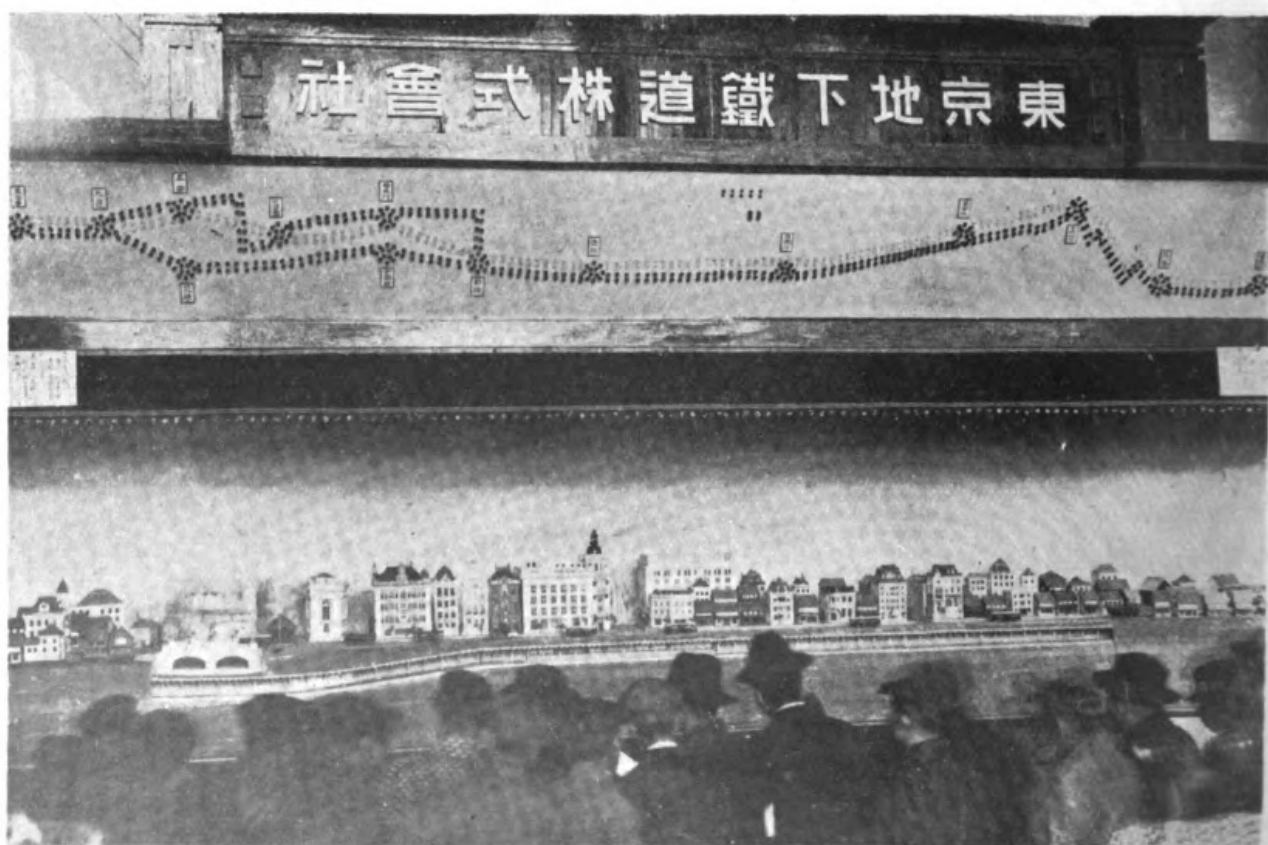
Baron S. Goto, Mayor of Tokyo



Tokyo Self-Government Building, First Section



Large-Scale Model of Greater Tokyo



Model of a Tokyo Underground Railway

stration.—Illustrations of the organization of the Tokyo City Office, with a comparison between the administration of the six principal Japanese cities and that of certain European and American cities.

(2) Municipal Plans.—Illustrations of the changes in Tokyo during the Tokugawa period, the first year of Meiji, the 27th and 28th years of Meiji, the 40th year, and the present day, and also of Tokyo upon the completion of the present program—a model of Greater Tokyo with an area of 10 square “ri” extending in four directions with Nihonbashi in the centre under the present program, showing a geographical view of the present urban and suburban parts of the capital and all their equipment.

(3) Water-Works.—Illustrations of the present conditions of the water-works plant, the forest at the source of water supply and the cleaning beds and various arrangements for a plan of extension of the water-works, and also for a return of the water-supply.

(4) Sewage-Works. — Illustrations of sewerage in Tokyo.

(5) Public Gardens and Cemeteries.—Illustrations of the present and future works concerning public gardens and methods of using public gardens and of the progress of cemetery arrangements.

(6) Rivers and Harbors.—A model of Tokyo Harbor under the present plans and illustrations of water and land equipments and the condition of rivers.

(7) Buildings.—Drawings of the Tokyo City Office and the Public Hall of Tokyo as a part of the future equipment of the city.

(8) Census.—Illustrations of the number of houses, population and occupations of the Tokyo citizens based on the first National Census.

(9) Social and Educational.—Plans for leading and guiding the Young Men's Association and for improving the life of the citizens by means of moving pictures, pictures, models, drawings and circulating libraries. The models are chiefly marionettes and show a comparison between the young men joining the association and those not joining it and also between the members of the association working for society and the idle, showing how beneficent it is to do social and educational work.

(11) Commerce and Industry.—Illustrations of the products and of commodity prices in Tokyo and also of banks and companies established and dissolved, the industrial zone and the condition of distribution of goods, and also illustrations and models of the present Tokyo municipal markets and of an ideal central market.

(12) Sanitation. — Illustrations and models of the condition of hospitals for contagious diseases and a hygienic laboratory to show the present and future plans of sanitation and disinfection for Tokyo.

(13) Education. — Illustrations, statistics and photographs of the condition of grammar schools besides figures on educational matters and articles made by common-school pupils.

(14) Roads.—Models of road-making in the city, together with drawings of roads and tools and machines connected with road making, to show the citizens what the present and future plans for road improvement and for building in Tokyo are.

(15) Social Work.—Illustrations, specimens and models of social work such as charity hospitals, asylums, municipal tenements, municipal intelligence offices, etc. Electric Enterprises.—Illustrations and

specimens of municipal plans concerning electric lighting and electric railways.

In a word, the Self-Government Hall is a complete map of Tokyo. Tokyo citizens may understand truly the city in which they live by visiting the hall and may be able to form ideas as to how to

improve the city. For provincials visiting it, it will afford much to serve as reference for them, showing how self-governing bodies are held in position. The foreigners visiting it will learn how a great Oriental Empire's capital is being developed and improved.

PEARL PAGODA

JAPAN'S "Pearl Wizard," Mr. Kokichi Mikimoto, who has set the jewelry world aflame by his development of the perfect cultured pearl, added new laurels to his crown at the opening of the Peace Exhibition. As his industry is unique so, is his exhibit at the great industrial fair here.

Six skilled artisans in the Mikimoto workrooms have toiled for seven months at the task of creating an exhibit for the exposition worthy of the fame of the house of Mikimoto. That their efforts were not in vain was evident when the finished product was first revealed to public view.

Under the personal direction of Mr. Mikimoto the jewelers have created a miniature pagoda, of the typical Japanese style, wholly made up from mother-of-pearl and Mikimoto culture pearls. The workmanship is exquisite and the beauty of the culture pearls is such that there can be little surprise that there was a *furor* among dealers and owners of collections when they awoke to the fact that a Japanese business man with the soul of an artist had quietly worked out a method of aiding dame Nature in the rapid production of her most delicate ornament.

There are pearls worth ¥325,000 used in the creation of the wonderful little pagoda; the carving is skillful, the cunning of Oriental artistry everywhere evident in the entire structure, and al-

together it is an object that must be seen—words do not do it justice.

In the tower alone 1,195 pearls were used, the "chains" surrounding the "grounds" are made of 285 matched pearls and the "sands" at the base of the temple are made up of 1,500 large and 120,000 small pearls—all from the Mikimoto pearl farm on the bay of Ago.

Mr. Mikimoto has studied pearl culture for more than 30 years, having been imbued with the idea by a talk he had with Dr. Mitsukuri, Professor of Zoölogy in the Imperial University of Tokyo. His first products were not round and, in consequence, lacked the value of those made by the slower process of Nature unaided.

About four years ago the Pearl Wizard reached the pinnacle of his success and was able to place on the market perfectly round culture pearls that the greatest experts pronounced identical with those grown under natural conditions. Two of his pearls included in the exhibit at the exposition are particularly fine, their joint value being ¥47,000.

Exceptional precautions are being taken to prevent the Pearl Pagoda from being stolen or damaged by fire. It is closely guarded during the daytime and at night reposes in a subterranean cavern that has been dug beneath the Mikimoto exposition headquarters.—*Japan Times & Mail*.

REPORTS ON THE WELCOME OF H.R.H. THE PRINCE OF WALES

THE following is the program projected for H.R.H. the Prince of Wales, in his visit to Tokyo and other parts of Japan. However this was changed somewhat at the request of the royal guest :—

The Prince landed in Yokohama from the "Renown" on the morning of April 12th, 1922, where he was received by H.I.H. Prince Higashi-Fushimi in capacity of proxy to H.I.M. the Emperor, accompanied by Count Chinda and other members of the Reception Committee. Later, the Prince entered Tokyo by a Court train especially constructed for him, and was received at the Tokyo railway station by the Prince Regent, with whom he reviewed the deputy troops, after which in the same coach with the Prince Regent and H.I.H. Prince Higashi-Fushimi, he proceeded to the Imperial Palace, where he interchanged formal greetings with H.I.M. the Empress, and H.I.H. the Prince Regent. Then he left the Imperial Palace and drove to the Akasaka Detached Palace, which had been chosen for his hotel, and there received a formal call from by H.I.H. the Prince Regent, after which he made a round of calls upon the Princes of the Blood. In the evening he attended a reception given in his honour in the Imperial Palace. The first day of his visit ended in this way.

On the morning of April 13th, the Prince received letters of greetings from both Houses of the Diet, and then visited the Imperial University of Tokyo. At noon, he attended a luncheon-party in the Kasumigaseki Detached Palace given in his honour H.I.H. the Prince Regent. In the afternoon, he attended a reception for Japanese given by the British Ambassador, and then an evening reception in his honour at the residence of H.I.H. Prince Higashi-Fushimi.

On April 14th, Good Friday, the Prince attended the Ceremony of Unveiling the Memorial Tablets for those killed in battle held at St. Andrew's Church.

On April 15th, he attended a military review at Yoyogi in the morning, and a luncheon party given in his honour at the residence of Prince Tokugawa.

In the afternoon, the Prince attended a reception by the British Association and then an evening party and ball given in his honour by the British Ambassador in the British Embassy.

On April 16th, Easter Sunday, the Prince visited St. Andrew's Church incognito, and then attended a luncheon at the residence of Marquis Nabeshima. In the afternoon, he attended the Imperial Cherry Blossom Party in the Imperial Gardens of Shinjuku, and then an evening-reception given in his honour by the Premier.

On April 17th, the Prince took part in a wild-duck hunt at the Shiba Detached Palace, and also took luncheon there. In the afternoon he attended a reception for British residents of Japan in the British Embassy. In the evening, he himself gave an evening reception in the Akasaka Detached Palace, and then attended the Tokyo City welcome meeting held in the Imperial Theatre.

On the morning, April 18th the Prince visited the Peace Exhibition and later attended a farewell luncheon in the Imperial Palace. In the afternoon, he saw a polo and "horohiki" match in the Imperial Fukiage Garden, after which he attended an athletic welcome meeting in Hibiya Park planned by the students of the colleges in Tokyo. In the evening he attended a reception given in his honour by Count Uchida, the Foreign Minister, at his official residence.

On April 19th, the Prince left Tokyo for Nikko and was entertained at the Imperial Villa there.

On April 20th, he visited Nikko and Chûzenji.

On April 21st, he came back to Tokyo and attended an evening reception given in his honour by Baron Mitsui at his residence.

On April 22nd, the Prince attended the Ceremony of Unveiling a Monument for those killed in the European War in Yokohama, and also an evening reception party held in his honour on one of the Japanese warships in the harbour, after which he attended a ball planned by the British residents of Yokohama in his honour. He was entertained at the Kanagawa Prefectural Office.

On April 23rd, the Prince left Yokohama and visited Odawara, where he took luncheon with H.I.H. Prince Kan-in at

his villa. He then, visited Hakone, staying at Baron Iwasaki's villa.

On April 24th, the Prince visited the Imperial Villa on Lake Hakone and took luncheon there with H.I.H. the Prince Regent. He then returned to Baron Iwasaki's villa.

On April 27th, the Prince arrived in Kyoto on the morning and went to the Imperial Palace. Afterwards, he visited the Momoyama Imperial Tomb.

On April 28th, the Prince enjoyed a boating excursion on Lake Biwa and later observed the cormorant-fishing in Gifu, after which he returned to Kyoto.

For the four days from April 29th to May 2nd, the Prince stayed in Kyoto.

On May 3rd, the Prince left Kyoto and visited Nara, where he was entertained at the Nara Hotel.

All of May 4th the Prince remained in Nara.

On May 5th, the Prince left Nara to attend the Osaka City welcome meeting, after which he attended a similar meeting in Kobe by the local Prefectural and Municipal Offices, and then a ball given by resident foreigners. That night he slept on the "Renown" in the harbour.

On May 6th, the Prince attended an evening reception given in Takamatsu, Shikoku, by Count Matsudaira, and stayed for the night on the "Renown."

On May 7th, the Prince left Takamatsu and visited Miyajima, Aki. At night, he stayed on the "Renown."

On May 8th, the Prince visited the Naval Cadet School, Yetajima, and then the Naval Arsenal, Kure. He then sailed for Kagoshima by the "Renown."

On May 9th, the Prince arrived in Kagoshima and attended a luncheon given by Prince Shimazu in his resi-

dence. Later, he left the palace and bade farewell to Japan.

The Akasaka Detached Palace, at which H.R.H. the Prince of Wales was entertained during his stay in Tokyo, is built in Renaissance style and covers an area of 4,500 "tsubo," its outer part being covered by granite. Its outward fineness together with its extensive and beautiful gardens makes it very magnificent in look. This palace was designed by a most prominent Japanese architect after the models of many European palaces, and it is thought to be rarely splendid in the world, although the fact is not well known.

The room selected for H.R.H. the Prince of Wales was in a southern corner of the two-storied and right square building. The room opened for the French garden. It was originally chosen for the room of the H.I.H. the Prince Regent. It has a space of about 30 mats, with bluish-yellow walls and two windows in the east and the south. A table 5' in size was placed by the eastern window, and on the table were put a tortoise-shell ink-stand and two letter-weights of gold swords. There was a single-leaf screen with a view of the Sacred Bridge, Nikko and a folding-screen with a picture of the Tosa school. By the southern window was put an "inrô" (a seal-case) from the Imperial Museum, a choice of Japan's fine arts. The foreign style's building was thus harmoniously ornamented inside purely in the Japanese style and with Japanese furniture.

In front of the upstairs from the main entrance is the Asahi-no-ma (the Room of the Rising Sun), in which the persons to meet the Prince rested. The walls were hung with light green Nishijin

fabrics interspersed with Norwegian reddish marbles. The ceiling is pictured with a goddess in a sacred cart drawn by four white horses and proceeding through cherry trees, whose blossoms reflect with the shine of the Rising Sun. From the ceiling hangs electric lamps suspended by a golden metal tube of 5' and with glass pieces hanging down from them like series of chrystals. Next to the Asahi-no-ma is the Presence Chamber. The northern wall of this chamber is hung with Goblen tapestry of 9' square, on which is drawn a picture by Mr. T. Asai, a celebrated artist, showing a retainer on horseback in the Kamakura period clad in a hunting dress and carrying a bow and arrows and stopping among the trees. The ceiling has an oil painting of small birds flying merrily in the sky.

The room next to the presence chamber is spread a greenish brown carpet, which gives a light feeling. On the southern wall hangs a picture of carp painted by Mr. H. Fukuda, which was exhibited in the Imperial Fine Arts Exhibition for 1921 and was very well reputed.

Following a French garden with a large fountain, there is a Japanese garden with cherry-trees blooming on a hill and a pond. A tennis-court was built specially for the Prince.

There are a dining hall, a dancing hall, a small dining room, a dressing room, a sleeping room, a toilet room, a bath room, a smoking room, an office room of the attendants, a social room, a saloon, a bedroom of the attendants and all other necessary rooms prepared.

Three pet horses of the Japanese Crown Prince were prepared for use by the Royal Prince.

We are sure that these heartily pre-

pared arrangements for the reception of the Prince in the Palace were not unsatisfactory to them.

The Presence of H.R.H. the Prince in Wales at the Unveiling Ceremony of the Monument for the Killed in Battle.—Over 50 young British subjects in Japan went to the front during the late war, and nine of them were killed in battle in France. A granite and marble coated monument was erected in commemoration of their death half way up to a hill at the back of the St. Andrew's Church on the Bluff of Yokohama, at the instance of the British Ambassador in Japan and with contributions of money made by British men in Tokyo and Yokohama. It was planned to hold its unveiling ceremony in the presence of H.R.H. the Prince of Wales to make the occasion more memorial, and to make the death of the British soldiers more honourable. Before the arrival of the Prince, Colonel Peagot of the British Embassy came to Japan carrying with him an inscription for the monument. It is on a copper plate 3 x 4 ft. containing short records of the careers of the dead written by General Woodlow of world's war fame, who came with the Prince, and also their portraits. On the occasion of the unveiling ceremony, the Prince offered a wreath and read a letter eulogizing the merits of the dead.

It was at first intended that the Prince should visit the tomb of Anjin in Tsukayama Park on the summit of Jusan-Toge, Hemmi near Yokosuka, to place a wreath upon it. Here lies asleep William Adams, an Englishman who laid the foundation of Anglo-Japanese friendship. But the plan was given up much to the regret of all.

The Prince's Visit to the Imperial University of Tokyo.—

On April 13th, the Prince visited the the Imperial University of Tokyo. Some scientific specimens—the most interesting and useful of those treasured by the university in the institution to deepen the Prince's understanding of Japan and to entertain him. At 10 a.m., he arrived at the university, and after a rest, he inspected these exhibits, and then attended a welcome meeting held in the university grounds. The President Dr. Kozai read a letter of welcome and the Prince replied to it, after which the students and faculty gave three "banzais" for the Prince. This ended the meeting. The exhibits arranged for the Prince's inspection on the occasion were the following named :—
The Literary Department :—Books of Registration and Taxes in the second year of Taiho (702 A.P.) kept in the Shôsô-in to show the civilization of Ancient Japan, a sutra written by the Emperor Komei and other ancient documents, diaries on waste paper and calendars, and stamps of Roman letters also photograph of the residence of William Adams in Japan in 1600.

Books sent by James the First in 1913. Interesting and beautiful picture-scrolls of the fifty-three stages of the Tokaido, a visit of Koreans and a daimyo's procession.

The Scientific Department :—Gold Fish and their varieties (drawings), and pictures of the great earthquake in the Ansei era.

The Agricultural Department :—Drawing illustrating the cultivation of rice and specimens of rice.

The Engeering Department :—Models of the Five-Storied Pagoda, Nikko and the Ôten Gate, Kyoto, and explanations in English.

The Appointment of the Prince as

Honorary General and A Military Review at Yoyogi.

The Imperial Japanese Court appointed the Prince Honorary General in Japan on the day of his arrival in Tokyo, as the title of Marshal was conferred on between the Japanese and British Sovereigns in 1918; and the appointment was an exercise of powers appertaining to the Emperor beyond the ordinary laws, and it had never been preceded in Japan. The Prince has been treated accordingly during his stay in this country. On the morning of April 15th, a military review was held in the Yoyogi Parade Ground by the Prince and the Prince Regent, when about 10,000 men of the Guard Division partook it. The Prince wore the uniform of a Japanese General for the occasion.

The Welcome Meeting in the Premier's Official Residence.

On the evening of April 16th, a welcome meeting was held in honour of the Prince by Premier Viscount Takahashi in his official residence. Every room and table was decorated with flowers in vases, which were arranged by Kojima Shoyei-ken, an authority on flower-arrangement, and music was played by the orchestra of the Court musicians. There were purely Japanese tricks by Sukejiro and Kosen and jugglery and water feats by Tenkatsu. They were doubtless found most interesting by the young Prince.

The Welcome Meeting in the Official Residence of the Foreign Minister.

H.I.H. the Prince Regent was much pleased by the unreserved and free manner of welcoming him by the Foreign Minister of England in his tour in 1921. In this view, an evening party held by the Foreign Minister of Japan for H.R.H. the Prince of Wales on April 18th was

also quite informal, all the Japanese ladies attending wearing pretty Japanese kimonos. After the banquet, the meeting passed on to entertainments, including dancing by noted actresses of the Imperial Theatre under the supervision of Matsu-moto Koshiro, a celebrated actor of the same theatre. The meeting was really very gay and the Prince much enjoyed it.

Duck-Hunting in the Hama Detached Palace.

On the morning of the 17th, the hunting of wild ducks took place in the Hama Detached Palace for the Prince. It is a special way of hunting in Japan monopolized by the Court. There are two ponds in the palace, each of them covers an area of 10,000 "tsubo." They are embanked high and are grown bamboo-grasses like one in the fields, so that wild ducks flock easily. About 200 domestic ducks are tamed and kept in the ponds as decoys. Wild ducks gathering in the ponds can be seen through holes in some parts of the banks, and as the domestic ducks kept are usually fed through these holes, the tapping of the wood soon gathers together these ducks. There are many canals round the ponds led from them, and wild ducks are enticed into these canals following the decoys gathered as above. The canals have a winding, and as soon as a sufficient number of wild ducks is seen entering the canals through the above looking holes, the metal net hidden above the water is raised so as to blockade the way of the wild ducks back to the pond, and five hunters on each side of the canal stalk to the game and scoop up the wild ducks, which are startled and are about to fly, with a scoop-net of about 6 feet.

This is a way of wild duck hunting

taken since the Tokugawa Shogunate, and is very interesting for the foreigner, as it is quite novel and peaceful and is easy for taking even by ladies.

The Prince Regent proved himself to be a skilful hunter on the 17th, when the

Prince of Wales caught two ducks. He was much interested in this novel hunting and repeated the scooping often. Hawking was also employed for some of the flying ducks, and aroused much interest in the Prince.

WELCOME IN TOKYO

On the day of arrival in Tokyo of the Prince, big red, green and yellow letters of welcome were posted on both sides of the railway line at Shibaura, Tokyo, and tens of thousand of youngmen from the Tokyo Young Men's Association stood under the posts and welcomed the Prince in the Court Train. The platform ceiling of Tokyo Railway Station, at which the Prince arrived from Yokohama, was decorated gaily with artificial cherry-blossoms, and the national flags of the two countries were fostered alternately from the pillars. The front part of the place, at which the Prince alighted, was curtained red and white, and the railings were decorated with crowns. The big Union-Jack and Sun were crossed, and their surroundings were wreathed with roses and laurels. In front of these national flags stood Baron Goto, the Mayor of Tokyo, and other persons and welcomed the Prince. Opposite the station was erected a gate of the Tower Bridge, London in the welcome of the Prince. Even the road-side trees were beautifully decorated with the Prince's crest and the Japanese and British national flags. Both sides of the road were lined by the school boys and girls of Tokyo carrying small flags which they waved when welcoming the Prince.

Ten gorgeously decorated electric cars were run through the city in welcome of

the Prince, all other street electric cars fostering the national flags of both countries, which were also put up at every door in the city. When the Prince arrived at the Akasaka Palace, his hotel, the Mayor of Tokyo proceeded to it and offered greetings to the Prince representing the citizens.

In the afternoon of the 13th, 2,000 representatives of the Tokyo common school boys and girls assembled in a yard before the Palace and sang in chorus the God Save the King, waving the national flags of the two countries, and on the evening of it, a great lantern procession of the Tokyo Young Men's Association took place, and these young men lined the both sides of the roads and welcomed the Prince from the evening party held by H.I.H. Higashi-Fushimi to the Akasaka Palace.

On the night of the 17th, a welcome meeting was held in the Prince's honour in the Imperial Theatre by the Tokyo City. Baron Goto, the Mayor, read an address of welcome and presented it in a cloisonne box to the Prince. This box was planned by Mr. Masaki, the President of the Tokyo Fine Art Academy, was designed by Professor K. Shimada of the same school, and was made by Mr. J. Ando, a celebrated artist of Nagoya. It is 5½" in height, 1' 2" in length and 5" in width, its stand being 1' ¾" in



The Prince of Wales, the Empress, and Prince Regent at the
Shinjuku Imperial Garden



Prince Gives His Last Handshake in Japan



Forestry Building, Second Section



A Typical Beechwood Forest

length and 3" in height. It is of copper, and had an old pattern of a phoenix, chrysanthemums and vanes shown in the cloisonne way on the yellowish ground, the upper part of the cover having the most elaborately made Crest of the British Court somewhat embossed, which does credit to the skilful workmanship of cloisonne work, all metal figures and border lines being of gold. The inside of the case are figured clouds with gold powder on the deep purple colour, and inside the cover are inscribed the golden letters "The Tokyo City" April, 1922." The case was put in a case of rarely fine mulberry wood. A flower-vase of celadon was also presented to the Prince at the same time. It was very tasteful and elegant and was a masterpiece of Miyakawa Kozan, a first class potter in Japan.

H.I.H. the Prince Regent other princes of blood were also present at the meeting. After the British Prince's reply to the Mayor's address, he was led to a balcony seat in the theatre to see the Japanese dramas, which were commenced at 9.30 p.m. The first play was the "Kongen-Kusazubiki," which had as the hero Soga-no-Goro, a brave man in the Kamakura period, and was primitive and picturesque. The second play was "Kôtô-no-Naishi" written by Mr. Kido Okamoto, a famous play-writer at present. Kôtô-no-Naishi, the heroin and the wife of Nitta Yoshisada, drowned herself in the Lake Biwa clad in her late husband's armour, the playing showing a good example of heroic and virtuous Japanese women. The third play was the "Kanjin-cho," which originated in the "no." Musashi-

bo-Benkei took very great trouble in passing through the Ataka-no-Seki, a barrier, with his master, Minamoto-no-Yoshitsune, and his fellow retainers, by deceiving Togashi Sayemon, the chief barrier keeper; and the latter allowed them through the barrier, as he greatly sympathized with them, while he was aware of his being deceived. The fourth play was the "Kosodemaku-Yamatoshikiye" written by A-éba Kôson. It was a dancing and the scene was backed with Yomei Gate and the Sacred Bridge, Nikko. It was written specially to welcome the Prince.

The actors and actresses were all first class ones in Japan, and the plays were worthy as representative Japanese drama, although they could not perhaps be quite understood by the foreigners.

The Tokyo City held a Japanese-English concert in Hibiya Park on the 16th, an ukiyoe exhibition in the Tokyo Self-Governing Building of the Peace Exhibition and an English Civilization Exhibition in the Shoko Shorei-kwan, all in commemoration of the Royal visit.

The Prince passed his quiet and free days in Nikko on the 19th and 20th. We have written too much about Nikko, and refrain from repeating it here. He put at the Imperial Villa of the place, which is a purely Japanese building, his room facing the Daiya River. He boated the Lake Chuzenji in a motor-boat, and angled trout in the Imperial Breeding Place, which aroused much interest of him. He enjoyed the quietness of the deep mountains until the 21st., when he came back to Tokyo.

PRIVATE RECEPTIONS

There were a few private receptions given for the Prince, and these were planned to make him at ease as much as possible, as the public receptions perhaps much constrained him. Much pains were taken in this connection at the Prince Tokugawa's luncheon-party held on the 15th, which was quite free from ceremony. After the luncheon, the Royal Prince saw wrestling matches, which are called a national game of Japan. The wrestlers were all champions. The four pillars of the ring were from the Kokugi-kwan. There were a ceremonious display of the "yokodzuna" on the ring and the "yokodzuna" 's wrestling exercises, besides a number of wrestling matches.

On the same day, a garden party was held in honour of the Prince by the Japaness-English Association in the Mansion of Marquis Inouye. The spacious ground was tented, and about 300 Japanese and English members of the association, including peers, scholars, businessmen, soldiers and different other classes, together with their wives and daughters, entertained the Prince in a very unreserved way.

At an evening-party held for the Prince by Baron Mitsui in his residence on the 21st., the Prince was shown the "no," the Japanese old play, which was found novel and interesting by him.

April 23rd. H.R.H. The Prince of Wales visited at the villa of Baron Iwasaki at Yumoto, and also at that of Mr. Shigezo Imamura, a wealthy magnate.

24th 1 p.m. H.R.H. The Prince of Wales and H.I.H. The Prince Regent, with H.I.H. Prince Higashi-Fushimi, went in the same motor car to the Imperial Villa and in the old-fashioned

Japanese style palace rooms together enjoyed luncheon; afterward at 2.40 p.m., both Princes mutually exchanged cordial farewell handshakes.

26th Again at the Imperial Villa, Miy-anoshita, Hakone, the two Princes took final leave of each other; though it lasted only fifteen minutes yet the pathetic scene when the two Princes bade each other farewell caused sympathetic tears to start in the eyes of all on the reception committee.

His Royal Highness the Prince of Wales appreciatively viewed Mount Fuji at Nagao Pass for the first time since coming to Japan, and afterward took luncheon at the Fujiya Hotel at Miy-anoshita. At 4 p.m. His Royal Highness and suite returned to Baron Iwasaki's villa. Then a parting banquet was tendered the Prince at the Villa of Baron Iwasaki.

At 10 o'clock His Royal Highness and suite drove down to Kozu station in motor cars and started for Kyoto by the west-bound train at 10.49 p.m. As to the rambling trip projected around Susono—the foot-hill section of Mt. Fuji—since the mountain paths were broken and also the volume of water in the lakes increased by the recent rain this expedition was given up. Those who had eagerly awaited the realization of the anticipated program must have been greatly disappointed.

A WORD OF WELCOME TO H.R.H. THE PRINCE OF WALES.

It is an extremely happy event for us to receive H.R.H. our beloved Prince of Wales in Japan at this time of year, when snow-clad Mount Fuji is bright in the sunlight and the Japanese moors and hills are covered lovely cherry-blossoms. We welcome him from our hearts.

THE SOUTH MANCHURIA RAILWAY Co.,

ITS SCOPE AND MISSION

RAILWAYS have performed pioneer service in the great development that has taken place in Manchuria during the past generation, and of all the forces which have contributed to the economic and cultural development achieved the activities of the South Manchuria Railway Company have been the largest factor. This railway company has not only given Manchuria a railway system superior to any other in Eastern Asia, it has built modern hotels heated from the company's own mines, lighted by electricity from the company's own electric works, and supplied with water from the company's own waterworks. It has built towns and harbours, schools and hospitals and, in short, has acted as the servant of progress throughout the territory traversed by the railways.

Railway transportation forms, of course, the main enterprise of the company. There are two main lines, that between Dairen and Changchun, 437 miles long, and the Antung-Mukden line of 170 miles. About 100 miles of branch lines bring up the total mileage of the railways owned by the company to 700 miles. The S.M.R. company also manages the Chosen railways which total 1,100 miles. All these railway lines effectually open up the rich resources in the interior and are instrumental in bringing Manchuria into contact with the world's international

trade and shipping. The two trunk lines form an important link in the great Trans-Asiatic highway from Japan to China and Europe.

It would be a mistake to attribute this success to political manipulation, since the economic character of the railway has been emphasized from its very inception. Unlike the Russian railway to the North, the South Manchuria Railway has never exercised control over the military or even the police force in its own railway zone. It has only received due protection and the diplomatic backing of the Japanese Government against attack and pillage by lawless bands that still infest Manchuria to-day.

Nor is there the slightest basis for that other serious objection made that Japan, through her railways, was trying to monopolize the markets of Manchuria for her own benefit to the exclusion of Western commerce and enterprise. In the economic competition for trade in Manchuria Japan has the great advantage of close geographical situation. But she is not the only beneficiary of the prosperity and progress initiated to a marked degree by the enterprise of her nationals the fruits of which are shared by the Western nations alike. The share of Great Britain in the foreign trade of Manchuria in 1918 was about 8%, the share of the United States, which were not handicapp-

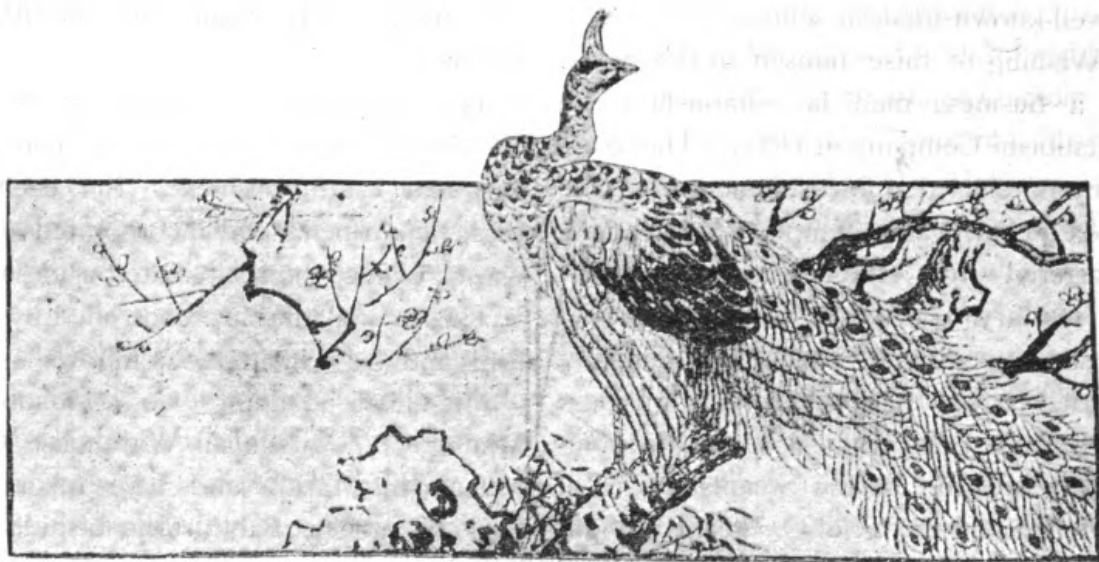
ed by the war, 20%. These figures only give the direct trade with America and Great Britain. In addition, goods that originated in these two countries are annually purchased not only locally but also in China and Japan to a very large extent. But taking only 20% as the share of the United States this would already constitute a higher percentage than could be shown for any province of China. The reason is not far to seek. While railway and other enterprises in most regions of China reserve the bulk of their orders for nationals controlling such enterprises, the industrial and commercial undertakings in Manchuria, even though owned by Japanese, are open to all nationals. In this sense, we venture to say, the principle of equal opportunity possesses in its application to Manchuria a more comprehensive significance than it has elsewhere in China. Even more widely distributed are the fruits of the development of Manchuria amongst the Chinese resident who have shown an increase in number and wealth far above that of the Japanese.

So far as the attitude of the South Manchuria Railway is concerned it will always be one of complete impartiality towards merchants irrespective of nationality. There is no secret about the policy of the railway company, and no discrimination is shown in regard to treatment and carrying rates. Except for five cases of rebates allowed, these rates are all uniform and apply to whomsoever. The five cases in question are due to contracts of long standing, and the rebates given are those to the Standard Oil Co., the Asiatic Petroleum Co., the British-American Tobacco Co., the Toa Tobacco Co., and to a zinc factory at Fushun, the latter arrangement having

become inoperative owing to the closure of that works. We see, therefore, that these are actually given to four firms, three of which are British or American. The same impartial treatment is given in respect to the other enterprises of the company, and especially as regards the placing of orders for the large supplies of material the company is drawing from abroad. The attitude of the company is quite logical in this, it being clear that the commercial development and the advance of civilization which will result from international participation will, in the long run, favourably affect Japanese trade. The railway particularly is bound to benefit from the development of trade whether this is brought about by Japanese or other nationals. It is, moreover, fully recognized that Japanese capital alone will hardly suffice for the rapid development of Manchuria, and for that very reason, if for no other, the South Manchuria Railway earnestly desires to attract foreign enterprise and investments to Manchuria.

It has been reported in view of the approaching Washington Conference that there exists an inclination to recognize Japan's special position in Manchuria and give her an outlet for economic expansion there. If true, and ought to be true for the sake of equity and justice, it would merely confirm an established fact although, one must deplore the implication it reveals that Japan is bent upon egoistical exploitation in Manchuria. It is hardly fair to Japan and the South Manchuria Railway who have fulfilled and must hereafter fulfil a civilizing mission in Manchuria, and it is equally unfair to China if it implied that her interests were to be sacrificed for the benefit of international arrangements. The special position in

Manchuria, the recognition of which Japan is seeking does not imply the closure of the open door for international commerce, not a guarantee of undue advantage, but a recognition of greater concern in regard to conditions there, a recognition in fact that, whether Japan wishes it or not, she stands in a position of special responsibility in respect to the Asiatic mainland facing her shores, that she would have to stand the brunt of any serious dislocation in the political atmosphere in the Far East. Subject to these consideration, Japan will always be ready to unite and co-operate with all the nations of the world in advancing the progress and stability of the Far East.



INFORMATION CONCERNING THE LEADING BANKS, COM- PANIES AND INDIVIDUALS SUPPORTING THIS EX- HIBITION NUMBER

THE Iwasaki Family and the Mitsubishi Firm.—The Iwasaki family, the multi-millionaires of Japan, from a state of obscurity suddenly came into prominence in the Meiji era, and their fame was established by the late Yataro Iwasaki, a hero, born in the Province of Tosa who studied with Toyo Yoshida, a well-known modern scholar.

Wishing to raise himself in the world as a business man he established the Mitsubishi Company in 1871. This company purchased a few steamers from the Tosa clan, and employed steamers chartered from the Army department as military transports during the Formosan expedition. Later, the company carried on a marine transport business with these boats and succeeded in competing with the Pacific Steamship Co. of America and the P. & O. Steam Navigation Co. of England. During the Civil War of 1877, the boats were employed as military transports, and the firm gained handsome profits. Subsequently, this firm was combined with the Kyodo Un-yu Kaisha into the present Nippon Yusen Kaisha, the biggest steamship company in Japan.

Yataro Iwasaki having made a great fortune, died of a cancer at the age of 52. Yanosuke Iwasaki, a younger brother of the deceased born in the Province of Tosa succeeded to the business of the Iwasaki Family. He was a true businessman, of steady character, quite unlike his elder brother of heroic nature. In he was created a peer and with the title of Baron.

The Mitsubishi Firm formerly carried on directly mining, shipbuilding, banking and real estate business. But each of these departments was incorporated afterwards, except the real estate business.

These companies are controlled by the firm, and are principally as follows:—

Mitsubishi Trading Co., Mitsubishi Mining Co., Mitsubishi Warehouse Co., Mitsubishi Marine and Fire Insurance Co., Mitsubishi Bank, Mitsubishi Shipbuilding and Engineering Co., Mitsubishi Iron and Steel Co., Mitsubishi Internal Combustion Engine Co., and Mitsubishi Electrical Engineering Co.

The Mining Company possesses the Takashima Colliery, the Ikuno Gold, Silver and Copper Mine and other mines, numbering twenty. The mines

are not so noted for the amount of the output as some owned by other millionaire families ; yet the Iwasaki firm aside from the Mitsui Family is the possessor of the largest number of mines of any firm in Japan.

The Mitsubishi Yards, Nagasaki, occupy the west side of Nagasaki Harbor, the total area of which is 105,000 *tsubo*. The yards employ 700 clerks and 8,000 workmen, and built the *Chiyo-Maru* and the *Tenyo-Maru*, each of which is of 13,500 tons displacement. The Mitsubishi Yards, Kobe, employ 200 clerks and 2,000 workmen, and have floating docks, such as are not to be found elsewhere in Japan, their principal work being ship-repairing.

The firm's banking and real estate departments are very active. All the land near Tokyo Railway Station is owned by the department, which possesses some of the big buildings there also.

Besides there are many other important enterprises in which the firm is indirectly interested. The firm is presided over by Barons Koyata Iwasaki, and Baron Hisaya Iwasaki, the former of whom is the eldest son of Yanosuke Iwasaki and the latter of Yataro Iwasaki.

The Mitsui Family and its enterprises. —The oldest multi-millionaire families in Japan are the Mitsuis of Tokyo, and the Sumitomos and Konoikes of Osaka, led by the first-named. The Mitsui family is descended from the Fujiwaras ; the sixth generation from Kanpaku Michinaga of the latter family possessed Mitsui village in the Province of Yamato and this was renamed Mitsui. The time was the warlike age in the Ashikaga period, and Takahisa Mitsui, the master of the house, resolved to become a merchant. Accordingly,

his son Takatoshi started in as a *saké* brewer in Matsuzaka in the Province of Ise in the Genna era. His fourth son, Takatoshi Mitsui, opened a drygoods store in Yedo (now Tokyo). He was a money-changer and exchange broker, and at last became a banker to the Tokugawa Government. This invested it with the central power of banking in the country, which built the foundation of the family's present wealth.

One of the enterprises of the family is the Mitsui Bank, which was formed in 1876 and was the pioneer of private banks in Japan. It succeeded to the family's exchange business kept up for a period of 300 years. Then, there is the Mitsui Bussan Kaisha, the representative business of the firm. It was organized in 1876, when the Mitsui Bank was established.

Further enterprises are represented by the Mitsui Gomei Kaisha, of which the President is Baron Hachiroyemon Mitsui, the Mitsui Bank, of which the President Gen-emon Mitsui, Managing Directors are Mr. S. Ikeda, Mr. U. Yoneyama, Mr. N. Kikumoto and Mr. O. Mashima the Mitsui Bussan Kaisha, of which the President is Mr. Yonosuke Mitsui, and the Toshin Warehousing Co., whose President is Mr. Tokuyemon Mitsui.

The Mitsui Mining Co., of which the President is Mr. Motonasute Mitsui, and it also carries on camphor manufacturing, afforestation and reclamation work. Its mining department is the biggest in Japan, except for the Mitsubishi's. The principal mines are collieries, besides which there are a few copper and sulphur mines. The famous Miike Colliery in Kyushu is owned by this family. The Mitsui Bussan Kaisha carries on foreign trade as its

chief work, and besides this, it acts as transporters and agents and operates also saw-mill, coal and machinery departments. As importers and exporters, the Mitsui firm stands pre-eminent. The principal export goods handled by it are coal, coke, charcoal, cotton yarn, cotton fabrics, raw silk, habutae, timber, box-wood, rice, copper, silver, zinc, ores, antimony, matches, munitions, camphor, cement, bricks, fancy matting, paper, coral and fish oil. Miike harbor was constructed by the Mitsui family as a coal port.

The First Bank.—Banking existed in Japan from of old in the form of exchange brokerage, and in the first year of Meiji exchange companies were established in the different towns of the country. In November, 1884, the National Bank Law was enacted following the standards of the American and English banking systems investigated by Viscount Shibusawa, who was then an official of the Finance office. Four banks were at once established under this law, and the First Bank was one of them. The bank started business on July 20th. Its capital was ¥2,500,000 at first, and it was authorized to issue ¥1,500,000 in bank notes. This bank has rendered very meritorious service to the economic world in Japan as the oldest national bank in the country. One case of this distinguished service was the Bank's activities in Korea. The first Korean office was established in Fusan in 1879, and in 1886 it took up an agency for Korean Customs tariffs under a treaty concluded with the Korean Government. At the same time it arranged to advance loans to Korea, in consideration of which it was allowed by the latter to issue bank notes under the control of the Japanese Government, which considered

the control necessary to safeguard the prestige of Japan, which might be impaired by the loss of its bank note reputation. The bank thus held a superior position in the banking circles of Korea as issuing bank. It re-adjusted the Korean currency system and acted as agent for her treasury. Later, the Kankoku Ginko was established after changes in the Korean Government, and this bank succeeded to the rights and obligations of the First Bank in that country. In this way, the bank did much towards the improvement and development of financial affairs in that country. The present capital of the bank amounts to ¥50,000,000. The President is Mr. Y. Sasaki and the Managing Directors Mr. K. Ishii, Mr. Y. Noguchi and Mr. T. Sugita. Viscount Shibusawa acts as Adviser.

The Hypothec Bank of Japan.—This bank was organized in 1897, when Japan adopted the gold standard, which constituted an epoch in the monetary history of the country. The object of the bank is to grant capital to agricultural and industrial men to improve and develop national economics. Its capital amounted at first to ¥10,000,000, but it now stands at ¥40,000,000. Its first president was Mr. J. Kawashima and its first Vice-President Mr. M. Fujishima. One privilege given to the bank is that it can issue premium-bearing debentures to an amount ten times as much as the paid-up capital, provided that its capital is paid up to more than one-fourth of the total capital and its debenture issues do not exceed the total of its loans to be repaid in yearly instalments and its subscriptions to Agricultural and Industrial Debentures.

This bank issues long-time loans at low interest and aims principally at promoting

the public good. This being different from an ordinary bank, it was prescribed by law before its formation that a Government grant should be given to it for the first ten years of its existence within limits not exceeding 5 per cent. of the paid-up capital, in case its dividends were less than 5 per cent. per annum. Practically, however, it was only one year and a half that the bank was compelled to receive the official grant, and since then, its profits have been so great as to enable it to dispense with the grant, thanks to the able management of its directors.

At the end of twenty years from the time of its formation, it had made 122,625 loans valued at ¥400,890,000 and its debenture issues aggregated ¥265,690,000.

Its present directors are Mr. G. Shimura, President; Mr. U. Yanagiya, Vice-President; Messrs. N. Kawakami, K. Kato, and K. Tsukuda, Directors, and Messrs. K. Matsuo, K. Otani, and K. Ono, Auditors.

There is a large number of successful agricultural and industrial firms who get loans from this bank. To cite a few examples, there are the Karatsu Iron Works, Saga-ken, the Hakodate Dock Co., Hokkaido, the Imperial Cold Storage Co., Tokyo, the Akita Timber Co., Akita-ken and the Nippon Seifu Kaisha, Kyoto.

The bank grants loans on credit to public bodies, arable land re-adjusting and industrial guilds, and its total loans of the sort come to over ¥100,000,000.

The head office of this bank is at Uchiyamashita-cho, Kojimachi-ku, Tokyo. Its building is characteristically Japanese in appearance, but is European in style inside.

The Industrial Bank of Japan.—This

bank was founded in, and the reasons for its establishment were the necessity for a financial organ to effect transactions in securities in industries, to introduce foreign capital, and to create trust business so as to foster industry. Essentially, the bank was organized to grant loans on chattels just as the Hypothec Bank of Japan does on real estate as security. Its capital amounted at first to ¥10,000,000 and its charter was for 50 years. Its business was confined to loaning money on national and local bonds and debentures, holding money on deposit and in trust and trust business in local bonds, debentures and shares.

One privilege granted to the bank was that it could issue debentures to an amount five times the paid-up capital and that its dividends were guaranteed by the Government at the rate of 5 per cent. for the first five years of its existence. One special feature was that trust business was included in its operations.

The bank issued ¥3,000,000 of debentures twice the first year of its establishment, and the same amount in the year following. Since then, similar issues have been made. Its business scope has been gradually enlarged, until it could loan on the security of railways, mines and factory foundations under the Railway, Mine and Factory Mortgage laws, issue debentures for supplying funds to public works in foreign lands and loan on the security of factory grounds and of certain specified building lands and buildings. One of the features of the bank's business is that it established a department to investigate gold and silver mines under specialists, so that applications for loans from mines can be accepted or declined according to its investigations.

Some years after its establishment, its

paid-up capital was increased to ¥17,500,000, of which ¥7,500,000 was subscribed by foreign shareholders. At present, its capital amounts to ¥50,000,000 and its debenture issues to ¥56,680,000.

Its first president was Mr. J. Soyeda ; he was succeeded by Mr. T. Shidate, and the present head is Mr. H. Hijikata. The vice-president is Mr. Y. Ono, and the managers Messrs. T. Iwasa, K. Iyenaga, and K. Matsumoto.

The most distinguished service rendered by this Bank was its introduction of foreign capital through the issue of Japanese bonds and debentures in European and American markets. Another feature is its underwriting of debentures by trust contracts.

The Fifteenth Bank.—This bank was established in May, to protect the property of peers, with the latter as projectors and shareholders under the advice of the Government authorities. The bank was therefore commonly called the Peers' Bank.

Most peers received from the Imperial Government capitalized pensions for the fiefs which they used to possess under the Tokugawa Shogunate but had returned to the Imperial Government after the Restoration. It was the idea of the bank promoters profitably to employ the pension bonds through the bank. While the scheme to establish the bank was in progress, the Civil War of 1877 occurred, which quickened its formation, since the Government desired to meet the expense of the war by borrowing the bank's funds

rather than by floating national bonds, which would have been very hard then, or creating new taxes, which it was feared would disturb popular sentiment, and especially as the bank could find no good means advantageously to employ its capital which amounted to ¥17,820,000. Thus, the Government could get a loan of ¥15,000,000 from the bank at the rate of 5 per cent. per annum for a period of 20 years, and gave various privileges to the bank in consideration of this low-interest loan, one of these being that the bank was allowed to keep only 5 per cent. specie reserve against its notes of ¥15,000,000 which it loaned to the Government, and also to make excess issue of ¥2,400,000 and that the demand for conversion could be met by currency by the Government for 15/16 of the deficit of its reserve. Later, the bank invested funds in railway enterprises under the Government advice.

Subsequently, the Bank of Japan was formed, upon which the national banks lost their privileges, and since then the Fifteenth Bank has been working as an ordinary bank.

At present, the Bank's capital amounts to ¥100,000,000. The president and vice-president are I. Matsukata and M. Naruse respectively. The board of Directors is formed chiefly of peers. As a bank it is considered most sound and trustworthy.

Branch offices are found in Tokyo, Osaka, Kobe, Kyoto, Nagoya, Wakayama, Hiroshima, Shimonoseki, Fukuoka, Kumamoto and Kagoshima.

THE THREE LARGEST STEAMSHIP COMPANIES OF JAPAN

The Nippon Yusen Kaisha was established in 1885 by the combination of the Iwasaki family's Mitsu Bishi Kaisha and the Kyodo Un-yu Kaisha. At present it holds the third position among the world's steamship companies, of which the first is occupied by the British-India Steamship Co., with a fleet of 880,000 tons, the second having 810,000 tons. The N.Y.K. has a fleet of 570,000 tons. The following table shows the number and aggregate tonnage of steamers owned by the N.Y.K. since the first year of its establishment :—

Year	No. Steamers	Aggregate Tonnage
1885	58	68,000
1895	57	110,000
1905	73	250,000
1915	93	420,000
1921	109	570,000

The above figures suggests how remarkably the company has developed.

As to the increase of its passenger and freight business, this has been much more marked than that of its fleet tonnage, as may be noted from the following table.—

Year	Receipts
1895	¥ 3,490,000
1905	9,700,000
1915	34,830,000
1921	81,880,000

The company's steamship lines are European, Hamburg, Seattle, South American, New York, Australian, Bombay, Calcutta, Shanghai and Tsingtau. The directors are Y. Ito, president, Y. Nagatomi, vice-president, H. Fujishima, A. Shimamura, S. Nakajima, T. Ishii, F. Midzukawa, M. Yasuda, N. Nagata and M. Yukawa, Directors.

Its boats include such excellent and commodious steamers as the "Fushimi-Maru" (10,938 tons), the "Suwa-Maru" (10,927 tons), the "Hakone-Maru" (10,100 tons), the "Haruna-Maru" (10,100 tons) and the "Asama-Maru" (10,100 tons).

The Toyo Kisen Kaisha has made very great development and ranks next to the N.Y.K. Its regular lines are San Francisco, Hongkong and South America. Its San Francisco liners are splendid, including the "Tenyo-Maru" (22,000 tons), the "Taiyo-Maru" (22,000 tons) and the "Shunyo-Maru" (22,000 tons). There are besides two steamers of 20,000 tons and one steamer of 9,000 tons run by it on this line. Its South American liners are the "Gakuyo-Maru" (18,500 tons) and the "Anyo-Maru" (18,700 tons), besides which there are two steamers of 14,000 tons and one steamer of 16,000 tons on the same route. The "Toyo" owns nine cargo-boats of which the "Reiyo-Maru" and the "Fukuyo-Maru" are the biggest, with 8,600 tons each.

The directors are S. Asano, president, R. Asano, Y. Sekine, U. Hashimoto, Baron K. Okura, H. Okawa, M. Shiraishi, S. Ito, Z. Yasuda and Y. Hara, Directors.

The Osaka Shosen Kaisha is the third largest steamship company in Japan, and was organized in 1884. Its principal business is coastal trade. It has attained very marked development as may be noted from the following table showing

the number and aggregate tonnage of steamers owned by it since the first year of its establishment :—

Year	No. Steamers	Aggregate Tonnage
1884	90	160,000
1894	52	180,000
1914	109	190,000
1921	133	410,000

It has a capital of ¥100,000,000 and fifty lines.

The directors are K. Hori, President, J. Yamaoka, Vice-President, R. Kafuku, K. Kimura, R. Fukao, S. Murata, and H. Ota, managing directors, H. Abe, and Y. Ikeo, directors.

Baron K. Okura.—Born a village chief in Shibata in the Province of Echigo, Okura belonged to an old family of the locality. He lost his father by death when only 17, and his mother when 18 years of age. He was given a sum of 20 “ryo” by his elder sister, with which he came up to Yedo (now Tokyo) to raise himself in the world. He got employment in a pawnbroker’s shop and served very diligently. His service was so much appreciated by the master that he wished to adopt him into the family. But Okura declined the request and established himself as a fishmonger at Uyeno.

There lived a “kengyo” (a blind shampooer of the highest grade) in his neighborhood, who emphasized to him the necessity of saving. Accordingly, he saved as much money as possible by his diligence, and desired to deposit his savings with the blind man, but the latter declined the trust, and while praising him for his thrift, advised him to use the money more profitably and to increase it more and more. This advice was well acted upon. After careful consideration, this shrewd man purchased guns with the

money in Yokohama and sold them to soldiers, as this was the time when the Tokugawa Shogunate was falling and guns had become fashionable. His business was successful, for he received very good orders and traveled many times back and forth between Tokyo and Yokohama, laying in goods. He showed great courage in pushing his business so fearlessly in a time when there were a great many wandering retainers of former “daimyos” who made nothing of killing men, and robbery too was very frequent.

He was once about to be killed by the “Shogi-tai” (Tokugawa men against the Imperial Army,) for the reason that he would not sell guns to them. He told these threateners with a self-possessed air that, being a merchant, he was quite willing to sell to them as well as to the Imperial army. So he received an order from them and escaped death. He acted with extraordinary energy and diligence during this emergency and at last became a great merchant. Later, he established the present Okura-Gumi.

The Okura-Gumi is interested in different business enterprises. Its capital amounts to ¥10,000,000 and its principal business is to acquire securities and real estate and to invest money in important enterprises. Affiliated enterprises are the Okura Rubber Co., the Okura Mining Co. which mines coal and manufactures iron with a capital of ¥20,000,000, the Okura Trading Co. which has a capital of ¥10,000,000 and does a trading, contracting, warehousing, trust and manufacturing business, with branches in England, America, Australia and China, and the Okura Silk Mill, in Susaka, in the Province of Shinano. There is also another silk mill run by the firm in Shibata where Baron Okura was born.

The interest taken by Baron Okura in Chinese enterprises is very extensive. He is also greatly interested in collecting curios and in the fine arts. He has established a magnificent fine art gallery, which he later offered to? He controls also the Okura Commercial School in which a middle school education is given. For a business-man, he is unusually interested in education. He was created a peer in recognition of his great public work.

The Yasuda Family.—The present great prosperity of the Yasuda family owes very much to the efforts of the late Z. Yasuda. He was a retainer, with the fief of Toyama in the Province of Etchu, and was so poor that he had to resort to agriculture in his leisure time. He and his family were very thrifty and saved some money. He studied in the village school for four years, and was engaged in copying from the age of 12 or 13, as he wrote a good hand. At the age of 14 or 15, he went out with his father, one day when it snowed and was very cold. On the way, they met a fellow retainer of the highest position. His father as was customary, took off his clogs and sat down on the ground and very respectfully saluted the "karo," who returned the salute simply with his eye. Seeing this, Yasuda felt how extreme the class system of the samurai was. He saw another example later when one in a splendid "kago" (a palanquin) in a procession respectfully followed by men of very high rank. He did not know who the man in the palanquin was and was told that he was an agent of a wealthy man who used to grant money to the lord. He recollected the event occurring to him on that snowy day, and saw how powerful money was even more than that of the

samurai, for the money lender's agent was respectfully sent for and led to the castle of the lord personally by such men of rank as compelled his father to sit down on the ground and salute. This strengthened his resolution to become a wealthy man. He was then, 15 years of age.

At the same time, he vowed to himself that he would never rely upon others, that he would never lie and that he would save one-third of his income. At the age of 17, he came up to Yedo (now Tokyo) and got employment in a toy store where he was regarded as a model "banto" through his extreme assiduity. He was so much favored by his master that he wished him to become his adopted son. He declined the wish and left the store, lest trouble should occur by his staying longer. He next a pawnbroker. At the age of 25, he established himself as a merchant and married. He led a very frugal life and amassed a fortune which later came to be reckoned in millions.

His principal enterprises were the Yasuda Bank and the Yosuda Trading Co., the former of which was established in 1880, has a capital of ¥25,000,000 and is known as the soundest bank in Japan, and the latter of which has a capital of ¥11,250,000 and does a great manufacturing, warehousing, transportation, coal mining and trading business. He died in 1921. Yet his family and business continue to flourish as before. The Hozensha, one of his enterprises, has as its chief purpose investments in various sorts of business with a capital of ¥10,000,000. It intends capitalizing social and charitable work in future.

Mr. K. Murai.—Murai is from Kyoto. Before the Government monopolized tobacco, he manufactured and sold cigarettes which were popular with the Japa-

nese. One of these brands was the "Sun Rise," the most noted of all them. His "Pinhead" and "Camera" grades also met with much public favor. His business naturally prospered greatly. There are many millionaire families in Japan, which were greatly enriched during the period of disorder from the end of the Tokugawa Shogunate to the beginning of the Meiji era, but there are comparatively few of them which amassed an immense fortune as the Murai family did in the subsequent period when society became more orderly. This success is ascribable to Mr. K. Murai's uncommon business ability and his prudent management of affairs.

After the Government monopolized the tobacco trade he devoted his whole energy to other lines, old and new, including the Murai bank, cotton-yarn and soap factories, gold, silver, copper and oil mining and Korean reclamation work. All these enterprises are directly managed by the Murai family, although the Murai bank has been re-organized lately, and the Murai oil works, carried on extensively in Niigata and Gumma prefectures, were combined with the Hoden Oil Co. in 1906. The mining of gold, silver and copper is still done in Aomori, Kagoshima and Fukuoka prefectures, and the reclamation work in Korea is also on a large scale.

The Murai Bank was established in and has a capital of ¥10,000,000, its deposits amounting to ¥57,000,000.

Mr. Kahei Otani is a business man well-known not only in Japan but in foreign lands, and is the President of the Yokohama Chamber of Commerce and the leader of Japan's tea industry. He is highly respected as one of the older business men in Yokohama and is a typical gentleman of the time.

He was born in Miye prefecture, in 1844, and came to Yokohama in 1862, where he started in the tea trade. Later, he established a tea guild to prevent the careless manufacture of teas and to improve the tea industry in general. He travelled round the tea-producing districts of the country to advise those engaged in the industry to be more considerate and scientific in their methods.

In 1898, the United States imposed a heavy duty on teas as a result of the Spanish-American War. Thereupon, Mr. Otani, representing the Japanese tea merchants, visited America in the autumn of 1899 and talked with President McKinley and other Americans of note about having the import duty removed. His efforts were successful in 1902.

He attended the Philadelphia International Commercial Congress as deputy of the Chambers of Commerce of Tokyo and Yokohama, on which occasion he proposed the immediate laying of a cable in the Pacific between Japan and America. This quickened the formation of the Pacific Cable Co. much to the benefit of trade between Japan and America. In addition to tea Mr. Otani exports marine products; he is also interested in the raw silk trade. In 1909, his silk trade was incorporated and was renamed the Otani Gomei Kaisha.

He holds a position so important in the economic community of Japan that he is known as "Otani of Japan" and not simply "Otani of Yokohama."

He is the President of the Japan Tea Co., an Auditor of the Hypothec Bank of Japan and the Bank of Taiwan and a Director of the Tokyo Fire Insurance Co. and the Yokohama Warehouse Co. He is much interested in the public works of Yokohama and acts as a member of the

Municipal Council, is President of the Yokohama Bankers' Club, the Central Association of Tea Guilds, the Educational Council of Yokohama and the Yokohama Buddhist Lecture Society. He has been interested in every important exhibition as a juror. He has often visited foreign lands, and recently, in 1910, he was invited to America with certain other Japanese business men by commercial men there.

He has received the Fifth court rank, junior grade, the Third Class Order some years ago, and was promoted to a higher court rank in 1915, when H. M. the Emperor ascended the throne.

He is a man of taste and is an expert at "go." He writes a good hand. He is a high-minded gentleman and is highly respected. In Yokohama, he is in antecedents and social position very like Baron Shibusawa in Tokyo. It is suggested that he be the first business man in Yokohama to be created a baron, if such honor could be hoped for Yokohama men in future.

Mr. Kintaro Hattori is the representative man in the watch and clock industry of Japan. At first he was only a struggling merchant, and achieved his great success through constant energetic and assiduous work coupled with the use of his distinguished intelligence.

He is the proprietor of Seikosha, the biggest watch and clock manufactory in Japan, where clocks and watches are made from raw materials secured in Japan. His watch and clock store on the Ginza, Tokyo, is worthy the implicit confidence of the public, its goods being considered very excellent and reliable.

That he is a man of discernment may be seen from his view as to exhibits suitable for the present Exhibition in Tokyo.

He thinks that the Japanese are fond of exhibiting articles so exquisite and valuable that only one can be made and this must be avoided, for the purpose of an exhibition must be to show articles which are suitable for use by the masses in their daily life.

He is said to be always encouraging his employees with similar sensible views. When his design department designed a clock with a looking glass, he did not approve it, saying that it was similar to the Waltham Watch Co.'s design and it was a disgrace for the Hattori firm to imitate another's design. The Japanese are criticised as skillful in imitating, and it is therefore interesting and important to know that there is such a man as Mr. Hattori who dislikes imitation.

He is an expert at "shogi," which is thought to be a proof of his possession of a clear and clever head.

Ashimori Rope Works.—This business belongs solely to Mr. Buhel Ashimori and was established in 1878, it being the pioneer in driving cotton rope and spindle band manufacturing in Japan.

In , the works and machinery were readjusted to manufacture improved goods. After the Japan-China War, the demand for the goods increased greatly because of the various industries which developed, and many similar establishments came into being. But these manufactories were too little concerned about the quality of their manufactures, being simply desirous to raise their prices. The keen rivalry therefore only benefitted the Ashimori firm, whose reputation was steadily enhanced until all rivals fell one after another and it was necessary for it to erect additional works.

In 1900, the proprietor made a trip of inspection, traveling in England, France,

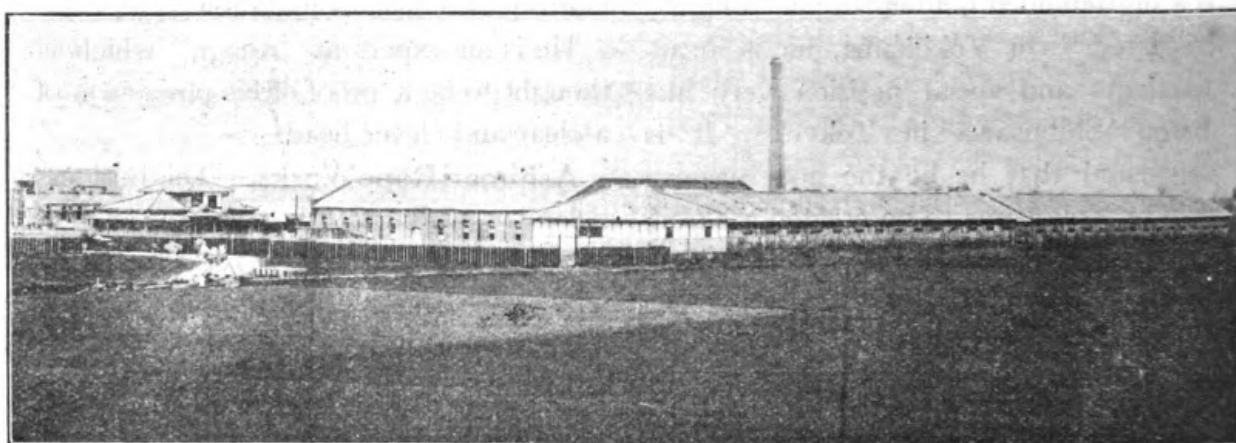
Italy and America, and gaining a great fund of knowledge about his work. Consequently, in 1901 the firm started the manufacture of candle wicks and sash cords. In the meantime, the importation of driving cotton ropes and spindle braids had decreased, and entirely ceased in 1902, their place being taken by the Ashimori goods which were by that time greatly improved in quality. After the Japan-Russia War, the demand grew so great that the Company erected their present factory in which an additional plant was installed, so that the output became five times as great as before.

In 1910, the proprietor again made a tour through England, America and France, but saw no better methods of

Sumaran exhibition. He intended to visit India, too, but contracting an illness he returned without being able to realize this intention. In the same year, the works were honored by a visit from a chamberlain sent by H.I.M. the Emperor. In 1916, the works were enlarged by the building of an additional plant.

In 1918, American spinning jennies began to be imported, in view of which the Company, expecting a demand for spindle tapes, purchased tape looms from America. They began to manufacture these tapes in June, 1921, and these are now favorably reputed in the market.

In February, 1922, the proprietor was publicly recognized as doing meritorious service to industry by the Governor of



Ashimori Rope Works, Osaka

manufacturing goods than those that had been adopted in his works; he found, to his great satisfaction, his manufactures were more excellent in quality than foreign products. In the same year, he was given a silver cup by the Minister of Agriculture and Commerce in recognition of his merits. In 1911, he inspected the spinning industry in Shanghai and planned its great development. Since then, his form has been making exertions to cultivate a market for their goods in China.

In 1914, the proprietor visited the

Osaka Prefecture, who granted a gold cup to him.

The works are at Imazato, Kodzumura, Nishinari-gori, Osaka-fu, the office being at Kami-Fukushima Sanchome, Kita-ku, Osaka. The buildings cover an area of 3,000 "tsubo," and the grounds extend over 15,000 "tsubo." The employees number 80 male and 200 female workmen. The principal machines are one steam engine of 120 H. P., 3 electric motors of 76 H. P., 4 rope-making machines moved by electric power, 1,000 spindle-braid-making machines, 700 can-

dle-wick-making machines, 30 sash-cord-making machines, 3 twisting machines, 6 throwing machines, 6 tape looms, twilled roling machine 11, 50 spinning machines, 2 intertwisting machine, 4 lathes.

The manufactures include patented cotton ropes of the Ashimori type, which are popular for driving purposes and cannot be manufactured by others, they being exported largely to Shanghai, spindle braids for spinning and weaving mills, also exported, spindle tapes which are absolutely necessary for use in works running American spinning jennies, candle wicks which are greatly in demand in Japan, Shanghai and Manchuria, sash cord and plaited cord employed for trolley cords, bells, etc., hemp cord to be used for packing by spinners and paper manufacturers, and anti-fraying rope composition. The yearly output amounts to ¥1,500,000 in value.

The South Manchurian Railway Co.—The Japanese Government acquired on September 5th, 1904, the Changchun-Port Arthur railway belonging to the China-Eastern Railway, together with its branch lines and all its rights, concessions, property and collieries, under the Japanese-Russian Peace Treaty, Art. VI; and the South Manchurian Railway Co. was then established under a charter granted on November 1st, 1905, when the President was Baron Goto and the Vice-President Mr. Z. Nakamura.

The company is divided into five departments, namely, General Affairs, Investigation, Transport, Mining and Local.

The most important business of the company is railways and next shipping, the latter being combined with Shanghai and South China coast lines, and being run by the Dairen Steamship Co. under its

own control. The third place is given to mining. The company also supplies gas and electricity to Dairen, Mukden, Changchung and Antung. It runs hotels, such as the Yamato Hotel in Dairen, and others in Port Arthur, Hoshiga-ura, Mukden and Changchung, which serve partly as clubs for Japanese, Russians and Chinese.

Of indirect enterprises there are the Dairen Steamship Co., the Dairen Oil Industrial Co., the Manchurian "Nichi-Nichi" (a daily newspaper), a publishing office and the Yingkow Water and Electric Works. It also holds share in two Chinese electric-light companies.

The company is bound by Government order to provide for education, civil engineering work and sanitation within the railway zone, and it is granted authority to raise the money for this work in the zone by collecting it from the residents. One important public work is its line of hospitals which are established in Dairen, Yingkow, Liaotung, Mukden, Tiehling, Kungchling, Changchung, Antung, Kirin and Honkeiko.

In education, the company is likewise making great efforts. There are 19 primary schools owned by it, the total pupils numbering 3,967.

For the Chinese there are eight common and middle schools, and also three schools of the Japanese language, the total number of students amounting to 1,094. Besides this, there are supplementary business schools, the South Manchurian Technical School (middle school grade) and the South Manchurian Medical College (high school grade).

The South Manchurian Railway Company is a success in business and in all social and educational work, as everybody recognizes.

The Kanegafuchi Spinning Co.—This original capital of this company was only ¥100,000, but it has made great advance during the past five decades, and is now a very giant of a concern with a capital of ¥17,427,650, 43 works and 30,000 workmen, male and female, and paying 70 per cent. dividends for a number of business terms past. At first, it had only one mill on the banks of the Sumida River. Later, it took into amalgamation the Shanghai Spinning Co., then the Kawasaki Spinning Co. and the Kyushu Spinning Co. At present, its mills are situated in different places in Japan. It manufactures dyed and bleached cottons, besides spinning. Its goods are supplied even to China and the South Sea islands. Its present directors are Mr. Y. Muto, President managing director, Mr. M. Fuji and Mr. R. Nagao.

One feature is that the company's workmen are treated very well, their dormitories and other arrangements being ideal.

The Fuji Gasu Spinning Co.—This company is at Oshima-machi, Minami-Katsushika-gori, Tokyo-fu. It was established in 1896 with a capital of two million yen. At present it is a very strong company with a capital of ¥18,000,000. In 1900 or 1901, it was in an extremely distressed state. When Mr. T. Wada was appointed manager, he succeeded in bringing the business to the present state of great prosperity. Messrs. Wada and Muto are considered the two most distinguished and valuable men in

the cotton-spinning circles of the country. The company has recently bought up the Sagami Water Power Electric Co., and has ten plants. It is as prosperous and important as the Kanegafuchi Spinning Co. Its present directors are T. Wada, President, S. Takahashi, managing director, T. Mochida, Y. Kawasaki, R. Inanobu, K. Morimura and K. Mimura.

The Oriental Iron Manufacturing Co.—During the European War, Japan suffered greatly from shortage of iron and steel due to the export ban in the belligerent countries. This made it urgently necessary to get sufficient metal from this country. So this company was established in 1917 with a capital of forty million yen, as a result of this. Its works are on the north coast of Kyushu, which is the centre of industry in Japan, and are the biggest of the private iron manufactures in the country. They were erected after the best European and American models, and their arrangements are thought to be more up-to-date and better even than the Government Iron Works. The company's present directors are Baron Go, president, Baron Nakajima, managing director, S. Ohashi, T. Wada, R. Fujiyama, T. Aso, and G. Ayugawa.

Its 150-ton furnaces were completed in 1919 under the first program, and it is producing very good iron. Its workmen are given good and careful treatment, the houses, hospital, clubs and amusements for them in the works being quite ideal.

CEREMONIES ON THE COMPLETION OF THE FRAMEWORK OF THE PEACE EXHIBITION AND ON THE OPENING DAY

THE ceremony on completing the framework of the Peace Exhibition was held at 10 a.m. October 18, 1921, in the presence of H.I.H. Prince Kan-in, the President of the Exhibition.

The ceremony took place in the Takenodai Dyeing and Weaving Buildings, which are in the first section of the Exhibition. The ceremony is one peculiar to Japan and is held when the ridge-beams are placed on the main pillars, to pray for the protection of the house against fire, lightning and storms, and also in the sense of congratulation.

The ceremony was conducted by thirty prominent Shinto priests of Tokyo Prefecture, led by the Chief Priest of the Hiye Shrine and was attended by 3,000 personages, including Cabinet Ministers, members of both houses of the Imperial Diet, and Prefectural Governors. At 11 a.m., 500 carpenters entered the ceremonial place to the chorus of "kiyari-ondo," a chorus handed down for such ceremonies from the Yedo period. This was followed by the offering of a "norito" (Shinto ritual) by the Shinto priests in a solemn way, after which red and white "mochi"

(rice-cake) in boxes was distributed to those present. This ended the formal ceremony. Afterwards, there were various entertainments given by "geisha" and others. During the feast, fireworks were sent up.

The ceremony on the opening of the Exhibition was held on March 10, 1922, at 9.10 a.m. All in attendance were seated in the same buildings as on the occasion of the aforementioned ceremony. They included Cabinet Ministers, foreign Ambassadors and Ministers and prominent personages in Government service and private life and numbered 20,000. At 9.30 a.m., H.I.H. Prince Kan-in, the Honorary President of the Exhibition, appeared. The ceremony was opened with a word of greeting to the Honorary President from Mr. K. Usami, the President of the Exhibition, by the presentation to him of a map of the Exhibition and a catalogue of the exhibits. He read the address which follows:—

"K. Usami, the President of the Peace Exhibition, wishes to respectfully to state to your Imperial Highness Prince Kan-in, the Honorary President of the Exhibition, that it is a great honour to the Exhibition

that you have been pleased to attend this opening ceremony. The European War lasted for several years, during which the belligerent countries fought at the risk of their national fate and at the cost of many millions of men and the exhaustion of their national strength. Consequently their industries were greatly depressed and the progress of civilization retarded. Japan being far away from the centre of war, was not so seriously affected as other countries; yet she was not free from the indirect influence of the great catastrophe. Peace having been restored now, the Powers are busily reworking to store their industries and develop their civilization further. At this auspicious time, we have planned this Exhibition for Tokyo, the capital of Japan, and the centre of distribution of numerous commodities, with the hope that it might serve as a great bell of peace and contribute to the welfare and happiness of the country. We are very happy to see that the plan has received unexpectedly great foreign and domestic support and that the Exhibition excels all preceding ones in the scale and number of exhibits, which comprise nearly all kinds of modern tools, machines, etc. This we owe largely to the able leadership of your Imperial Highness and also to the vigorous progressive spirit of the nation."

After this, H.I.H. Prince Kan-in read the gracious message which follows:—

"I am much pleased to see the completion of the Exhibition and to attend the opening ceremony held to-day. The world's peoples are heartily tired of the evils of war and long for the happiness of peace. So at this fitting

time, the Exhibition is extensively collecting and displaying articles from both foreign and domestic quarters so as to contribute to the development of the country, which is an aim profound and far-reaching. Japan must assuredly develop her industries and advance her civilization, and although the present Exhibition is greater than any preceding it in the number and extent of its exhibits, yet it is highly desirable that you do not remain satisfied with the present achievement but make ever greater and greater exertions to keep pace with the world's progress, which is now advancing steadily and rapidly."

Following this, Prime Minister Takahashi, Minister Yamamoto, of Agriculture and Commerce, and Baron Goto, the Mayor of Tokyo, made congratulatory addresses, the last-mentioned representing the chiefs of the Government and municipal offices supporting the Exhibition. The ceremony then came to an end, at 10.30 a.m. with a musical performance. After that, His Imperial Highness, conducted by the President and the general Manager saw the dyeing and Weaving and Manufacturing and Industrial Buildings, enjoyed an entertainment at the Amusement Hall, and at 11 a.m. with the Cabinet Ministers, foreign Ambassadors and Ministers, and others partook of a banquet in a tent erected in front of the Music Hall. There were on that day 300 military carrier-pigeons flying with pigeongrams from the Military Carrier-Pigeon Corps in celebration of the opening of the Exhibition, and these peace messengers flying in flocks high up over Shinobazu Pond on the Exhibition grounds and reflected in it made a graceful and fitting scene.

ITCHO HANABUSA

By F. YAMAZAKI

OGATA Korin has been introduced to the readers of this Magazine in a previous article, as a representative artist of the Genroku period. But he was a Kyoto man. The subject of the present sketch was an artist of the same period, but a denizen of Yedo—now Tokyo. As representative not merely of the art of his time, but of the life as well, he is an interesting study.

Hanabusa Itcho was his pseudonym, made use of chiefly in his later years. His real name was Taga and his father was known as Haku-an. The latter was the personal physician of Lord Ishikawa, a feudal daimyo of the time, and he was also an expert swordsman.

Itcho was born in 1652 in Osaka. In childhood he was called Isaburo, and later Jiyemon, or Suke-no-shin. When he assumed the tonsure he was known as Choko. Of his several pen names we may mention Suisaō, Ushimaru, Kyusodo, Ikkan Sanjin, and Shosetsu. In 1666, when only 15 years of age, he accompanied his father to Yedo and lived there from that time on. He studied Haiku—Japanese short poems—with Matsuo Basho, a noted poet, and had as intimate friends Kikaku and Ransetsu, disciples of Basho. He further studied penmanship with Genryu Sasaki, an expert in the art.

As to painting, his teacher was the noted Kano Yasunobu. Thus he experimented in various lines, not being able to decide to what craft or art he

should ultimately devote himself, but this diverse training gradually developed him into the representative artist of his time whom we are to consider in this brief sketch. After he became an expert artist, he was, strange to say, thrust out from the society of his kind. Why this happened we do not know, but two explanations have been given:

(1) The Kano school was in the service of the Tokugawa government and inclined to bureaucratic methods. Hence stereotyped forms were in favor and art methods which had been transmitted through generations. Originality was discouraged, and when Itcho, a bright young fellow, was inclined to disregard the methods in vogue, and wanted to follow his own bent, he probably displeased the master and was expelled from the school.

(2) Another view is this: Despite his youth and inexperience he chose the pen name of Suisa-ō (ō=senior) and when the master remonstrated he refused to give it up. Hence his dismissal and loss of favor.

The style he employed was a mixture of the two schools. He liked the forcible, bold stroke of the Kano school, but could use with good effect the graceful, delicate line of the Tosa method also. Hence his originality developed a new school, especially noted for the deep, bright colors employed.

His disposition was a pleasant one; he was open-hearted, witty and unselfish—just

such a character as suited the age in which he was born—and he was able to depict the life of his time with a bold and faithful as well as a delicate and discriminating pen. Sometimes his pictures show the Manzai dancers at New Year's time, and again the strings of huge, gay paper carp hoisted up on high poles for the boys' festival in May. Sometimes his work was allusive and witty and humorous; sometimes his conceptions were so original as to give a tonic sensation to the observer. With all these various styles he was able to preserve the spirit and life of his day to a remarkable degree.

He received aid in grants and subsidies from such feudal lords as Ishikawa and Arima, and thus was able to produce noble specimens of painting. He was also able to assist in the development of the industrial arts through his intimate acquaintance with Yokoya, Somin an expert engraver. At this time there were two noted schools of metal workers, headed respectively by Sukenori and Munenori Goto, chiefly employed in government work. Yokoya, on the other hand, worked independently. Hence the Goto's were called "Oie-bori," or "official engravers," and Yokoya "Yedo-machi-bori" or "popular engraver." At this time metal work was very important, since every knight carried two swords. The metal work on the sheath and all the ornamental part was done by these engravers. Now as Yokoya and Itcho were friends they helped each other, Itcho furnishing his most original designs, and Somin executing the work. Hence the latter's success as an engraver depended on Itcho's designs as well as on his own skill.

On August 15, 1693, Itcho was

arrested on some charge not well known. Later he was released, but on Dec. 2, 1697, he was again arrested and sent into exile, to Miyake island, Izu an exile almost as bitter to him as death.

Two reasons are given for this exile; one is that his picture "Asazuma-bune" had offended the Tokugawa government, and the other that he assisted in the demoralization of three young daimyo.

The picture in question was undoubtedly painted by Itcho, but there is good reason to believe it was executed after rather than before this exile. The picture represents a certain young nobleman fishing in a boat under a willow-tree while a beautiful dancing girl is sitting in the boat, holding a hand-drum. The figure of the man represented Tsunayoshi Tokugawa, the Shogun of that day, and the girl his favorite mistress Oden. Such allusions to the follies of a man high in power were of course made at great risk to the artist.

The other story relates to Itcho's connection with two profligates named Mimbu and Hanbei Murata, expert makers of Buddhist images. He was asked by these two rakes to make designs for "Hyakunin-Joro" or "a hundred beauties." Among the faces one was that of a well-known noble, and for this reason Itcho was arrested and examined. It was alleged that he had made 100 men's faces instead of women's. The first time a satisfactory explanation was made and the three escaped punishment, but the police kept them under surveillance. Later they were convicted of enticing three young lords to the Yoshiwara prostitution quarters and introducing them to an immoral life. The names of these three nobles were Ii, Honjo and Rokkaku, the latter the nephew of Kei-

shoin, the mother of the Shogun in power at that day. For this reason Itcho was severely punished.

To me this reason seems the one most likely to be correct. A word in explanation of the charge seems necessary, however. I am sure Hanabusa would not have intentionally demoralized these young noblemen for the sake of serving his own interests, but at that day artists were in the habit of frequenting the Yoshiwara as a place of social intercourse and gayety without any seriously bad motives. Both East and West, literary and artistic geniuses have been wont to choose their own friends with but little regard to rank or the conventions of society. Itcho was such an artist, and made little distinction between the nobility and commoners. He merely joined with them as comrades in this form of amusement, or dissipation, but the young lords, having been carefully secluded from such scenes, were carried away by this democratic social life and soon became quite demoralized. We think it most unlikely that Itcho would have enticed them into immoral pleasures for financial gain.

While our exiled artist was living in the island of Miyake he had to get his colors from stones, earth and the bark of trees. The paintings he produced there are known as "Shima Itcho" or "Itcho's island works," and they are now highly prized by the public. All his paintings he sent to his mother, alone in Yedo, and she sold them to support herself. This is a proof of strong filial devotion. While in exile he once wrote :

"The first bonito — without mustard, the tears start forth." He, a city man living in a remote island, could get fish to his heart's content, but without

the city's piquant seasoning how tasteless it was to him !

Another anecdote which relates to his life in Miyake is the following : Itcho had a friend named Yenomoto Kikaku who wrote Haiku poems. The two agreed that Itcho should place a little sand in the branchia of the dried fish exported by the villagers, and when Yenomoto found this sand he would understand that Itcho was sound and well. So Kikaku often searched in the gills of fish to find the grains of sand that would be a message of good cheer from his absent friend. The fishmongers thought him of unsound mind, but if he could occasionally be rewarded by sight of the longed-for sand, he was well content.

Itcho lived in Miyake for twelve years, but when Tsunayoshi, the Shogun, died, an act of amnesty was proclaimed, and in September, 1709, he returned to Yedo, being then 58 years of age. He had been called Taga Choko hitherto, but after this he adopted his mother's surname Hanabusa and took Itcho as a pen name. He resided in a Buddhist temple called "Giunji" which was founded by Takuzen, a priest related to him. For this priest's sake, he painted Buddhist shrines and folding screens and paper partitions which the public called "Itchoji." The temple became very popular but was entirely destroyed by the great earthquake of 1855.

Itcho died January 13, 1724, at 73 years of age, and was buried in the graveyard of Shokyoji at Nihonyenoki, Shiba, Yedo (now Tokyo).

Some of Itcho's Haiku poems and popular songs still remaining, as this, for example :

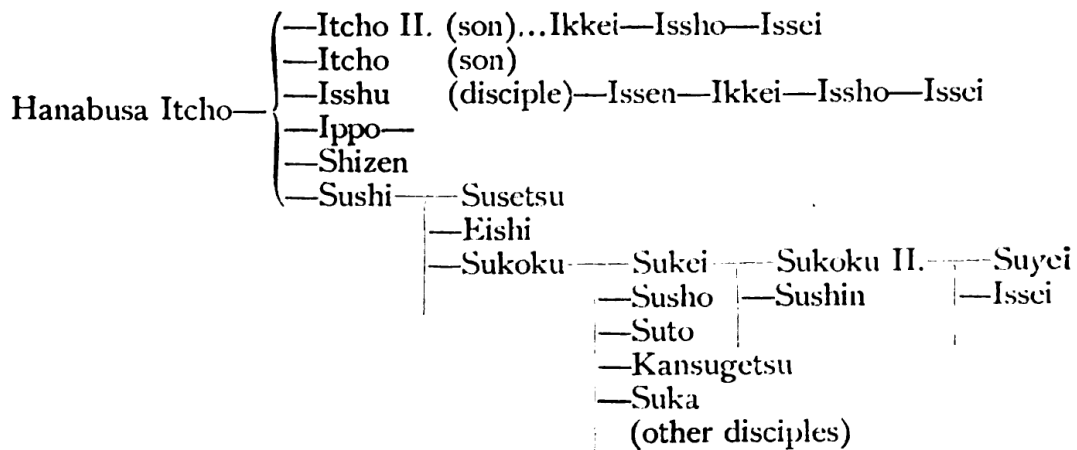
Hana ni kite,
Awase baori no
Sakari kawa.

(It is fine to see the visitors and looking themselves like flowers, coming to view the full-bloom blossoms clad in modish silk-lined suits and coats).

In his eyes, there was neither proud noble nor wealth nor rank, and he was indeed an artist of gentle breeding. One anecdote more we must relate in closing :

In a certain place, there was a quaintly shaped stone lantern. A certain feudal lord tried to purchase it even at a high price. The first egg-plants at that time

were also high priced and highly prized. Itcho purchased the stone lantern himself and placed it in his tiny garden ; and at the same time, he bought the first egg-plants at the ruinously high prices charged. While he was eating the rare vegetable he caused the stone lantern to be lighted and haughtily boasted : " This is the best pleasure under heaven." His system of painting became very popular as the table below will show. His school is popularly called the " Hanabusa school."



Hanabusa Itcho II was the son of Itcho senior. According to tradition, when he was in Miyake Island he loved an island woman and married her, and a son was born to them and was named " Nobukatsu." Among all his disciples, no great master ever arose who could surpass Hanabusa Itcho I. There was only Sūkoku, whose brush stroke was forcible and sturdy, and who was skillful in delineating warriors in colors, and who was ranked among the great masters. He was popularly called the able artist who revived the Hanabusa school. His surname was Kō. In 1795, he dedicated his own production re-

presenting Minamoto Yorimasa killing a fabulous night bird in the Imperial Palace, to the Asakusa Kwannon Temple. The general public of that age considered it a great masterpiece. His fame became more and more widespread. Even now traces remain.

In short, the life of Hanabusa Itcho was full of satisfying artistry—his life too was a true artist's life. He passed through wickets rather unlike those of ordinary people. His mood was always revealed in the style of his art. However on one side, we must not overlook the fact that it was a reflection of the open-mindedness of the Genroku Period.

THE BEAUTIES OF THE INLAND SEA HAIR

By TOMITARO SUZUKI

PROFESSOR IN THE ENGLISH DEPARTMENT OF THE KOBE HIGHER
COMMERCIAL SCHOOL

NOT all foreign tourists to Japan go farther west than Kyoto, Osaka or Kobe, but this old Empire of mystic gods and flowers first laid her national foundations in Kyushu and then gradually extended her territory eastwards through the Inland Sea and the Kyoto region, while Tokyo came under the Imperial sway considerably later. The process of national expansion here in Japan was something like that of the United States, only the latter, in opening up her forests in the West, secured results in a much shorter time. Such being the history of this land, it will be seen that Old Japan—the garden-like fairyland that the earliest western visitors loved to describe—lies west of Kyoto and Osaka. The inspiration we receive from nature on the shores and waters of the Inland Sea are inestimable, and my own experiences impel me, as I sit quietly here in an upstairs room of the Kamefuku Hotel in Miyajima, to urge all foreign travellers not to neglect this placid sea, full of historic and scenic fascination. Even chance travellers always seem to feel their journey well worth the time and expense involved.

The Inland Sea is the narrow sea lying between Osaka and Shimoda, forming the north

and south boundary shores just as Southern Europe and Northern Africa bound the Mediterranean. Through this sea the first Emperor, Jimmu, made his slow, steady way to the valley of the Yamato, and there founded the wonderful dynasty destined to endure through more than twenty-five centuries. Every Imperial Japanese envoy from or to the ancient courts of China and Korea sailed along this aquatic course, assuredly not without deep poetic feeling being excited by the innumerable isles and inlets incessantly confronting the primitive vessel. Many were the courtiers and warriors who, sent into banishment or recalled to favor, have sailed across this sea, one in despair, another in hope; and cases have not been few wherein arrogant clans or unfortunate daimyos met their sad fate in this enclosed water. Rich have been the tales of pirates upon this inland plain, some flourishing for quite a while and others paying their cursed debts right early and fully too. The sea abounds in mystic charms for the traveller who will take the trouble to experience them in person. Let me describe here some delightful trips I myself have taken in past and present times upon this fairy sea.

We residents of Kobe, not only Japanese but foreign, are so much accustomed to the beauty of the place and so much absorbed in boasting of her wonderful progress in trade and commerce that her scenic superiorities too often sink into insignificance or are ignored; yet whenever we climb any one of the beautiful hills which form the background of this port city, we find the view of ocean and mountains spread out before us a sight both romantic and inspiring. Numberless are the enthusiastic hikers up Suwayama, Takatori, Mayasan and Mt. Rokko, and not one of such adventurers seems to rest content with his initial climb, finding the birds, eye view from these heights too exquisite and rare for a single glance to satisfy. I myself find it most refreshing to make the strenuous half-*ri* ascent up Mt. Takatori, especially at the twilight hour, when the fan-shaped city of Kobe lies outstretched in the murky haze and smoke to the left and the dark gray deep of the outer portion of Osaka bay begins to rest undisturbed under the black mantle just in front. I meet numberless pilgrims up there even in the very early morning or late evening hours. They all have something to ask of the gods enshrined upon this eminence and all alike breathe a sigh of profound admiration, as they gaze over the irregularly illuminated city below and the misty sea beyond. We all admire the wide charming views to be obtained from any one of Kobe's eminences, but where could we enjoy a more impressive one than from this same Takatori? Much might be told also of the numerous *geisha* and other town beauties that frequent the spot from a sort of local superstition in relation to the gods up here.

In a dark-foliaged thicket-like ravine

halfway up the ascent I generally hear an ascetic priest or two going through his austerities under the cold waterfall near the pass and cannot but think of those austere yet chastening days of old when even ordinary men of faith went regularly through disciplinary rites, quite regardless of bodily pain.

One trip inexpressibly sweet to all travellers in this country is no doubt that by boat down this quiet Inland Sea. Some of you must have already taken it, from Osaka or Kobe to Shimonoseki or Beppu. I urge you to start on a sunny spring day or a moonlight night when the numberless pine forests, squatting hills, and dreamy islets come incessantly into view like fairy characters presenting a preternatural scene upon a huge stage of land and sea. Let me mention here very briefly a few places of note in this sea—the spots I myself like most, and have visited oftenest.

First comes Suma which is immediately next to Kobe as we leave for Shimonoseki. Suma is a place of no small reminiscence and consolation to those acquainted with Japanese history, not to speak of its attractive pine forests, ages old, which draw large numbers of nature lovers from Kobe and cities still farther away. Ask men of information here how an exiled noble lord, Yukihiro, wooed the two gentle daughters of the village master, Matsukaze and Murasame, while spending unaccustomed lonesome days of solitude among the pine giants on this very spot; how the valiant Kumagai was compelled to behead that noble youth, though he did it most reluctantly, with tear-swollen eyes and pity-stricken heart; how Atsumori of the Taira family whose beloved flute is still treasured in the temple fared here, and how Yoshi-

tsunc led his dauntless hosts almost vertically down by the Hiyodori Pass immediately behind the town—then every weather-beaten pine and dripping foot-hill spring in the temple precincts will mean something quite definite to you and your interest will be increased immensely. Think, indeed, how many a banished *samurai* or solitary priest has slied tears of self-pity in these hermitages of nature in days gone by, sighing out his sorrows and writing here the memorable lines we treasure today.

Our eyes, grown dim in the bustling streets and suffocating smoke of Osaka and Kobe, become at once acute again at the lovely sight of the pine forests all along here from Suma westward. I love these aged giants at Maiko and Akashi; Yes I love them beyond words. Are they not graceful when their mysterious shadows waver and dance upon the clean-swept, sandy beach, as the sea breezes steal high and tease their basking branches, and isn't it sweet when the pale moon pierces with her fairy beams through these needled boughs and lights mysteriously those loitering souls in the evening hours? I almost protected my brow with my quickly raised hands to-day as the train ran through this forest along the shore, for the green needles came so near my eyes when I was utterly absorbed in the unspeakably charming glimpses of the floating island of Awaji that I totally forgot about the existence of the window pane right in front of face.

The pine-trees at Maiko are most attractive for their rare size and their singularly deep green color. Awaji seems so near that we almost feel like calling to the Islanders yonder and requesting them to sing us some sweet coral song.

Octopods have a high degree of popularity, being regarded as delicacies all along here and the local fishermen tell us that these wicked creatures stand up on their feet and walk out to the sandy ranches to steal potatoes on moonlight nights. Oh, the number of silver-sailed boats that look like innumerable snow-white butterflies perching upon the greenish blue mirror, intoxicated with the lovely reflection of their own angelic wings! why is this world made so cruel that even these poetic angel wings must carry men to fish for poor harmless creatures that are precariously enjoying their nature-given life in the quiet deeps? Why must beasts, fish and all other living things become a prey to man? Because God willed it so? And why? Buddha is said to have once forbidden the killing of any living thing because he believed a part of the Absolute Life exists in every living creature on this earth.

The most fascinating spot in the whole Inland Sea is no doubt in the region of Tomo. Every steamer from or to Kobe sailing through this sea passes by this spot of celestial attraction, but we can reach it by land as well, from Fukuyama. It is situated at the end of a peninsula near Onomichi and has been known as an exceedingly beautiful and important locality since the days of our earliest emperors. Several tiny islands around it are full of shrines covered with dwarf pines, and we may see several antiquated temples and shrines in the town also. Two-thirds of a mile off from this haven is the island of Sensui-jima which is the centre of picturesque attractions here. We find the temple of Benzaiten and a sea-bathing beach also, whence an exquisite view of Tomo itself may be gained. The noted Kwannon-do of the Bandai-

zenji is situated about two miles away at the southern end of the island, upon a huge wall-like cliff. It is here that neither poet nor artist can ever satisfy himself even with his most inspired delineation of the delicate seascape. The sea right below, walled in by this cliff, looks immeasurably deep and the broad southwestern view of the sea and Shikoku comes perfectly into our view as we stand within the temple compound. Many a promontory have I seen along the extensive coast of Japan, but none, I think, exceeding this in quaint attraction. The whole scene here is no more nor less than an inspired poem.

No traveller between Kobe and Shimonoseki ever seems to be contented without visiting Itsukushima, and almost all sightseers from the eastern half of the country make this noted spot the western limit of their journey. I love the place for its matchlessly clear, blue sea water, the beautifully wooded hill reposing quietly upon the blue mirror, the compactness of the town in the quaint dale and also for the refined shrine buildings floating upon the rippling surface just below the green hill slopes. The number of houses seems just enough for the space afforded on both sides the sea-shore eminence upon which the pagoda stands. The hill tops are not too high, for we can reach them within an hour without any difficulty. The Itsukushima hills, the sea and the shrine structures seem to be all in perfect harmony and make the general effect exceedingly well-balanced. The entire scene is best appreciated when viewed from the ferry-boat just before landing upon the island. Of all the classic spots throughout the country, Miyajima is no doubt one of the most aristocratic and refined, so to speak. Assuredly it has

not the grandeur of Mt. Fuji, the singularity of Ama-no-hashidate, the artificial gaudiness of Nikko, nor the playful element to be noted in the scattering of many curious little isles about Matsushima, but where else can we find this appropriate combination, this harmonization of hills, shrine edifices, and the matchless coloring of the sea? The only thing I regret every time I come here is that photographing the scene with the hills and islands in the background is forbidden. The place is within the zone of fortification, that curse of modern civilization.

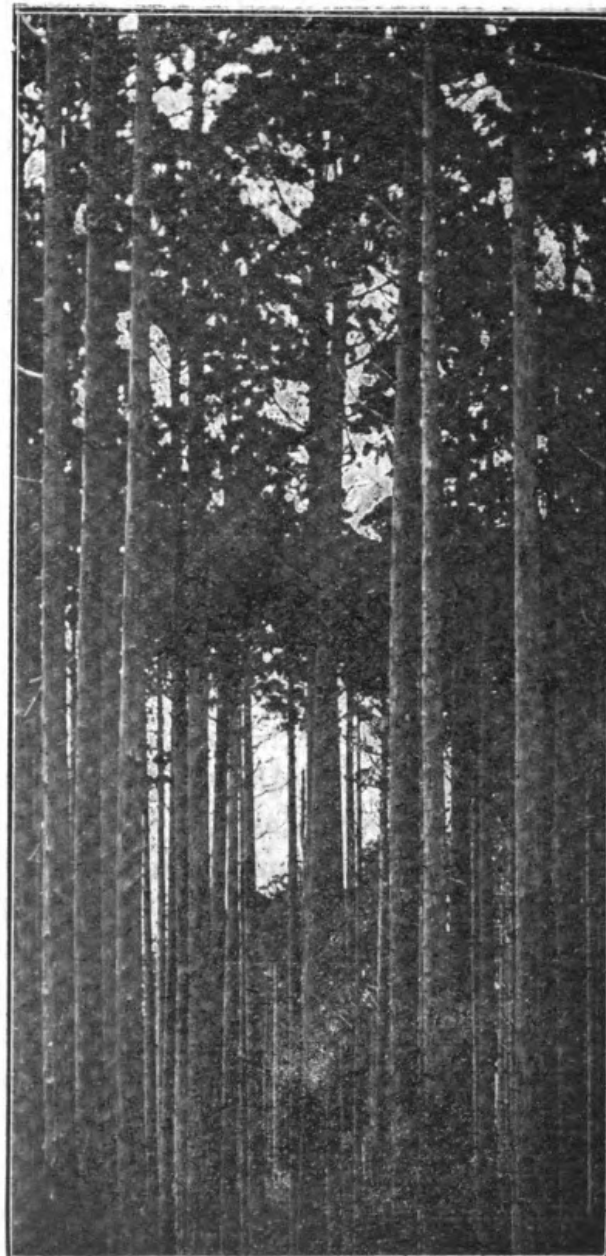
I once wrote of Miyajima, "The shrine is built in the shallows of the sea, surrounded by the spacious corridors that turn in many ways at the front of the main building. These are painted a bright crimson. On the corridor walls hang countless paintings by celebrated artists, and lovely shaped lanterns are suspended from the ceilings at intervals of six feet. It is truly an enchanting sight when the tide comes up and the lanterns are lighted—a veritable floating fairy palace. Sail-boats can be hired on such evenings and travellers may enjoy sailing through the great torii (portal) that stands in the deep away off from the shrine structure. The reflection of this floating palace in the slumbering sea is a sight never to be forgotten. Along the pine-covered shore a number of deer are browsing, receiving edible presents from the kind-hearted tourists. It is always pleasing to see men and beasts mingle together without fear of offence from either side, especially so in the precincts of temple or shrine."

My readers may tire of this rhapsody, but let me not leave Ondo-no-seto without a word. I remember my early

impressions when sailing through this sea, between Tomo and Itsukushima. I repeatedly felt on that voyage as if our steamer were entering small inlets and nooks without exits, but as the boat turned around promontory or peninsula, there were always narrow ways out into a wider sea. The narrowest passage of the kind was Ondo-no-seto. Both sides of this strait are full of houses that are within a pole's reach of the passing boat. Innumerable fishing boats that filled the

strait began rowing out of the way pellmell as our steamer warned them with its shrill whistle, and barely escaped collision with our monster. This strait was made by cutting through an isthmus, by Taira-no-Kiyomori—the mightiest tyrant of the Heike.

Besides the places I have mentioned herein this lovely sea presents countless charms of sea and sky which one's memory will delights to recall in after years.



Typical *Cryptomeria* forest in Japan

SOCIAL MOVEMENTS IN TOKYO

By K. O. SAKAUYE

II

THE principal institutions established for juvenile protection are the following :

1. *Futaba Children's Day Nursery*.—This was established in 1900 by two teachers who had formerly been employed in the kindergarten of the Peers School, the Misses Yuka Noguchi and Mine Saito. After teaching the children of aristocratic families, they were especially impressed by the unhappy condition of the little ones in the crowded and unsanitary quarters of Tokyo, and by their efforts a day nursery was opened at Motomachi, Yotsuya ward, and a branch nursery at Shinjuku. The number of children in both is estimated at 371. The children of the proletariat class from 2-6 years are received in these day nurseries, daily from 9 a.m. to 4 p.m. free of charge. As to the methods employed, the kindergarten system is in use and the work is conducted on Christian principles. Plays, singing, story-telling and handwork are all employed and a free bath once a week is given ; usually the children are required to bring one sen (half a cent) each day, $\frac{1}{2}$ to be used for food and the rest saved for emergencies. Meetings for parents are held twice a month at which one of the parents is expected to be present and to talk freely. The large

building used as an official dining room at the time of the funeral obsequies for the Meiji Emperor has been given for the use of these children and is now occupied, while in addition other buildings are being provided.

2. *The Fukudenkwai Ikuji-In (or Children's Hall)*. This is located at Kameido machi, Tokyo, and was established in 1879 by volunteer donations from the United Buddhist sects. The contributions are given annually, and in addition warm clothing is supplied in winter from the private purses of the Imperial Family. Of the 147 children supported in this institution, 41 are orphans, 4 deserted and 102 neglected children. If under three years of age, children are placed in farmers' homes. After that they are cared for in the Institute. Here the family system is imitated, each family consisting of twelve members. On reaching school age the children are sent to the public schools, and those showing special aptitude are allowed to take higher courses.

3. *Tokyo Ikusei-En (Children's Home)*.—This is located at Minami-cho, Aoyama ward, Tokyo, and was established in 1899. Its supporters number 778 and contribute privately, the original incentive being the great tidal wave which dev-

astated the northeastern part of the main island some years ago. At this time Hatsu Kitagawa rescued 26 orphans. The Empress sent her representative to assist in the work in 1918. The total number of children in this institution is 43, including 13 orphans. These are cared for in rooms containing about twelve persons, the older children caring for the younger and the matron is regarded as the mother or kind supervisor. Christian ethics are applied in conducting the home.

4. *The Sugamo Branch of the Tokyo Yoiku-In (or Home for Dependent Children)*. The president is Viscount Shibusawa, and the institution was established in 1909. There are 445 children cared for here, including 114 orphans, waifs and strays 129, deserted 31, and lost 59. Kindergarten and elementary schools are provided for the fit from 4-17 years of age, with special classes for the feeble-minded and otherwise abnormal children. To inculcate habits of industry the inmates are required to paste envelopes, knit, etc. in addition to their daily study, and for this work they are paid in money and allowed to save their wages. About 20 such institutes are to be found in Tokyo and vicinity.

Of Reformatory Institutions there are the following :

1. *The Tokyo Reformatory at Shibuya*—This was probably the first of its kind established in Japan. At present it is managed by members of the Nichiren sect of Buddhists. From 1890-97, annual contributions were granted by the Department of the Imperial Household. The number of children cared for at present is 33, ranging from 7-16 years. At every chapel assembly, morals are inculcated by the reading of the Imperial

Rescript and the teaching of Nichiren's precepts. In addition a common school education is given, with instruction in horticulture and the trades. In order to protect their reputations after they leave school their real names are concealed and new names given them. Great care is taken about allowing intercourse with their families. The pupils are divided into 12 groups, according to merit, and the first-class children are treated as elders regardless of age.

2. *Katei Gakko (or Home School)*.—

This was established at Sugamo in 1899 by Kosuke Toneoka. When their newly erected building burned to the ground the work received a check, but in 1905, a good-sized donation was received from the Imperial Family's private purse. This made the foundation more solid. In 1909 the institution was made an adjunct to the Tokyo prefectural government, and in the same year laundry and carpentering departments were added. In 1914 two farm projects were started in the Hokkaido, Kitami province, and 24 of the inmates settled upon these tracts of land.

The number of students at present is 42. Having received students through direct request and official order the home is training them by the family system under strict regulations. Each family cottage accommodates ten or fifteen members. The head of the household and his wife train the boys. Sometimes students are placed in private homes. The officials occasionally visit these homes and the guardians and encourage regular communication. In addition earnest endeavors and constant attention and direction for those retired from the institute and those under its charge, are features of this Home School.

3. *The Inokashira School*.—This is at Kisshoji, Kita Tama Gun. It is one of the affiliated institutes of the Tokyo Yoiku-In (or Home for Poor Children), its President being Viscount Shibusawa. In 1897, on the occasion of the demise of the Empress Dowager Eisho, a fund amounting to over ¥16,000 was bestowed upon the city of Tokyo from the department of the Imperial Household which, being made the foundation fund, encouraged the citizens to make contributions. In 1900 this school was established and the number of students at present is 156, besides 79 others under its charge. In addition it will receive incorrigibles from 8 to 19 years of age, especially boys from 14 to 15 years, who are in the majority. At first, these were placed in separate homes and after being thoroughly instructed and trained were allowed to move into the dormitory, while those showing the best results of reformation are placed in charge of commissioned educators. Since the homes of the boys are almost all either unknown or undesirable, the institution makes earnest efforts to effect connection with these homes and improve them. It also pays great attention to the inspection and reformation of the youth domiciled in private homes and also looks after those who have retired from the Reformatory.

4. *The Ogasawara Shusei Gaku-En (or Reformatory)*.—This is at Chichijima, on Ogasawara Island and was situated in this remote island in order to avoid the temptations of the outer world and make reformation easier for the boys. There are 39 inmates and 101 specials domiciled in private homes. The family system is in force. Regular school lessons are studied in the morning, and farming is practiced in

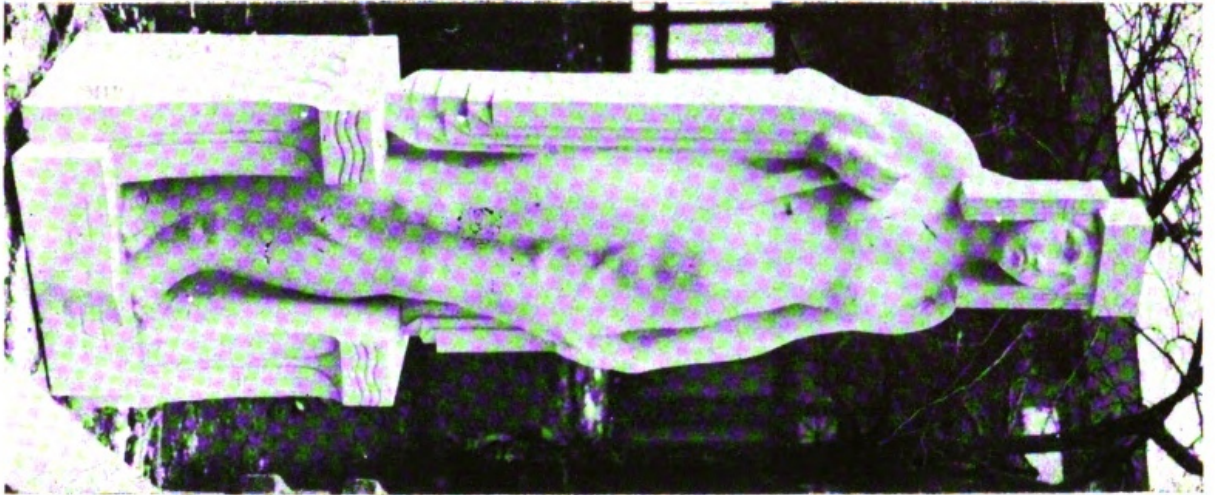
the afternoon. Besides official visitors, student visitors go to the private homes from time to time to keep in touch with boys living outside the Home. Once a month lectures on ethics are given, and the younger inmates are required to write letters home; in addition official reports are made to parents and guardians from time to time, and supervision is exercised even after the boys have left the Home.

Of schools for neglected children there are eleven elementary private institutions in Tokyo. One of these is Sozan School, whose principal is Hon. Shigenobu Hirayama, the founder of *The Japan Magazine*. The pupils in this school number 117 and they receive elementary education, as well as schoolbooks and supplies, entirely free.

Tokyo municipality provides eleven schools for these neglected children. In 1890 when the present Emperor was proclaimed Crown Prince, the happy occasion was celebrated by the Meiji Emperor and the Empress who contributed a special fund to this work, and thus these schools were started, and now there are 9,254 in attendance. Besides the school lessons an attempt is made to improve the homes through the agency of the pupils. In addition to the day schools, there are 41 night schools for boys who have had to work before completing their school course. The total enrollment is 7,334, with books provided and no fees charged.

Finally we may record here the names of some educational and philanthropic institutions not coming under the foregoing classification.

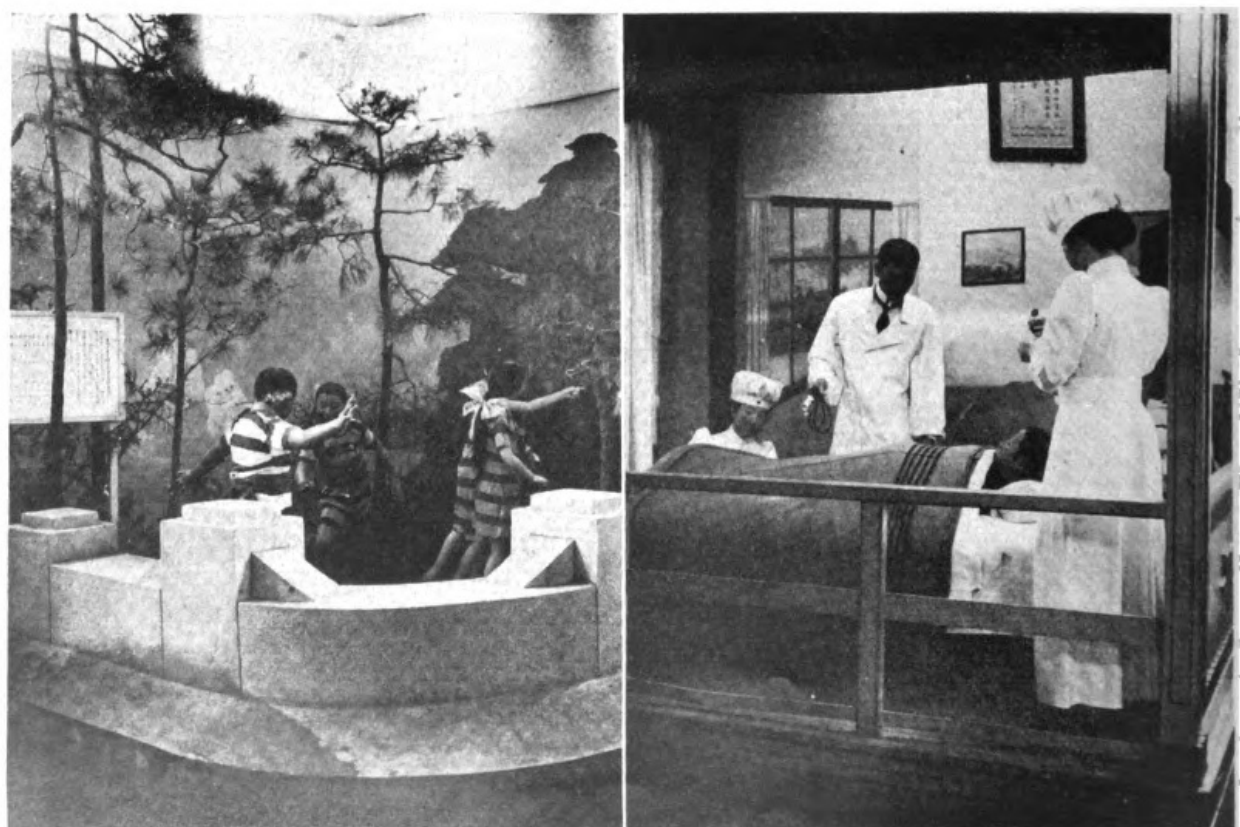
1. *The Takinogawa Gaku-En (or Asylum for Feeble-Minded Children)*.—This is located at Sugamo, and has a train-



Figures Elected the Front of Peace Building



H. I. H. prince Kan-in Returning After the
Tokyo Peace Exhibition Opening



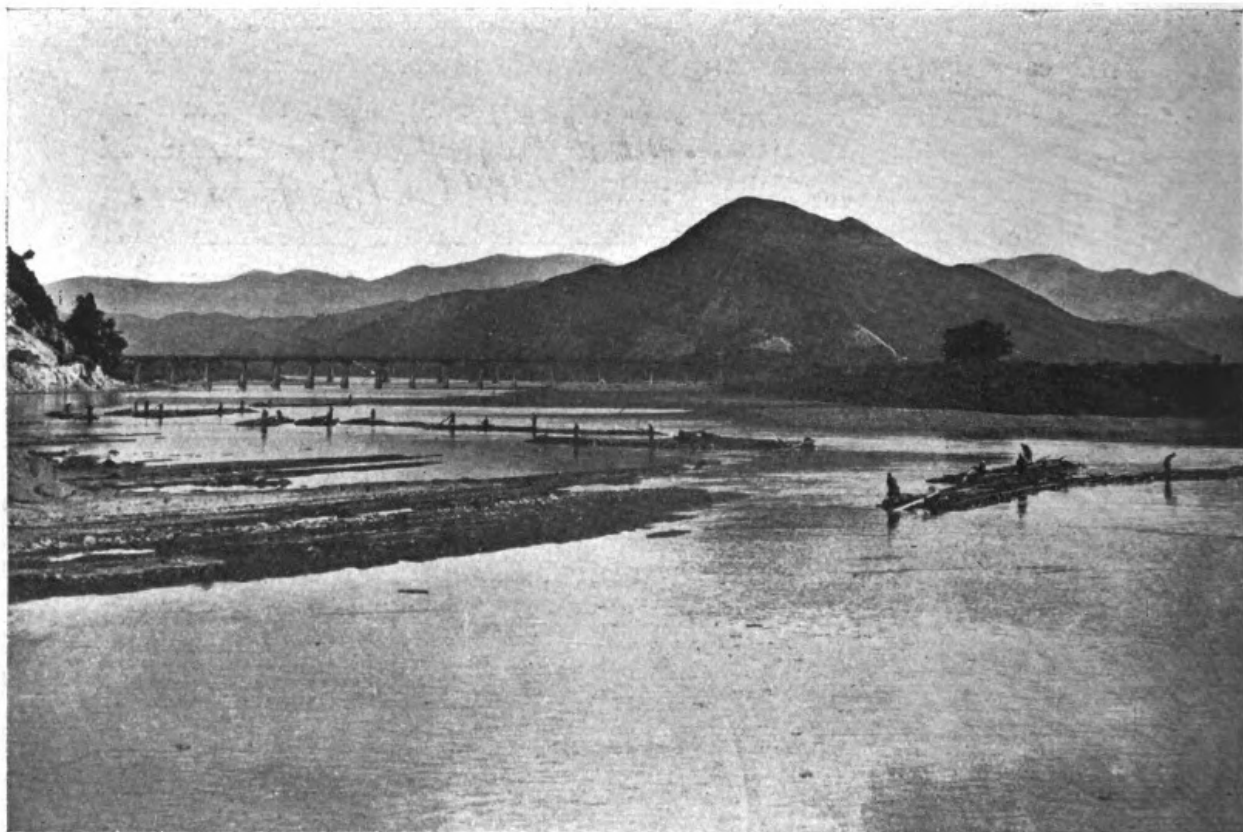
Exhibits of Japan Red Cross Society, in Sanitary Building



Sculpture Exhibit, Fine Arts Building



Architctural Rooms in the Arts Building



Rafts Afloat, Akita



A Virgin Cryptomeria Forest, Akita

ing school for nurses in connection with the Children's Home. Ryoichi Ishii, the superintendent, rescued 30 children at the time of the earthquake of 1891, and brought them to Tokyo from Owari and Mino provinces. This was the beginning of the work, as two of the children were found to be feeble-minded and Mr. Ishii felt keenly the need of training specialists to care for them. So he began to study the subject and to experiment. The sound girls he educated and trained as nurses, that they might have a vocation. In 1918, the Empress graciously contributed ¥1,000. At present there are 54 defective children and ten nurses in training; children below 14 years number 13; those below 20 years, 21; those above 20 years, 20. All are living in dormitories, and are cared for by the nurses day and night. They have 25 periods of schooling per week (1 period is 25-35 minutes), when they are given mental and physical exercises, training in articulation, drill for the senses, reading, writing, and spelling, trades, etc. A charge of ¥15 is usually made for dormitory and tuition per month, but in some special cases this is remitted.

2. *The Fujikura Gaku-En* (School for Feeble-Minded) and (3) the *Mojin Shin-An Kyokai* (Acupuncture and Massage School for the Blind) are devoted to preparing defectives for self support, as also the (4) *Dōai-Kunmo-In* and the (5) *Nippon-Mojin Kyokai*.

Of government-built schools there are the (6) Tokyo School for the Blind and (7) Tokyo Deaf-and-Dumb Institute. Furthermore there is the (8) *Rakuseki-sha*, an institute to cure stammering established in 1903. Those already cured number 6,114 persons.

Of relief work undertaken by women

there are (9) the Tokyo Women's Home of the Salvation Army with its various activities, such as prison visiting, protecting travellers, rescue work, etc.

Of the Young Women's Christian Association there is the Friends of Travelers work and of the Woman's Christian Temperance Union there is the Tokyo Women's Home. These are devoting themselves to rescuing girls from houses of prostitution, or from kidnappers at Asakusa Park or in railway stations, or in dangerous situations.

As to free dispensaries and aid for prospective mothers, the Red Cross Society of Japan supports valuable work of this nature. The president is Mr. S. Hirayama of our Magazine.

There are about thirty other institutions on a smaller scale but of the same nature in Tokyo. The leading one is the *Saiseikai* (Relief Society) whose president is Prince I. Tokugawa. In 1911, the Meiji Emperor bestowed ¥1,500,000 as a fund for free treatment and dispensary work for proletarians. Having this Imperial donation as a foundation fund, Prince Katsura, the premier of the day, after consulting with wealthy citizens of the six great cities of the empire, finally raised the magnificent sum of ¥25,890,000. Consequently this incorporation established six free dispensaries within the city of Tokyo, and also, provided hospitals, free dispensaries, a circulating medical corps and free dispensary, and at the same time provided a system of commissioned physicians for the free-dispensaries throughout the Empire.

At present there are found 34 free-dispensary stations in the entire country, but 14 of these are in the city of Tokyo.

The number of patients in these Free dispensaries under direct control reach

222,768 ; and the number of day's sickness 6,501,629.

The president of this Saisei hospital, in which a thousand patients are receiving free-treatment during one year, is Dr. Kitazato, the noted authority.

The work of protecting ex-convicts ; Tokyo Ex-Convict Protection Station— This was established in 1883 and is now at Moto-yanagiwara machi, Kanda ward, by Taneaki Hara, as an individual enterprise. In 1897, on the occasion when the Empress Dowager Eishō expired, he especially protected the ex-convicts who left the following prisons according to the act of general left amnesty. At the outset, he assisted men only, but from 1904, he received women too. From 1909, he received ill-treated children and waifs and strays. He was decorated with the specific Blue Ribbon Medal for this merit. During the last year, he rendered protection to 831 persons. The grand total of the ex-convicts assisted and protected by him since the beginning of his work is 6,198, of which 607 were women.

Besides this, there are others of the same kind in Tokyo viz., The Rosaku-Kan (attached to a certain Buddhist society), the Jiritsu Kan (Independent institute), the Hoko-kai (attached to Soto Zen-sect), the Tokyo Bukkyo Jisai-kai, the Tokyo Jisai-kai (attached to Nichiren sect), the Shisai-kai, the Hachioji Fuyoen, etc.

As to relief for the needy and relief

work for calamity sufferers, there is, first, the Tokyo Municipal Poor-House. It was re-established in 1872. If we trace back its origin, we find about 1787, when Sadanobu Matsudaira was minister of state in the Tokugawa administration it was originated, as he instructed the citizens to economize the municipal expenditure and save part, and then one-seventh of the total savings they, should devote to relieve paupers within Edo city, and the plan still continues. It was at the outset a private establishment, but in 1890, it came under the jurisdiction of Tokyo municipality. Those receiving aid at present are divided into four classes : viz.,

(1) Paupers orphans and individuals : who have lived over 2 years in the city and cannot work for a living because of their physical defects.

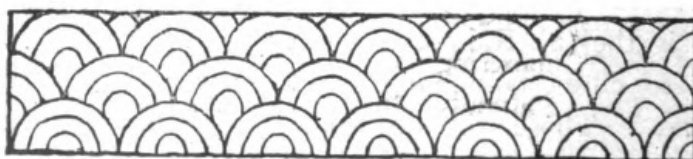
(2) Sick travelers.

(3) Deserted children.

(4) Delinquent youth.

The foundation fund of this institute has reached over ¥480,000. The assessed value of its entire property is over ¥1,480,000. The president is Viscount Shibusawa. There are nine more of the same kind of institutes in Tokyo. The statistics of the past fiscal year are as follows :

Paupers 472 ; sick travelers 1,097 ; deserted children 451 ; bereaved 92 ; lost children 87 ; delinquent youth 142, etc.



THE RED CROSS SOCIETY OF JAPAN

REPORT OF THE THIRTIETH ANNUAL MEETING AND AWARDS

ON May 5th, the day before the annual meeting, the awarding of honors took place on the second floor of the Society's Building. His Imperial Highness, Prince Kanin, the Honorary President, was present and personally presented medals to 263 persons from the various branches and also badges for special services to 3,355 persons.

President Hirayama presided and there were present also the two vice-presidents Tokugawa and Sakamoto, directors, and permanent councillors, besides 30,000 members and guests. After the medals and badges had been awarded President Hirayama presented honors and certificates to those who had earned them, and after this refreshments were served.

THE ANNUAL MEETING

On May 6th, fortunately a fair day, 27,672 members assembled on the luxuriant grassy spaces of Hibiya Park. Of the Imperial family we may mention Prince Kan-in, Prince and Princesses Higashi-Fushimi, Nashimoto, Kuni, Kitashirakawa and Takeda. Among the principal guests, were Mr. Ono, Vice-Minister of War, Mr. Ide, Vice-Minister of the Navy, General. Nishikawa, Divisional Commander, Dr. Tsuruta, chief of the Surgical Bureau, Dr. Suzuki, chief of the Naval Surgical Bureau and the superintendents of the respective branch offices.

At 10.11 a.m. Her Imperial Majesty the Empress accompanied by Miss Chigusa, a court lady, Mr. Omori, the lord steward to Her Imperial Majesty, and attendants arrived and were welcomed by their Imperial Highnesses the Princes and Princesses of the Blood and all the officials and members and then entered the Imperial Rest Room. While Her Majesty was taking a rest, President Hirayama, Tokugawa and Sakamoto, two vice-Presidents and other officials, honorary members, Marchioness Nabeshima, Viscountess dowager Motono, and Presidents of the Ladies Volunteer Nursees' Association, were granted an audience with Her Majesty. Then the President presented the reports and other documents and orally reported in regard to the present state of the Red Cross Society to Her Imperial Majesty. After this the honorary Prince President accompanied by the other officials assembled in the Meeting Hall. President Hirayama made the annual report of business during the year 1921 and submitted a financial statement; the supplementary election of the permanent councillor followed. Then Mr. Usami, the superintendent of the Tokyo Branch, made a motion to commit this to a special committee and it was so voted unanimously. The President then appointed Messrs. K. Usami, H. Horiuchi, and M. Orihara a committee of three and this committee elected the following three candidates, viz.: Marquis Hachisuka,

Count J. Sano, General K. Oshima. Thus it was reported by the President and it was so voted unanimously.

While the National song Kimigayo was being rendered and Their Imperial Highnesses the Princes and Princesses were still standing Her Imperial Majesty the Empress entered the Hall and addressed the audience in the following gracious words, spoken in a clear sweet voice :

"We are exceedingly happy to attend this thirtieth annual meeting of the Red Cross Society of Japan, and are pleased to meet all the members and friends here assembled.

The work of this Society is extending its activities every year. At this time the Special Relief Corps sent to the needy and the reports of the work done are quite encouraging to us all.

We earnestly hope that you, the members of this society, each and all will unite in studying world conditions and making all possible efforts to fulfill the mission of this Society."

The Honorary President at once responded as follows :

"On the occasion of the thirtieth annual meeting of our Society it is a great honor to enjoy your Majesty's gracious presence and to hear this cheering message from your Imperial Majesty. As your Majesty has wisely noted, the progress of our Society tends to advance year by year and its foundations are strengthened ever more and more. This is indeed due to the beneficence of your Majesty, for which we are very grateful. We shall therefore earnestly strive hereafter to fulfill the expectations of your Majesty through our utmost efforts."

Then President Hirayama pronounced the meeting adjourned. While Her

Majesty was quietly retiring from the Assembly Hall all the audience of thirty thousand gave farewell Banzais with one accord. Her Majesty wore a simple gown of delicate lavender silk and a white hat paused three times to respond cordially to the cheers. President Hirayama acting as guide called Her attention to the prize banners displayed on the east side of the hall, and her Majesty then paused to glance in that direction.

President Hirayama's speech was substantially as follows :

"It is a great pleasure to us to enjoy the gracious presence of the Honorary Prince-President, Prince Kanin, at the Thirtieth General Annual Meeting of the Red Cross Society of Japan and also to meet you, the member and friends, on this auspicious occasion.

Our Society has been under the patronage of our most gracious and benevolent Empress for years and furthermore we are profoundly touched to have the gracious presence of Her Majesty at this annual meeting to-day.

Since the outline of business done and the financial statement of our society for the year 1921 have been printed and distributed among you, I will now give my report concerning the important points demanding your consideration.

The two special relief corps sent to eastern Siberia in November, 1920, returned home in November, 1921. And again in place of these another special relief corps was sent and is still engaged in the Military Hospital there.

Our immigration to Alexandrovsk, and Saghalien, has remarkably increased. Subsequently many became sick and were unable to get help as the sanitary equipment of our army alone is unable to meet the demands. Accordingly our society

organized a special Relief Corps and sent it there on July, 1921, and this is still at work.

In regard to the relief material loaned in order to relieve Austro-Hungarian captives in Siberia in June, 1919, and also the advance to make provision against cold weather for relief of captives in Siberia by the urgent request of the leading Commissioner of the Austro-Hungarian Red Cross Society on September, 1920, it was decided not to claim the repayment in either case by the Permanent council of our Red Cross Society. Again after relief funds for the children of Germany and Austria, ¥10,000 toward the Red Cross Society of Germany and ¥5,000 toward the Red Cross Society of Austria had been contributed by us both countries cordially expressed their appreciation to our Society.

Kumazo Kuwata, L.L.D., who attended both the tenth International Red Cross and the meeting of the Board of Directors of the Red Cross League, having visited the respective Red Cross Societies of European countries, returned home in March, 1922. And also in the same month in the same city, when the Second General conference of the League of the Red Cross was held Dr. Arata Ninagawa, adviser in Foreign affairs, Mr. Tetsuichiro Miyake, secretary of the Legation in Switzerland, Dr. I. Ogawa, President of Mukden Hospital, who traveling Europe. Mr. Kichiro Arai, medical member of our society were commissioned as a committee to attend said conference. We received the telegraphic message that said conference was successfully closed on April 1st.

Our membership increased during the year 1921 by 88,914. The total number at present being 2,060,040 and the

amount of various fund increased during the year reached over ¥1,314,000 and the entire total over ¥38,387,000.

Since relief work is increasing in extent year by year, the training of those engaged in the work and the equipment of materials, of course, treated by our relief is requiring corps more attention those have reached 160,047, the number of tuberculous patients 222,701; the circuit relief stations and the summer health resorts for children too have greatly increased, and moreover of new enterprises at the Headquarters, from this fiscal year. The Maternity Hospital and the midwife training school have already been established within the premises of the Red Cross Hospital. We are also preparing to spread the principles of our Society among the youth of the second generation by forming Juvenile Red Cross branches and we are planning to diffuse knowledge concerning the spirit of the Red Cross work and of existing conditions by establishing a Red Cross Museum within the premises at Headquarters, therein displaying books, documents, and articles concerning the Red Cross at home and abroad and holding lecture meetings and motion-picture entertainments, etc.

In short, though the main object of our Society is to aid the wounded and sick in war time, the same as before, yet in the time of peace, we are earnestly endeavoring to extend the scope of our work to contribute to the world's weal we therefore hope that all of you perceiving this aim to be wise and good will exert your utmost efforts for the prosperity of our work.

NEW RED CROSS FREE MATERNITY HOSPITAL

A charity maternity hospital, completed after six months' work and financed by

the Japan Red Cross Society, was opened on the 9th, ult. The new building is in Shimo-Shibuya. Lieut-General Yamana-shi, Minister of War, Baron Goto Mayor, Mr. Hirayama, President of the Japan Red Cross Society, Marquis Tokugawa and Mr. Sakamoto, Vice-Presidents of the association, Dr. Sato, President of the Red Cross Hospital, Baron Ishiguro, ex-President of the Red Cross Society, Marchioness Nabeshima, President of the Public Nursing Association, and several hundred other prominent persons were present.

THE INSTITUTION OF A JUNIOR SOCIETY

Over the President's signature the following notice was sent to each branch society :

Since the European war great attention has been paid to the question of Peace-Time Work for the Red Cross Societies. In Article 25 of the Peace Treaty the matter is mentioned, and when the International League of Red Cross Societies was established, the subject was further discussed.

In accordance with these recommendations, the Red Cross Society of each nation is endeavoring to provide suitable work for the Societies in time of peace. One suggestion relates to the organization of a Junior Society. This was made in March, 1920, at a Convention of the League. At the second meeting, further recommendations were made and our Society decided to begin at once plans for the protection and education of children.

The purpose of these Junior Auxiliary Societies is to cultivate a human spirit among children of the primary schools, to inculcate a spirit of helpfulness in the second generation while characters are yet plastic, and to make children

careful of their own health and eager to help others maintain physical efficiency.

In order to attain these objects it is deemed advisable to organize branch societies in every district as soon as possible.

The following provisions for Junior work were approved :

I. Members shall be admitted only from the fifth and sixth and higher grammar school grades, but in cases of necessity children as low as the fourth grade may become members.

II. The work shall consist in general of :

- (1) Talks on Red Cross Work.
- (2) Talks on Sanitation, etc.
- (3) Aid in times of sickness and calamities. Presents of manual work to be given to the poor.
- (4) Correspondence with children both at home and in foreign lands.
- (5) Lectures, distribution of circulars, moving pictures, athletic exercises, exhibitions, bazaars, as educative agencies.

III. No collections shall be made.

IV. These branch societies shall choose officers as follows : director, vice-director, managing secretary, and councillors—all to be honorary. In addition committees shall be constituted, and these shall be chosen by the members.

V.—The badge as represented at the end of this report shall be adopted and one presented to each member and officer.

These provisions are here given only in outline. Acceptance or rejection shall be left to the discretion of the head of each local society.

As this work is closely connected with the schools, it will be advisable to work in co-operation with the local authorities, teachers, sanitary officers, secretaries,

school physicians, etc. When the Red Cross Society consulted the educational authorities about the matter much encouragement was received, which we esteemed an honor to our work.

While it is desirable that each locality should organize a branch, we realize that conditions are different in different places, and that all cannot begin at once. The work may auspiciously undertaken only when the time is ripe. Where other juvenile organizations exist, it may be possible to co-operate and thus avoid duplication. Where the local conditions seem unpropitious for all the activities of a junior society, a small beginning may be made and its scope later extended.

An exchange of correspondence, both home and foreign, has many advantages. It promotes the spirit of mutual helpfulness, gives breadth of view without necessitating travel, extends knowledge of history geography, customs and manners, etc., by means of the letters, drawings, and photographs, received. At first the attempt will be made between children in Japan, and if successful this will be extended to include those living in foreign countries. At present we shall "make haste slowly."

The badge is intended to strengthen the spirit of unity and mutual respect and hence its presentation should be made a ceremonious matter, the recipient promising to make an honest effort to carry on the work of the society. It should never be given carelessly. As to allowing the children a vote in the management of the affairs of the society, this, it is believed, will foster independence and train members in self-governing habits, and give respect for leaders.

As the co-operation of school officials is vitally important it will be necessary to

hold meetings to inform such of the various features of the work, sanitary measures, to supply materials for relief and emergency work, nursing, and all important lines of activity.

In short, since this work is quite new in Japan, it is desirable that the sympathetic co-operation and advice of the community leaders should first be secured in each locality where the establishment of a junior society is projected, in order that when once organized it may be completely successful.

DESIGN OF JUNIOR BADGE

Front View



The material is celluloid. The design is a red cross on a white ground. The words "Junior Red Cross" are stamped below the cross. The blue circular line around the edge indicates a junior's and the gold circular line an officer's rank.

REPORT ON THE RUSSIAN FAMINE

Mr. Sakamoto reported that contributions of materials and expressions of warm sympathy had been sent to the refugees collected in Siberia.

In regard to the famine in European Russia, we are very sorry to hear that our Society has been criticized as coldly regarding the suffering of last winter without making any efforts to relieve it. It is true that we were unable to render effective aid but the various reasons for this seem to us sufficiently cogent to explain our inactivity. These were, briefly stated, geographic remoteness, economic conditions, failure to receive

definite instructions from the government although holding ourselves in readiness to co-operate internationally in this as in other matters. It is true that since the war broke out we sent out special Relief Corps to England, France, Russia, Vladivostok, etc. In addition we co-operated with our government in sending necessary supplies to Russia for the relief of Austro-Hungarian captives, assistance to the Polish orphans in Russia and the famine sufferers in North China, and more recently to German and Austrian children. We are still maintaining relief units in Saghalien and other parts of Siberia, and have shown a readiness to co-operate in all worthy international undertakings as the public has noted with approval. Our expenditure has already amounted to ¥1,680,000. We never willingly overlooked the suffering in European Russia, but on account of the distance and inherent difficulties were unable to give the aid we desired to render.

We received very recently a request through our Consul-General at Harbin, Mr. Yamanouchi, for the refugees flooding the Far East after having escaped from the Bolshevik atrocities. These numbered 80,000 and 25,00 of them are concentrated in Harbin. Being unable to get work, they are in extreme distress and in need of chemical, medical and surgical supplies, gynaecological instruments, etc. After investigation our Society decided to appropriate ¥9,000 for this purpose, and are sending seventy boxes of supplies, including sheets, shirting, etc. We trust this explanation will reach and satisfy our friends abroad and that they will understand our hearts are ever ready to respond to cries for help, but our ability is limited in various ways.

PRINCE KAN-IN'S VISIT TO THE TOKYO PEACE EXHIBITION

The visit of His Imperial Highness, Prince Kan-in, its Honorary President, was a great honor and highly appreciated by us.

The Tokyo Peace Exhibition was formally opened on March 10th, but on March 23rd H.I.H. Prince Kan-in, Honorary President of the same, accompanied by Mr. Fukuda a military officer, paid a visit. After a short rest, His Highness carefully inspected every hall on the precincts under the guidance of Governor Usami, president of the Exhibition; in the Sanitation Hall especially His Highness earnestly observed the Exhibits of the Red Cross Society. Mr. Sakamoto welcomed His Highness and explained the exhibits.

VISIT OF H.I.H. THE PRINCE REGENT

H.I.H. the Prince-Regent accompanied by Mr. Irie, Grand Chamberlain, and Count Chinda, Senior Steward, and Mr. Nara, a military officer, graciously paid a visit to the Tokyo Peace Exhibition on March 27th. His Imperial Highness, in a light dress coat and silkhat, appeared in a very genial humor; he was welcomed by President Usami, Vice-President Ohara, Mr. Hirayama, chief of awards, and Baron Goto, Mayor of Tokyo, and escorted to the reception saloon. After a short rest, under the guidance of President Usami, His Imperial Highness together with H.I.H. Prince Kan-in gradually inspected the different Exhibition halls in order. On this occasion three aeroplanes handled by Takahashi, Yasuoka, and Yasu, three aviators, soared up into the air to welcome the Prince. Their Imperial Highnesses were delighted and glanced up from the bower of cherry trees which had begun to bloom. In the Exhibit Hall of the

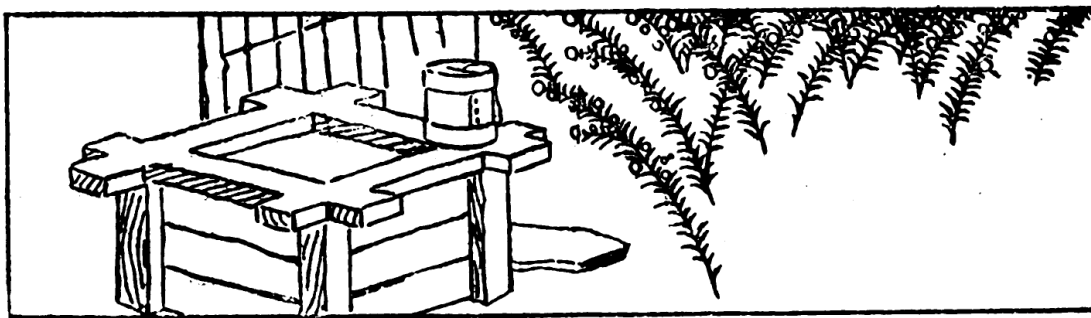
Red Cross Society especially, Mr. Sakamoto welcomed the Imperial party. Then Prince Kan-in advised Mr. Sakamoto to explain the exhibits for H.I.H. the Prince Regent. So he gave detailed explanations of most of the Exhibits and His Imperial Highness seemed pleased.

COMMENCEMENT EXERCISES FOR NURSES OF THE RED CROSS HOSPITAL

On March 23rd, in the Hospital of the Japan Red Cross Society, the 44th commencement for nurses graduated from the same institution took place. On this occasion, H.I.H. Princess Kuni, on behalf of H.I.H. Princess Kan-in, president of the Volunteer Woman Nurses Society and H.I.H. Princess Nashimoto, honorary member, graciously appeared. In addition Marchioness Nabeshima, president Viscountess Motono, vice-president of the same Society and secretaries Tsugumori and Takenaka, Mr. Sawa, Executive Secretary and Mr. Goto, permanent commis-

sioner, Viscount Ishiguro, ex-president, Mr. Hirayama, president of the Red Cross Society and Marquis Tokugawa, vice-president, Viscount Saneyoshi, director, Nagasaki, director, Dr. Sato, president of the same hospital and medical staff and nurses, and secretaries of local branches were present.

After this diplomas were awarded to the representative of graduates and prizes to the representative of excellent students. The speech by the deputy princess on behalf of the honorary President, suggestions by Dr. Sato and President Hirayama and a speech by Viscount Ichiguro, representing the guests and a response by the representative of the graduating class followed. Then to the best students, mementoes and memorial prizes by Hashimoto, Hirai and Ishiguro awarded were and then all sang the Red Cross Society Song. Immediately afterward a memorial photograph was taken.



A WINTER ASCENT OF MOUNT FUJI

By MAJOR ORDE LEES

IN nothing is convention more hide-bound than in the matter of mountain climbing. Fixed dates mark the "yamabaraiki" for each and every pilgrim's goal, and Fuji finds no favor with the devotees before July 15 nor after September 10.

Even the guide-books give little encouragement to the snow-craftsman other than to make passing reference to the fact that the great symbolical peak has been climbed occasionally at dates without the recognized season and that plucky Mr. Nonaka and his plucky wife attempted to spend the winter on the summit. Unluckily the adventurous couple fell victims to scurvy (probably through trying to live on tinned meats) and had to be rescued. Fortunately for them and their rescuers the calamity occurred before the snows of December had rendered rescue almost impossible.

Every year in December the sides of the mighty giant receive a new white mantle of snow which, for the first three or four thousand feet from the top, freezes into solid ice and makes the summit virtually one great uncompromising iceberg.

There are tales of those who have previously reached the top in midwinter on

ski, but as ski will not "bite" on sloping ice the ski-climbers must have discarded their treacherous footgear thousands of feet before reaching the summit. Again the report of 15 feet of snow which a party of Japanese climbers are alleged to have found on January 24 at the seventh station (10,693 ft.) must be received with caution.

Although the little hut at the seventh station January 28 was nearly buried by drift snow which had piled up in front of the hut three or four feet deep, the snow all around, and for that matter all over the mountain side, was nowhere more than 24 inches deep, and was mostly in the form of solid ice.

Even at that date, however, owing to the effects of the insolation of the sun on black surfaces, the ash-screes and lava outcrops stand out naked in places, especially near the summit. To some extent these rocky outcrops aid the climber, but owing to the fact that much of the lava is covered with "ver-glace" (a thin layer of ice) and that the ash-slopes have combined with the snow they thawed to form a solid conglomerate of ice and ashes, much of what, from Gotemba, appears to offer an adventitious aid to the climber, proves, on closer acquaint-

tance, to be a serious menace, offering no foothold for the climber's crampons but an adamant resistance to his ice-axe.

The successful climb of Fuji was not made without a great deal of careful preparation, organization, hard work and a preliminary reconnaissance on the mountain itself. On the other hand, starting from Gotemba single-handed, and with no equipment other than a steel-shod alpenstock, I succeeded in reaching the summit and returning to Gotemba in a little over 12 hours, on December 18, but then there was very little snow on the mountain, except at the very summit, so that it was "dead easy."

Miss Fuji received the main part of her winter mantle on January 12 and the three succeeding days. From thence she became an ideal worthy of a climber's respectful homage. In the summer she flirts with the errand-boys of Tokyo and offers no serious resistance even to the little schoolgirls. The mountaineer disdains to woo her then. To attempt to climb Fuji, at present, without ice-axe, crampons and ski or snow-shoes would be a mere waste of time, besides being very foolhardy. Even to reach Hoeizan, the sixth station, without these aids would be little short of a miracle.

For the next two months, and probably until the end of May, the summit cannot be reached without the equipment just mentioned. Suitable clothing is merely a matter of personal requirements and modification to suit the weather on the day the climb is made.

The winter climber's greatest enemy on Fuji is not the cold, but the violent hurricanes and blizzards that circle round these icy slopes, licking and swirling in the bowl of Hoeizan like tormented demons rushing out of hell.

These winds, which vent their fury on the mountain side nine days out of ten, burst upon the mountaineer almost without any premonitory signs and threaten every minute to dislodge him from the ice-banks on which, by dint of axe and crampon, he has secured a precarious foothold.

The first attempt was made on January 28. Arriving at Gotemba at 12.07 o'clock early Sunday morning it was found necessary to walk the whole way to Tarobo Hut (No. 1. Station) through deep snow. Tarobo was reached at 5:30 a.m. A fire was soon going, tea was made and a rest was taken until daylight.

At 7 o'clock the climbers set forth, but having neither ski nor snow-shoes the time occupied from Tarobo to the base of Hoeizan, owing to wading through snow which was sometimes waist-deep between No. 1. and No. 2 stations, we were prevented from reaching the ridge of Hoeizan until 1.30 p.m.

Here a violent hurricane forced us to cling to the icy surface roped together, unable to move more than a few yards in a whole hour for fear of being whisked off the mountain side. When the hurricane subsided sufficiently to permit of further ascent the time was already too far advanced to make it possible to reach the summit and again reach Hoeizan before nightfall. The attempt of January 28 was therefore abandoned after reaching the eighth station.

On this occasion both of us wore ordinary knee-high rubber boots for the whole distance from Gotemba to the eighth station and back again. Gum-boots can be recommended as by far the best footgear for overcoming soft deep wet snow with impunity. Leather

boots fitted with screwed-on "crampons" were carried the whole way, but when we needed them the wind gave no respite to change boots in safety. We returned to Gotemba at 8 o'clock in the evening, having been climbing continuously for 20 hours.

During this hard climb I had three fingers frost-bitten, although I was wearing a pair of wool gloves with seal's hair flying-gauntlets. The circulation was restored to the fingers only after prolonged friction, accompanied by severe pain; the old idea of rubbing the affected part with snow is a fallacy which should never be adopted.

The equipment for the second attempt comprised six main items, as follows: rubber boots, snow-shoes, crampons screwed into leather boots, ice-axes, a sledge, flying suits.

Each component was an essential without which it is doubtful whether a successful climb could have been accomplished within a reasonable time. The rubber boots were used over the lower slopes, where much of the snow was in a thawing condition, and enabled us to wade up a running water-course.

To prevent the snow from entering the tops of the boots the simple expedient of turning the tops of the stockings over the tops of the boots was adopted. It is attention to just such small matters as this that make the difference between success and failure on difficult climbs.

The snow-shoes were home-made, on the Canadian plan. They were constructed from long strips of ash bent round to the requisite racquet-shape after immersion for an hour in a hot bath. The centres consisted of cross pieces of ash interwoven with bamboo strips and string. They served for

crossing the soft deep snow found between the third and fourth stations and exceeded all expectations as to their value. They were worn with rubber boots, tied on with tape.

The crampons were also home-made from diamond-shaped pieces of $\frac{1}{8}$ inch steel turned over at the extremities to form spikes like shark's teeth. They were drilled with five holes through which passed the screws holding them to the soles of the boots. They too answered their purpose admirably. Excellent ice-axes were purchased at Mimatsu for 8 yen apiece. Although the whole of the ascent was accomplished almost without the cutting of a single step they were invaluable during the descent by night, preventing fatal "glissades" more than a score of times.

The sledge was a very necessary adjunct, needed for the transport of sleeping and camping gear over that portion of the route between Gotemba and Tarobo hut, which was snow covered. The heavy padded flying suits, known as "Sidcot" suits, made sleeping possible in the chilly air of Tarobo. A blanket each was also taken. A few necessary camping utensils—lantern, candles, paraffin, kindling wood, thermos flasks, water-bottles, cameras, spare socks, warm clothing and provisions—comprised the rest of the impedimenta. Food sufficient for three days was taken.

The train arrived at Gotemba at 12.07 o'clock on the morning of February 11, a national holiday. The Gotemba hotels were filled to capacity with press photographers taking part in a competition for the best photograph of Fuji. They arrived at all hours of the night and passed the remainder of it talking, laughing and making merry. In the early

morning they were serenaded by the Gotemba brass band before setting off on foot, on horseback and in motor cars.

After considerable difficulty a small hand-cart was hired. On this was loaded the entire equipment including the sledge and a kettle purchased at the last moment.

One member of the party walked between the shafts whilst the other three hauled by means of straw ropes, and at 11 o'clock followed by most of the youth of Gotemba our party set out for Tarobo.

The day was moderately fine, but the barometer was falling fast, and at about noon a fresh breeze sprang up which gradually developed into a gale as the day wore on. The village of Nakabata was reached at 12:30 o'clock. It is about three miles from Gotemba. A light luncheon of beer and sandwiches was partaken of and thereafter not a human being was seen for two days.

Soon after leaving Nakabata, at a little over 2,500 feet, the first snow was encountered. At Umagaeshi the snow became so deep that the handcart was left in the hut there and all gear transferred to the sledge.

The stiffening gradient and mild temperature had made the load grow heavier and heavier, and now it seemed to weigh a ton. Water-bottles were frequently resorted to, especially the one which had a little whiskey in it "to keep the water from freezing." When these ran dry the trickling thaw-water in last year's wheel ruts was acceptable.

At 3:30 p.m. Tarobo's welcome hut hove in sight. An hour later the weary travellers had settled down to the cup that cheers.

By this time the storm had fairly set

in with driving rain and wind. It was not until then that it was discovered that one pair of rubber boots and one pair of leather boots had dropped off the sledge between Umagaeshi and Tarobo. One member had to go back a mile and a half and find them, which he did before dusk.

The hut at Tarobo is empty, cheerless and draughty.

There are, however, plenty of trees for firewood in the vicinity.

After a supper of Japanese tinned beef, bread and butter cakes and tea we turned in in Sidcot suits and blankets, and Adams and Earwaker, who formed the supporting party, sat up by turns and kept the fire alight. The wind increased in violence from a gale to a hurricane. Rain fell in torrents. At times it seemed that the roof must be blown off the hut as its rafters creaked and groaned with the wind.

At 6 o'clock in the morning the rain stopped. Although it was misty and overcast, we decided to make a start there and then and at 7 o'clock we bade farewell to our two companions and set off on the 18-hour climb.

The thaw-water was rushing down in a lava gully, and up this torrent we waded with our rubber boots. Across snow-fields it was necessary to use snow-shoes, as the snow was soft and often three feet deep in the drifts. This was the deepest snow found anywhere on the mountain.

The route selected followed the line of huts of the Gotemba ascent as far as No. 3 station (7,000 feet) which was reached at 11 a.m. after much hard work on snow-shoes. Hoeizan was avoided owing to the boisterous winds almost always present at that spot. A line was

taken to the right and the only other hut touched at was No. 7.

Luncheon was partaken of at No. 3 hut, after which the gradient steepens very considerably. The surface of the snow was not yet too hard for the snow-shoes to bite, so these were not exchanged for crampons until the level of No. 6 hut was reached (9,000 feet). Here the surface was icy for the most part.

At No. 7 hut (10,200 feet) the whole surface was covered with a thin layer of solid ice, on which no form of footgear other than crampons could possibly hold. Here it was decided to "cache" the snow-shoes, rubber boots, cameras and knapsacks in order to make a dash for the top, lightly equipped.

No. 7 hut was left at 3 o'clock in the afternoon, and the climbing became steeper and increasingly difficult.

The crampons held so well that it was not necessary to cut steps, but the axes were frequently used to cut hand-holds. At 10,500 feet we joined ourselves together with parachute-tape, which is capable of supporting the weight of two men.

A slip at this point would have meant a "glissade" down a 3,000 foot ice-glacier and would have ended in almost certain death.

Only 2,000 feet lay between us and the summit, which it was scheduled to reach at 5.30 o'clock; but climbing continuously over treacherous snow for five thousand feet, at a slope of nearly thirty degrees, tires the fittest of climbers, and the estimate of two and a half hours to the top was exceeded by an hour and a half.

The summit was reached at 7 o'clock.

The summit was gained at a spot a little to the East of the gap by which

summer pilgrims, on the Gotemba ascent, usually enter the crater. Only a brief halt was made, sufficient to tie to a rock, close to the hut in that place, our identification mark—a six-inch aluminum foot-rest from the rudder-bar of an Avro airplane. It is tied by parachute-tape to the rock which is in a prominent position, about 30 yards northeast of the hut and on the inner edge of the crater lip.

The descent, as descents always are, was much more perilous than the ascent. Slip after slip occurred; the climbers alternately saving each other's lives by the parachute-tape rope. Every slip was potentially fatal. To make matters worse dense mists began to rise up the mountain's sides, shutting out the view and the kindly moon. At 11,000 feet we were enveloped in a thick fog from which we never wholly emerged the whole remainder of the way down, though the moon was just discernible at intervals. By it we were able to take our bearings from time to time.

All attempts to find the cache were futile in the fog, and very reluctantly the equipment—and the food—had to be abandoned to be retrieved another day; the ice had been much too hard to leave any definite tracks on the way up, and it was too dark to see the slight trail.

Great difficulty was experienced in keeping any direction at all. The compass had been mislaid. The gradient and the moon were our only guides. The loss of the rubber boots and the snow-shoes was a serious handicap; especially when the snow-fields around the base were reached. An hour before midnight we were wading through snow a couple of feet deep, sinking in at every step for want of snow-shoes.

Boots and socks were soon wet through and the danger of frost-bite had to be guarded against by keeping continually on the move.

At midnight we passed over a great avalanche (which must be a rarity on Fuji) evidently due to dislodgements by the previous night's rain. This is an unexpected danger on such a mountain, but one which future climbers should take into consideration. The one in question was of sufficient magnitude to have overwhelmed a good sized building.

A few minutes after midnight, in a temporary break in the fog, we found ourselves more than a mile east of Tarobo. A new course was set and, wading through soft snow, the outgoing tracks were picked up just before the fog again descended.

With great difficulty these tracks were followed almost to the hut, when a slight lifting of the fog revealed the hut, not more than 50 yards away.

At 12.45 o'clock Monday morning Tarobo was safely reached. Five minutes later the fog descended thicker than ever, trees less than ten yards away did not lift again until 7 o'clock.

A fire was lighted and wet things left to dry while we rolled ourselves up in blankets and flying-suits and lay down to three hours' sleep. A little tea was available, but practically all the rest of the food had been lost in the cache on the mountain nearly 12 hours beforehand. The single remaining packet of sandwiches was reserved for breakfast, so half of a four-ounce "Kasuteira" cake made a frugal supper.

At 7 o'clock the remains of the equipment were placed on the sledge and hauled down to Umagaeshi. Here the

sledge was left as a present to anyone who would like to go and get it and the handcart again put into commission.

The gradient made for such easy running that the climbers took turns at alternately pulling and riding in the handcart down the eight-mile hill into Gotemba, which was reached at 10.30 o'clock in the morning. We arrived at Tokyo at 2.30 in the afternoon.

We made a vow we would recover our lost property the following week end. Arriving at Gotemba at 9.45 o'clock Saturday night we hired a motor-car which took us a mile beyond Nakabata. We walked the rest of the way to the Tarobo hut, where we rested for three hours.

A start was made up the mountain at 3 o'clock in the morning. The weather was perfect and the moon made traveling almost as easy as by daylight; moreover, the surface of the snow was everywhere frozen as hard as a side-walk. The 4,500 feet were climbed in three hours and the Ridge of Hoeizan reached at 6 o'clock.

We witnessed a glorious winter sunrise from near Fuji's crest, but with the dawn there sprang up one of those blinding blizzards for which Hoeizan had previously distinguished itself.

A slight mistake in the situation of the rocks of Hoeizan involved us in an exceedingly stiff climb of some 250 feet at an angle of about 60 degrees before we were able to surmount the ridge. This was the only piece of real climbing done on the two trips.

The ridge of Hoeizan is one great snow drift with here and there a dangerous cornice; but nowhere is the snow more than four feet deep as the ice-axes touched bottom on every sounding.

While an argument now took place as to the most probable position of the cache, the blizzard increased; the icy particles whisked along by the wind quite blinded the eyes and caused considerable pain. Often it was impossible to see from one hut to the next, and a comprehensive view of the mountain side was quite out of the question. There was nothing for it but to visit each hut in turn, and in this quest we ascended to a height of 11,500 feet before finally deciding that the cache must be "miles lower down," as Mr. Crisp put it.

Willingly, to get out of the awful blizzard, we commenced the descent. Hut after hut was searched, on two different routes, some eight huts in all. When you long for the shelter of a hut on Fuji none is to be found, when you wish that only one existed on the mountain and that that one marked your cache then Fuji seems to be literally covered with huts.

The elusive cache was spotted at Station No. 6.

There it was at the back of the hut; all caked up with drift snow which had entered the knapsacks and filled up the

rubber boots. The thermos flask had burst but the camera was intact, having been wrapped up in a coat. Its photographs subsequently developed beautifully in spite of their long freezing. The most interesting discovery was that the packet of week-old sandwiches, preserved in cold storage, were found to be quite palatable.

The uninviting climate in the neighbourhood of No. 6 Station formed no inducement to stay longer than necessary, and the descent was started at once. From No. 5 Station (8,659 feet) a dense layer of cloud extended downwards for nearly 2,000 feet to No. 3 Station, through which, with eyes made sore by the blizzard, we walked with eyes shut, maintaining direction as best we could by the gradient.

On emerging from the cloud, we found ourselves walking in a bee-line for Tarobo, so uniform is the gradient of Fuji.

At No. 2 Station we came upon young Japan out on skis; not the ski of Scandinavia, but an abbreviated form made of bamboo. At 1 o'clock Tarobo hut was reached and a forced march brought us into Gotemba just in time to miss the 3.16 train.—*The Japan Advertiser*



SHINTO DRAGON-DANCING AND CHINESE TRAVEL

By LORD NORTHCLIFFE

TO all who yearn for variety—for violent contrast—let me recommend what I have just done—travel in all the luxury and comfort of the official hospitality of Japan: and thence go straight to Korea and China.

I came to Japan an outspoken opponent of her war party; yet, despite my oft-declared conviction that that party is a danger to the world, we were freely offered the best that Japan has to give. From the moment of our arrival at Tokyo, on the first day of our visit, to our last in that enchanting land, when we sailed from Shimonoseki to Korea, the comfort of travel, the beautiful of town and country, the interest of the people and things that we encountered, increased, thanks to Government care, steadily and as if magically. The Japanese show their best to strangers, and they are both hospitable and right in doing so.

Our last two crowded days in the land of flowers included a stay at Nara (which might be called the Fontainebleau of Japan), where a forest ranger obligingly called up all the deer in the demesne to the steps of the club at which we lunched; a special electric tram to bring us over the 20 miles to and from

the vast city of Osaka; a luxurious saloon on the train from Tokyo to Osaka; a 1,200-ton yacht (called in Japanese "The Painted Lady") for the voyage through the Inland Sea to Miyajima—and at Miyajima an exhibition of mystery and horror unapproached by anything staged at the Grand Guignol.

Miyajima is a little village at the southern end of the Inland Sea—the place where the wine-red maples grow. It is charming in the most charming Japanese manner; and what better could be said of any place?

From the upholstered, ventilated be-sprunged luxury of our private railway car and the fathomless comfort of a well run yacht, we entered, without a word of warning, upon an uncanny, an ominous approach to a scene of mystery and horror. We walked along the sea-road under twisted pines (exactly like those in the picture-books), with strange and rather horrible stone figures—deformed animals with human eyes, and things of that sort—leering out at us between the trunks. It was the first really wet day we had had since April; the rain and the wind beat in our faces, and the little bay was dark with hurrying squalls.

Round the corner we came upon the Shinto temple, a wonderful three-sided thing, built out over the sea on gigantic piles. The shrine itself is a miracle of splendor, kept in bounds of restraint by Japanese tidiness. And before the shrine lay the Place of Dancing—a large square platform jutting out into the water.

Exactly facing it, and in a line with the shrine, stood the Father of Torii—the oldest of the famous scarlet gateways which stand at the entrance of every temple in Japan. Only this Torii stands half a mile out to sea, looking China-wards.

And on the Place of Dancing there leapt, poised, crouched, and twisted a glittering nightmare.

Its dress is beyond adequate description—scarlet and gold for the most part, with enormous sleeves and a white muslin train like the train of an English bride. During that which they call the Dance, It swung this train behind It with much the same action as women used in the ball-rooms of 25 years ago—a backward sweep of the heel. On Its head It wore a mask of brass and gold and silver and lacquer—the Dragon's Face.

That was the supreme terror. For the face was the face of no dragon known to a Western child, but the cruel, sneering, bestial face of a swine.

A thin, pointed little snout, slightly cocked up; loathsome black bristles sprouting round the mouth: wicked, listening ears—it was a face of utter terror, a memory to wake one, shuddering, in the dark.

Four musicians dressed in white played to Its dancing. And, to make the whole thing more incredibly strange, the sounds that they tore and wrenched from lutes and drum were very nearly

European music. In rhythm and cadence and coherence they were wholly unlike Chinese or Japanese music; and the rare syncopated tump of the drum (it recalled the shooting of blindfolded men) made one think wildly for an instant of tango-teas. But the thought seemed not at all funny.

Another thing there was that terrified—the ruthless punch of the Dancer's heel on the boards, half a bar after the execution drum. You saw no movement of leg or body; only a flicker of slender ankle and a blow of the foot, merciless, shaking the planks. Round and round It swept, with Its swine-face darting a dreadful snout now towards the shrine, now in our faces, now, and most often, towards the Torii.

In Its hands It held two black wands; and with these it invoked heaven knows what demonic powers, but always, as it seemed to me (shivering behind a pillar) appealing passionately, with insane desire, to somebody or something beyond the Torii—in far-off China.

This is the art—now all but lost—of Shinto Dragon-dancing. The dancing is so old that no one today can tell its story or its meaning; but that it is full of evil I have no doubt. It is utterly malignant, a thing of unclean terrors.

And all the while the sea splashed and muttered round the piles beneath our feet; the wind and the rain swept across the stage, and round about the infernal Thing writhing in the grey light, and we stood in silence, appalled.

We said good-bye to exquisite Japan at Shimonoseki—a nasty, windy wharf which reminded me unpleasantly of Holyhead Pier on an ugly night. There followed an interlude on the Sea of Japan in a steamer (called in Japanese

"The Winc-loving Gentleman"), which had not dared to cross to Korea that morning because of the great seas that sweep down from the North.

From Fusan, the port of Korea, to Mukden we traveled still in luxury under the watchful care of the Japanese South Manchurian Railway, revelling in the best sort of comfort and still wondering about dainty, war-like Japan.

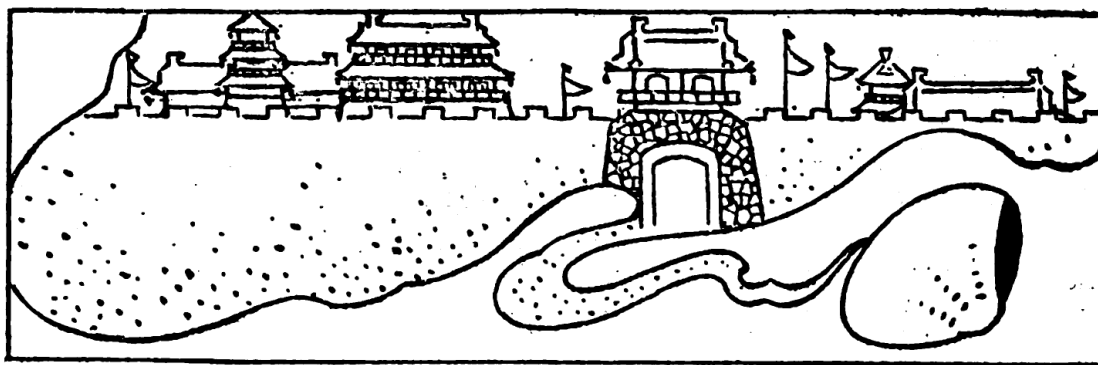
We paused at Seoul, the capital of Korea; then, at Mukden, we entered both Russia and China; and, with the suddenness of a slamming door, the cultivated beauty of puzzling Japan was gone, and we were in a country several centuries behind the times.

Attached to our train from Mukden to Peking was a private car, or, as it is properly called in Chinese, an "en-shrouded (in much dignity) carriage"—a good and comfortable car, but not nearly so good as its nature. There was a dining-car in the train, but it was not

at all like a Japanese dining-car. It was, if I may say so, excessively democratic. China is suffering at present (she will get over it) from an acute attack of infantile republicanism—the kind in which every man is greatly the superior of every other and official salaries are always overdue.

Consequently, some of China's dining-cars resemble public-houses. Every one comes in, whether he means to eat or not, and brings all his luggage with him. Every one makes as much noise as possible. Some bring malodorous and repellent coolies in with them. Many smoke rank tobacco, heedless of meal-times. And, be heaven my witness, every one spits without pause.

That habit was the only thing to remind us of Japan. We had known violent contrast, indeed. And it takes some stoicism to sit out even the shortest repast in such surroundings as were ours in that Chinese dining-car. (*Times*.)



THE HAUNTED CASTLE

By K. MATSUMOTO

A FAVORITE general of the famous Taiko Hideyoshi named Fukushima Masanori had suffered the confiscation of his domains and a consequent loss of favor by some fault committed by him. This was the time of the Tokugawa Shogunate. A tiny castle in this same province at the foot of Mt. Iwakuni was at this time in the care of the chief retainer Yoshimura Mataichi. He lived in it for years without spending much on repairs, as the place was not of great strategic importance. When the Fukushima clan was disgraced, this castle too was confiscated, and uninhabited for several years was left to decay and neglect.

Weeds grew rank and tall and on the overgrown pathways no human step was ever heard. Gradually weird stories were circulated about the place and it was believed that evil spirits haunted the old castle. A certain villager incautiously approaching the spot was said to have been mysteriously killed, and his body to have been seen lying among the weeds. Others who passed nearby were said to have disappeared and certain who had gone this way returned no more.

These disquieting stories caused a fear to seize upon all in the locality, and the region was avoided as a pesthouse or a wild beast's lair might have been. The castle became ever more unpopular until at last it was entirely abandoned.

Now at this period a certain squire

named Tamiya Saijo was living in the vicinity and one day when following the chase, his favorite pastime, he happened to hear some of these fearful tales.

"Anyhow," his informant assured him, "it is certain there are ghostly creatures haunting the castle, and making the place unsafe for human beings to visit."

But Tamiya was a bold fellow, so he only laughed and replied,

"That is quite a wonderful story. I will straightway investigate and it may be some lucky chance will permit me the glory of dispatching the evil one."

Waiting not at all for preparation he gathered up a few sturdy henchmen and proceeded to explore the premises of the haunted castle. The path was covered with miscanthus so tall as to hide the human figure and nowhere could a trace of living creature be seen. Tamiya boldly entered by the neglected front gate and tearing his way through the rank growth of weeds pressed on into the main reception room. The matting was torn, the dainty glass of the transoms was broken. Suddenly his progress was arrested by the sight of a big dirty fellow sprawling at full length upon the floor. He had the appearance of being a vagrant priest—like those who embrace a mixture of Buddhism and Shinto—and as he lay asleep, our squire took him for the goblin who had so disturbed the peace of the villagers. Striding up to the prostrate monster, he shouted out :

"This is too outrageous! What are you doing here, tormenting the honest village folk? Give an account of yourself or I'll make short work of you."

Yamabushi—for such was the vagrant's name—got up in a rage and drew his long sword, preparing to defend himself. Tamiya also dashed into the fray and they were soon raining murderous blows upon each other. After fighting a while Yamabushi was defeated and thrust through without any mercy by the sword of Tamiya. When lo, he suddenly changed into a flame of fire and vanished into the air.

Tamiya, as though this encounter were an everyday occurrence, proceeded to explore the interior of the castle. Finding nothing unusual anywhere he returned and reported the incident to the feudal lord of his day. The latter commended the bravery of his squire and rewarded him with lands of considerable extent and the use of the castle for himself and family and henchmen. Greatly appreciating this favor, Tamiya had the abandoned castle cleaned and renovated, the paths and grounds reduced to order, and the defences repaired, and soon was living in the erstwhile haunted castle with his family and dependents. For several months they all lived in great contentment and without any untoward happening to disturb their peace.

Once when Tamiya was supervising some repairs on the stonework of the wall, he found a pot under a stone and looking within discovered 3000 ryo in gold coins. As he was wondering what he ought to do and whether he should report to the lord of the district, an old gray-haired man made his appearance as if from nowhere, and thus addressed the young squire :

"I am the spirit of these gold coins so long buried and at last by fate brought out into the light of day. Therefore you need not inform your lord of the matter, but if your conscience forbids you to appropriate the money for yourself, I would suggest a good use to make of it. Sometime this fall a severe inundation will occur which will destroy many houses and much property in the neighborhood. If you use this gold to relieve the sufferings of the people, all will love you, and when the report is carried to your lord he will praise you more highly than ever." And with these words the old man disappeared.

Tamiya reflected upon this advice and considering it good proceeded to act upon it at once. He enjoined silence upon the workmen who had unearthed the gold, and later when, sure enough, a disastrous flood occurred, he used the gold to relieve the distress of the afflicted villagers. Even the farms and rice fields were almost totally inundated and the crops destroyed, while many homes were washed away. Thus doing, Tamiya became the village idol.

Some time after this a leading retainer of the succeeding feudal lord was out hawking in the mountains when suddenly he was almost shot by an arrow whizzing close to his head from some concealed spot. Sending men to search for the mysterious foe, he was informed that a young man of the village had been caught who was the culprit beyond a doubt.

On examining him, the following confession was secured.

"I am a young fellow living in this vicinity. When all the neighboring farmers suffered from the great inundation this autumn they were relieved by the charity of Mr. Saijo. Our feudal lord, on

the contrary, never helped supporte his own people nor showed any signs of sympathy with them whatever. Hence all the people feel resentment against him. Since I am skillful in archery, a deputation requested me to satisfy their grudge. Now, I thought, the principal retainer who is concerned in the administration of the estates as well as our lord, is responsible, so I intended to kill him today by shooting an arrow from a distance."

The principal retainer was naturally very indignant and arrested the young man and had him brought to his mansion and next proceeded to investigate the deputation who had requested the young fellow to do the shooting. However, when he ordered his men to bring the prisoner out the next morning, alas! they found that thoughttightly bound he had cut the ropes and escaped. They searched for him everywhere but could not find him.

On considering the case, the chief retainer became indignant. He wondered how Tamiya could have secured so much money and began to suspect his honesty. One day when he was on a tour of inspection of his lord's domains he saw Tamiya pass by. All the villagers bowed low before him, saying to each other: "Behold our dear benefactor passes—our saviour and the preserver of our lives!"

The retainer thereupon investigated and finding out all the details regarding the pot of gold and its distribution among the people by this man—halfsquire, half farmer—questioned the man's integrity more and more. Just at this point the keeper of the feudal treasurehouse came running to him excitedly and informed him that when examining the gold stored within the vaults he had found 3000 ryo of gold was missing, but there was no trace of human hand to be seen.

The chief retainer thereupon struck his hands together and shouted, "I have it. This is a traitor's deed. The man who stole the 3000 ryo robbed his lord at the same time of the hearts of his people. The man who attempted to assassinate me is merely one of the tools of this man with his incredible, insatiable ambition. The chief retainer determined to arrest Tamiya at once so after an interview with his lord, he summoned Tamiya to come before them, and when the honest squire appeared he was forthwith seized by soldiers concealed on the premises and placed in custody. Closely examined by the chief retainer, Tamiya explained the whole matter, offering to produce the pot in proof of the truth of his story. While men were bringing the pot, however, it was by some magic changed into a box and as the men could do nothing but proceed, the box helped to prove Tamiya's guilt instead of innocence, as it was exactly like the box which had been taken so mysteriously from the treasurehouse. Tamiya was discomfited and could in no way account for the change. At last he began from the beginning and told his lord the whole story of his killing the vagrant priest and the consequent finding of the pot of gold, etc. In conclusion Tamiya spoke thus:

"I am convinced the priest was a goblin, and as he could not vanquish me in arms or frighten me he plotted to destroy me by this crafty scheme. I beseech you, my lord, with your superior wisdom, to discern the true state of the case."

But all his protestations were quite without effect. Both the lord and his retainer hardened their hearts, thinking his story an incredible one, and more especially from the evidence of the box were they firmly convinced of Tamiya's

guilt. As no excuse was accepted, Tamiya was left without hope and in desperation prepared to commit harakiri.

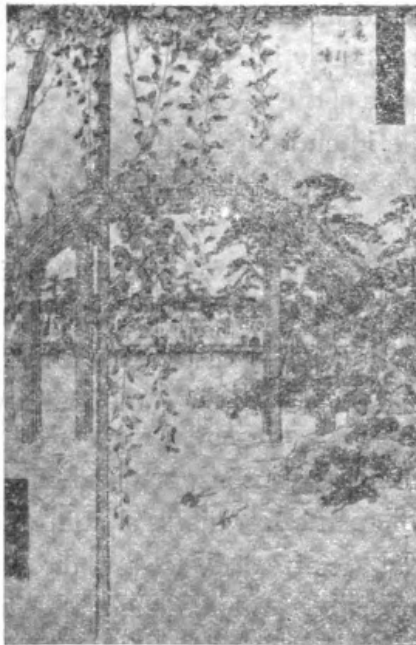
So Tamiya died protesting his innocence and as there was no weighty evidence his lord let the family retire from the castle and did not persecute them further. The wife and children, grieving in despair over Saijo's sad fate and their loss of home and loved one, went out into the cold world. Before leaving they distinctly heard strange voices from the direction of the ceiling :

"For a long time we have been driven from our rightful abode by the prowess of

Saijo, but now at last we shall regain our old home."

And so again the castle fell into ruin. The weeds and grass covered the walks, the villagers again feared to approach the haunt of evil spirits and finally the old castle of Iwakuniyama fell away until only the foundation stones and a portion of the building were left.

Dear reader, if you doubt the truth of this strange tale, we beg you will spend only one dark night on that eyrie spot, reposing beside the stones of the old foundation. Then we are sure you will know only too well that truth is stranger than fiction.



Wistaria at Kameido By Hiroshige



Eastern Suburb of Tokyo By Hiroshige

BOOK NOTES

"A Gentleman in Prison; with the Confessions of Tokichi Ishii written in Tokyo Prison." Translated by Caroline Macdonald. With a Foreword by John Kelman, D.D. New York: George H. Doran Company. Price ¥3.85 (\$1.75).

The reason for the publication of this remarkable "human document" is given by Miss Macdonald in the Preface. It was the suggestion made to her by a prison official in the following thoughtful words:

"Much is said nowadays about the difficulties of mutual understanding between the East and the West. Ideals are different, customs are different, the background of life and history is different, and we face an *impasse*. Educated people, it is said, may approximate in thought and outlook, but for the people at large the case is hopeless. And while this is being said, we have had in this very prison an example to the contrary. A man uneducated, steeped in crime, condemned to death for murder, waiting daily for the unescapable end to which his crimes have brought him, is touched by one of another nation, and a woman at that, with traditions and history and education as different from his as night is from day; but the universal message of the love of God flashes across the gulf of human differences and the man's soul responds. I want your people also to know this story because it illustrates from real life, and beyond the shadow of doubting, the fact that underneath all the superficial differences that separate us, we are one in the depths of suffering and sorrow and sinning, and in the heights of love and sympathy and God."

One is especially impressed by the difference between this realistic study of life

and the entertaining volume by Julian Street recently put out by Doubleday, Page & Co. and now attracting much attention abroad. The latter, "Mysterious Japan," was written by a journalist who came out with the Vanderlip party not long since and who had extraordinary opportunities to see and hear the best in Tokyo and elsewhere in Japan. Yet his greatest ambition would seem to have been to learn how to give a *geisha* party in correct form; also his discussion of the so-called California problem, while intended to be mollifying and elder brotherly to both sides, is far too superficial to be satisfying to sincere students of race problems,—more especially so, because of the number and character of the confidential discussions to which we may presume he was a privileged listener.

Of non-essentials or purely intellectual problems he has made a painstaking and laudable attempt to acquire accurate knowledge, and of such he discourses entertainingly and instructively, as in this bit of thoughtful writing:

"After a time, however, I begin to understand why a Japanese so often fails to give a simple and direct answer to a simple and direct question about things Japanese. It is because, in many instances, no such answer is possible. Nor is this impossibility due to any mental kink in the Japanese of whom the question is asked. It is due to the fact that the thing asked about is not a simple, self-contained unit, but is a minute part of some great mass of thought or custom

which must be in a general way understood before any single detail of it can be understood. It is as though you were to ask a question about a coloured pebble only to find yourself thereby involved with cosmos."

If, however, one is in search of serious information as to the races, politics, or psychology of the Orient, he will find little of permanent value in this record of tourist impressions, attractive and well illustrated though it is.

"The Confessions of Tokichi Ishii," on the contrary, carries conviction on every page of its simple story and makes an impression of reality and truth from which the reader cannot escape. The book is a composite photograph of life, four or five persons giving a vivid description of the impression the facts made not only upon themselves but upon the world at large. These narrators, though not by any means pessimists, all take life seriously, and all, even the prisoner, may be said to be rather unusually normal in temperament and mental outlook.

First, we have the prisoner's friend, Miss Macdonald—Japan's Mrs. Ballington Booth—whose faithful, unselfish, efficient work for humanity many of us in Japan have noted with ever-increasing admiration, as the years pass, and whose ability in understanding and making practical use of the vernacular as well as in speaking and writing vigorous English is the wonder of all who know of her life and work.

And, second, there is the prisoner, whose diary is so successfully translated by Miss Macdonald. How true a picture it gives of the unfortunate criminal, more sinned against than sinning, it would appear, considering his drink-besotted father, his poverty, his bare two years of schooling, and the boy gambler associates he had during his impressionable years!

What wonder he went wrong! And yet through all these years, this "gentleman," as Dr. Kelman calls him, never quite lost sight of "the gleam," or why should he have confessed his crime voluntarily to save another man from an unjust fate?—surely one of the noblest of actions, judged by any ethical system!

And, third, there is Dr. John Kelman, the preacher and writer of international fame, who adds his word, or rather furnishes the Introduction to the moving tale. He is indeed the Ian Maclaren of the whole story, and we suspect had no small part in the production of the book, since sympathy is the dynamic which produces creative work. Dr. Kelman's power, sincerity and charm, as well as his deep knowledge of the human heart and his broad culture, none of us who heard him speak two summers ago in Karuizawa or Tokyo can forget.

And, lastly, of the makers of this brief compilation of 164 pages, perhaps we are impressed most of all by the high degree of sensibility, the warm hearts and the broad international spirit possessed by the Japanese advocates and prison officials who figure in the story. A certain aviator who was looking at the book recently said, when he caught sight of Mr. Arima's face,—Mr. Arima is the governor of Tokyo prison,—“Oh, I know that man. He is a very good man. Please lend me the book.”

Yes, this is life, a "world story," as Dr. Kelman truly calls it. "Mysterious Japan" is meringue, whipped cream, jiu-do, a clever raconteur's clever writing, but not an interpretation of the mind or heart or life of Japan. Only those who have an intimate knowledge of and a sincere love for her fascinating people can begin to solve their "mystery."—*K.G.L.*

FROM THE JAPANESE PRESS

Anglo-Japanese
Intercourse of
300 Years Ago

While it is presumably unimportant now to mention how Anglo Japanese intercourse was begun with the conclusion of a treaty in the first year of Ansei, it would be interesting to learn something about the still earlier relations of the two countries, which can be traced back as far as 300 years ago.

The Portuguese and Spanish came to Japan even before the English, but the latter were the first seriously to contemplate a commercial expedition. It was in 1580 that the Jackman and Pet sailed for Japan by taking the north-eastern route. In 1600 Queen Elisabeth authorized the establishment of the East Indian Company, which offered £500 reward to any contracted navigator who was successful in reaching Japan or China via the northwestern course. Just before this, in 1598, five Dutch sailing vessels had put to sea for the South Sea Islands. Only two of them successfully reached the Pacific, where, however, they were unable to keep together because of a violent storm. They departed and one of them managed to get to Bungo with only 18 men alive, most of the crew having perished while fighting the raging waters. This was in March of the fifth year of Keicho (1600).

William Adams, who was English by birth and the navigator of the fleet, was among the survivors. Iyeyasu Tokugawa, the first of the Yedo Shoguns, heard the news and invited these adventurers to Yedo (Tokyo), where he treated them very kindly. They were never allowed to return, but asked to remain and teach ship-building and mathematics to Japan. They did so, and Adams was highly trusted by Iyeyasu.

By the letters Adams sent home to his wife and his fellow-countrymen, through a Dutch merchant, one can glimpse his life in Japan. He was frequently called up to Iyeyasu's palace and asked to tell of conditions in the European states, and sometimes he was asked to teach arithmetic and geometry. Once he built a schooner of 80 tons. Iyeyasu was thus greatly pleased and rewarded him with an annual allowance, which corresponded to 70 ducats, and two pounds of rice a day. He built another ship of 120 tons. In this new vessel he escorted the Philippine Governor to Mexico, who had been wrecked off Kazusa shortly before. Trade with Mexico ensued, which Iyeyasu had long wished to open. Through these useful services Adams became more and more trusted by Iyeyasu. He was given a fief with about 80 peasants to work on it. The land given Adams was in Miuragun in Sagami province, and he began to be called Miura Anshin (Anshin meaning pilot). Anshin lived mostly in Yedo (Tokyo). The present Anshinmachi in Nihombashi-ku is the site where his residence stood formerly.

Affection for his native place and his wife and children caused Anshin to beg for the Tycoon's permission to return to England, but his request was always denied. By this time, however, reports of Anshin's had reached home, and proved a relief to his poor family. In 1613 (18th year of Keicho) another, the eighth expeditionary fleet of the same company, arrived at Hirato. Hirato is the oldest historical port of Japan. The earliest trade with Korea and China was carried on through this harbor. There had been a short interruption, owing to the strict prohibition of Christian inva-

sion. Nevertheless, Portuguese ships constantly visited this port as if it had been a Portuguese port, till the transfer of foreign trade to Nagasaki in 1570 (first year of Genki). With the opening of Nagasaki, Hirato became less important than formerly. But in 1548 a Spanish ship which had lost her course dropped in. Hoin Matsudaira, who was in charge of the port, was glad. He sent a request to open trade with the Spanish to the Governor of the Philippines through these mariners.

Owing to historical ties, Hirato was selected as the site for the erection of the foreigner's business houses. On the arrival of the British ship, Hoin Matsudaira went to meet the commander, together with his lord Tokanobu. They were cordially received by the British mariners, who showed them the Royal letter to the Japanese Tycoon. Sixty small boats were hired to help the ships into the harbor and to drop anchor. In the meantime, Saris, the Commander, had sent a message to Anshin informing him of their arrival. Anshin made a 47-days journey from Yedo to see them. At Anshin's suggestion, Saris decided to proceed to Sunpu (now Shizuoka), where Iyeyasu then lived. Consequently 12 foreigners escorted by eight samurai set off on a strange journey, loaded with gifts—guns, telescopes, insect-glasses, woollen and linen goods and several other valuables. The trip was not as easy then as now, and they spent about a month in reaching Sunpu. There the British mariners met Iyeyasu, the retired Tycoon, and presented the letter from the King and the Royal gifts they had brought with them. Iyeyasu comforted the adventurers and received the letter, which was translated by Anshin. The contents of the Royal letter was a request that Japan open her ports for international trade. The party proceeded to Yedo to meet Hidetada Tokugawa, then Tycoon, after which they returned to Sunpu and received Iyeyasu's answer to the King and the documents authorizing trade relations. They also received five reels of Byobu (artistic screen) to be presented to King James I. In three months Saris had finished his mission and returned to Hirato.

The Tycoon's grant given to the English was the most generous that had ever been made.

As the Osaka-Yedo war (the decisive battle Iyeyasu fought with the Toyotomi) matured, the English merchants prospered most, dealing in fire-arms, gunpowder and woollen goods, although they were not quite free from war loss. In 1619 (2nd year of Genna) Iyeyasu died. The necessity arose for the English to renew the trade grant. Cox, the head of the Hirato Business House, came to Yedo for this purpose. With the help of Anshin he got it from the Tycoon, after which they returned to Hirato; reports reached him that direct trade in Osaka and Kyoto were officially prohibited after the expiration of the first grant. He hastened to have documents translated and learned that limitation had been put on this section of the business. By the new sanction the English could not carry on business except in Hirato. He immediately returned to Yedo and requested an amendment to make it like the former one. He did not succeed, so that after that time the scope of their business was confined to the district of Hirato. The reason of the limitation was, of course, the Tycoon's anxiety to prevent the spread of Christianity in Japan.—*The Asahi, in Japan Advertiser.*

Farewell to the Prince His Royal Highness the Prince of Wales is to start on his homeward voyage on the "Renown" from these shores to-day after successfully completing his illustrious mission to the Imperial Court and the Japanese nation, and finishing the pleasure trips over the places of historic interest and scenic beauty throughout this country. Too much has been said of the substantial effect on the Anglo-Japanese amity which was brought about by the reciprocity of mutual courtesy in the shape of the visit of our Crown Prince to England and the return of the visit to Japan by the Prince of Wales. The genial personality with which the Prince of Wales is amply endowed served to intensify the impression of good feeling of the Japanese nation to the British people and this will without doubt go a long

way to relate Japan to England spiritually and sentimentally for many generations to come, though the Anglo-Japanese Alliance is bound to be unavoidably renounced.

This visit of the Prince's also furnished us with a good opportunity to consider the relation between the Imperial family and the nation. England is known as a den of anarchists and socialists of various nationalities, and radical thought is fermenting there, but the British Government maintains an indifferent attitude to them, placing no restraints on these elements. This is due to the trait of British character by which they remain cool and unruffled at this state of things, but due in larger measure to good understanding reached between the Royal family and the British nation. On his return home from the trip to Europe, His Imperial Highness the Prince Regent behaved in a genial manner and pleasant attitude to the Japanese nation at large, and this fact certainly served to intensify our respect for the Imperial household. Those who are so petrified in thought as to be totally blind to the tendency of world situation were overwhelmed to see the democratic attitude of the Prince Regent.

His Royal Highness for whom our nation hold respect and esteem is to take leave of Japan to-day, and we take this opportunity to congratulate the Prince upon the successful completion of his mission to Japan and wish him a pleasant trip and safe return to England.—*Hochi in Japan Advertiser*.

The *Japan Chronicle*
 The Japanese Language Says, the decision of the Japanese educational authorities to increase the period of compulsory education from six to eight years is a step which has long been contemplated but which appears to have been directly due, like so many other recent activities, to the war. Success in peace and success in war have been taken as bound up in education, and although so far education seems to have gone a very small way to make humanity peaceful, it has certainly gone a long way in making war more horrible. It is the practical side of education which is here signified

—not that liberal culture which education is taken to be but which it so often is not. In fact it may be said that the education compulsorily administered by the State is so far from productive of a liberal culture that it often ends in rank intolerance. If the children are caught young enough, the theory is, they can be moulded in any way you please, and thus the State, while preserving an appearance of working for the public welfare, is—semi-consciously, it may be—moulding the people to suit its own purpose. Education, at one time regarded as a danger to the State, has been made into a weapon which can be wielded in a perfectly innocent manner even in times of peace. Even if the State does not hold a monopoly over education it can exercise a supervision over it which is just as effective. In Japan, for instance, all the private schools come under the sway of Mombusho, which is omnipotent in deciding what shall be taught in the State schools. This uniform discipline does not always produce uniform results, but it goes a long way towards doing it, especially among the great bulk of the people, who, in the necessity of earning a livelihood, have not the opportunity of obtaining a wider knowledge and thus correcting the undue influence of the State education upon their immature minds.

But the prolongation of the term of compulsory education from six to eight years does not arise from any feeling that there has been a failure to unify the thoughts of the nation; it appears rather to be due to practical reasons. It is true that complaints are heard from time to time of the decay of national morals and great efforts have been made, by visits to shrines and other means, to keep alive what it regarded as the national spirit, so that the additional two years may be welcomed as giving further time to mould the youthful mind before casting it out on the world where possibly it may be influenced by dangerous thoughts. The chief motive for the prolongation, however, is undoubtedly the practical reason that the children have not acquired enough knowledge during the six-year course to be of value. This does not matter so much in the case of the girls,

who are expected to be merely mill or household drudges, but complaints are constantly made in the case of the boys that their small amount of knowledge does not enable them to be put to other than very minor tasks. Here the writing difficulty comes in. The children are, we believe, supposed to learn some 2,500 Chinese characters during the six-year course, but there seems to be some doubt whether they actually do this. A large part of their time is spent in formalities, in quasi-military drill, and in that inculcation of the national spirit which goes under the name of "moral teaching." To attain a complicated system of writing demands a special concentration of the mind, which children find it difficult to give, the more especially as they are invited at the same time to acquire an antique form of the language which differs from their everyday talk. In languages like Italian, where the pronunciation can be learned from the spelling, children can learn to read with great ease and the time thus saved can be devoted to other subjects and in widening the scope of interest. In a language like Japanese, with its present method of writing, the time devoted to learning to read must necessarily be much longer, with a consequent diminution in the amount of general knowledge. The result is that to acquire an education in the higher sense takes much longer in Japan than it does elsewhere. Here is the stumbling block which retards the progress of the Japanese child and necessitates a lengthening of the school course if he is to be more than a mere drudge.

Can that be said to be a language which is a mere collocation of sounds, not understandable until reduced to writing? This is what Japanese, in its more erudite form, becomes. The well known case of an Imperial Edict read before a Diet which was quite at sea as to what it was all about will perhaps be remembered. Another recent instance is where an address to a certain high personage was read to an assembly of professors, whose intelligence was only awakened when the reader drew the

characters in the air with his finger as he chanted the lofty phrases. Of course it may be said that addresses and other documents should not be written in this way; that as it is possible to speak to an audience in a way that is perfectly understandable it should also be possible to write in such a way that sound conveyed sense. This is regarded as a vulgarisation of the language, however, and in all countries the opposition among the learned to any simplification which deprives them of the prestige they have attained by overcoming complications is greatly resented. Nevertheless, it may be said that the colloquial language in Japan as a literary medium is gaining ground over the literary language, though naturally enough in the popular literature as a start, and the time may not be far distant when even learned men may be induced to write as they talk. Even then the difficulty will not be removed, for in scientific and philosophical works it will hardly be possible to forego the Chinese characters without any change in the terms which have been chosen to represent the vocabulary of science and philosophy. The complete reliance on the character and the complete disregard of the sound has led to such a collection of homonyms that unless there were a reform of the vocabulary, the use of paraphrases would be necessitated if the Chinese character were abandoned. Even now it is said that scientists prefer to read their subject up in another language than their own because of the superior clarity of the writing.

Occasionally there is a break in the clouds. Thus recently the principal of a newly established college wrote his opening address in Roman letters and circulated copies of it in that form among those present. This may prove to have been an epoch-making event or merely a flash which accentuates the gloom. Romaji, as it is called, makes very little headway. Proposals are made from time to time that it should be taught in the elementary schools, but the lack of interest in the subject causes the idea to be shelved each time on the ground that the children cannot be burdened with another subject on their curriculum,

which is already heavy enough,—what with military training and “moral teaching,” one may suppose. The burden of the ideograph lies heavy on the Japanese child, albeit an unconscious burden, for the writing of these complicated characters may afford him much mere delight than pothooks do to the English child. The writing of ideographs may even become a craze to be carried on into old age, the means to the end being taken as the end in itself. Their very picturesque-ness is their danger.

The Yomiuri says, the London Times, of Lord Northcliffe, and the Daily Mail under his signature have recently been making continuously a hard criticism of Japan's alleged ambitions in China and of the ways of Japanese militarists. This has aroused indignation among the people of this country, and several Tokyo and Osaka newspapers have tried to repudiate the remarks of Lord Northcliffe.

The London Times, of Lord Northcliffe, has been a staunch supporter of the Anglo-Japanese Alliance, but its pro-Japanese attitude has undergone a change since he visited America on his Round-the-World tour. Carrying with him the anti-Japanese thoughts which he acquired in America, Lord Northcliffe proceeded to Australia, Manila, Hongkong, Canton and other places, where he made unreserved attacks on Japan. In Tokyo and Peking he somewhat modified his views, and confined himself to a statement of the reasons for the abrogation of the Anglo-Japanese Alliance. This pact was administered a coup de grâce at Washington, and Lord Northcliffe is now back in London, making a virulent criticism of Japan with redoubled vigor. However, in America where he laid in a stock of anti-Japanese ideas, anti-Japanese sentiment has been noticeably on the wane since the termination of the Washington Conference, and he is alone in fanning anti-Japanism. This is a very good international irony. Nevertheless, it should not be forgotten that in America also anti-Japanism is about to be rekindled regarding the Siberian question owing to the Semenov affair.

Lord Northcliffe is sentimental in an un-English degree, and his sentiments are as changeable as a kaleidoscope. Of late the London Times itself has become very much like a Hearst paper with Lord Northcliffe seeming to assume the rôle of Mr. Hearst. The London journal is also on weak ground in attacking Japan's policy towards China. For Mr. J. P. Bland, who is closely connected with the Times, is a protagonist of the international control of China. At a certain club in Washington he went so far as to say that Chinese industries had better be left in a primitive condition, leaving China's raw materials and foodstuffs at the free disposal of Japan, nay of the Powers.

To speak the truth, the London Times and General Crowther of America, are very good friends to the Japanese militarists. What attitude has hitherto been taken by the Times and the Morning Post regarding policy towards Russia? What is the attitude of the Times regarding the Genoa Conference? What kind of intelligence is Mr. Stead made to dispatch? Is not The Times, of Lord Northcliffe, an embodiment of Imperialism as against the struggle between liberalism and conservatism? We wonder if Lord Northcliffe has any qualifications for attacking Japan's militarism. It is foolish to take his attacks seriously and to reply.

On Saturday last week, a ceremony of unusual character took place in the precincts of the Sojiji, at Tsurumi, when a monument in stone to the memory of the late Professor George Trumbull Ladd was unveiled in the presence of his widow and a distinguished company of Japanese friends and graduates of Yale. The monument is simple—a slab of grey rock set on the hilltop, the great temple compound lying below. The stone faces westwards, and on a clear day, an entrancing view of Fuji is obtained; it would be hard to choose a more fitting spot as a memorial to one who in his lifetime had had Japanese people much in his thoughts, and had worked for Japan, in this country and in his own.

According to his last wish, Mrs. Ladd brought over from America part of

her husband's ashes, and these were interred in front of the monument with Buddhist rites. Addresses were made by the following, in the order named: Professor M. Matsumoto, Vice-President of the Yale Society in Japan, Mr. T. Okubo, President of the Society, Viscount Makino, Minister of the Imperial Household, Baron Kuki, Prince Tokugawa, and the United States Ambassador (Mr. C. B. Warren). After the unveiling ceremony by Mr. Okubo, Mrs. Ladd made a brief response:

"When the heart is full of deep feeling it is difficult to express those feelings in words, but we all know how dear to Professor Ladd were Japan and all men with whom he was personally acquainted.

"I can't express the deep appreciation which I feel now to you and for your kindness in erecting this monument on this beautiful spot. If he could see it now, nothing would please him more. This peaceful hill looks out toward the setting sun and Fujiyama, which he loved so well."

The ceremony was complete and impressive, and those taking part felt it to be a worthy crowning of George Trumbull Ladd's efforts, particularly in the maintenance of Japanese American amity.

The movement culminating in Saturday's ceremony was promoted by friends of the late Professor, graduates of Yale, and those associated with the university, the following being promoters and signatories:—

Prince Ito, Prince Tokugawa, Count Uchida, Count Tokugawa, Viscount Shibusawa, Viscount Makino, Viscount Takahashi, Viscount Okabe, Viscount Fukuoka, Viscount Kaneko, Baron Kyuya Iwasaki, Baron Koyata Iwasaki, Baron Tsuji, Baron and Baroness Uryu, Baron Kuki, Baron Yamakawa, Baron Goto, Baron Sakatani, Baron Megata, Baron H. Mitsui, Baron Morimura, Professors T. Inouye, M. Anesaki, J. Kawabe, M. Uyeda, G. Kuwake, Revs. H. Ozaki, K. Tsunajima, D. Ebina, K. Ukita, M. Matsumoto, I. Shibata, Dr. S. Kimura, Mrs. Hatoyama, widow of Dr. Hatoyama LL.D., Yale, Mr. Nakahashi (Minister for Education), Mr. Tokutomi, Mr. Yukio Ozaki, Dr. Y.

Ono, Mr. Junnosuke Inouye, Mr. N. Kajiwara, Mr. Yonejiro Ito, Mr. J. T. Swift, Mr. Y. Kamada (Keio), Mr. Rokuro Hara, Mr. Kintaro Hattori, Mr. S. Kabayama, Dr. S. Takata, Dr. Y. Kozai (Imperial University) Mr. S. Asou (Women's University), Dr. M. Sawayanagi, Mr. Z. Sano (Tokyo Commercial College), Mr. S. Shiosawa (Waseda), Mr. Saburo Shimada, Messrs. S. Hasegawa, T. Baba, G. Tokura, K. Chiba, N. Soma, M. Zumoto, K. Naito, T. Murata, A. Kumamoto, G. Masuda, T. Asano, Y. Aoki, H. Asada, K. Kimura, K. Minagawa, K. Seki, R. Seita, T. Murai, the last group businessmen and journalists.—*The Far East*.

Edward Albert, Prince of Wales, is the fourth member of the English Royal

Family and the second heir to the throne to visit Japan. His father visited Japan in the famous voyage round the world of the *Bacchante*, but it was not then believed probable that he would ascend the throne. He was, however, accompanied by his brother Prince Albert Victor, who died in 1892. While both Princes met with a cordial reception, it was not to be compared with the enthusiastic greeting the Prince of Wales has met with on the present visit of a member of the English Royal House to the country. The first English Royal Prince to see Japan was the late Duke of Edinburgh, younger brother of King Edward VII. His visit took place in 1869, fifty-three years ago, and was the first visit to Japan of a Prince of a reigning European house. When the announcement was made that the Duke of Edinburgh, second in succession to the English throne, intended to pay a visit to Japan, great excitement was aroused in the Court of the Mikado. Only the year before the Emperor had emerged from the long seclusion in which the various Mikados had been kept during the Shogunate. The successful revolt of the south-western clans against the Shogunate had been achieved on the pretext that Japan must return to ancient customs and observances and expel the foreign intruder from the sacred soil of Japan. For the Emperor to receive the

scion of a foreign Royal House was to set up a far-reaching precedent and to destroy the barbarian-expulsion doctrine which had been propagated with such important political effects among the two-sworded class. An old samurai who fought at Fushimi, where the Shogunate met its death-blow, informed the writer many years afterwards that it was the belief of himself and his comrades that their success would be followed by the immediate expulsion of the foreigners. This was the general belief. A year's possession of power, however, had proved that the policy of expulsion, if it had ever been more than an apt political slogan, was not possible or expedient. The younger members of the clan coalition were not in favour of it. But there was still a powerful body of die-hards in the new administration who regarded any extension of relations with foreign Powers as a menace to the ancient régime which they wished to see established. When Sir HARRY PARKES, the British Minister, received official information of the intended visit of the Duke of Edinburgh to Japan, he communicated the fact to the Japanese Ministers. For two months he had no reply to his communication. This was not due to any incivility but because there was a pronounced difference of opinion among the members of the administration. It appears that the question which came up most insistently in the course of the debates held was the attitude that should be adopted by the Mikado towards his Royal visitor. The more advanced section urged that his Majesty should conform as far as possible to the usages of other sovereigns on such occasions; but a very strong section denounced, in strong terms, the lowering of the dignity of the Mikado that would result if his Majesty made any advance which could be regarded as an admission of equal rank between a foreign Prince of the Blood Royal and the heaven-descended Imperial Family of Japan.

Ultimately the progressists won the day, though it is a well-known fact that the believers in the sanctity of the Imperial House and its superiority to all other Royal Houses have even now not

entirely disappeared. However, on July 15th, 1869, Sir HARRY PARKES received a communication from the Minister of Foreign Affairs stating that "his Majesty the Emperor, having been apprised that your honourable country's Prince, on his tour to many countries of the East, also intends visiting Japan, has been delighted beyond measure; and, although our country can offer but poor hospitality, his Majesty would be intensely pleased if your Prince would consent to take up his abode in the gardens of O Hama-go-ten, the seaside palace of his Majesty." The innovators had won, and the seclusion of Japan and her ruling House was henceforth a thing of the past. Not only was an Imperial residence placed at the disposal of an alien Prince, but it was arranged that after the ordinary official reception at the Imperial Palace, his Majesty should receive the Duke of Edinburgh, accompanied by the British Minister and a gentleman of the British Legation as interpreter, in one of the garden houses in the Imperial domain and converse with the Prince on equal terms.

To those who have made a study of the revived Shinto which was now triumphant, it will be realised that the treatment of any foreign Prince on an equality with the Japanese Imperial House was extremely distasteful. It seemed to devout Shintoists like the abandonment of their faith. Had not the scholarly MOTOORI declared: "From the central truth that the Mikado is the direct descendant of the gods, the tenet that Japan ranks far above all other countries is a natural consequence. No other nation is entitled to equality with her, and all are bound to do homage to the Japanese Sovereign and pay tribute to him." Shinto had now been restored to its proper place as the national religion. Yet here was a foreign Prince, scion of a ruling house in one of the barbarous countries of the West, expecting to receive treatment on an equality with the heaven-descended Mikado. No wonder that IWAKURA on behalf of his fellow-Ministers, told Sir HARRY PARKES that the reception of the Prince had caused the Government much anxious consideration. However,

they consoled themselves for the "sacrifice of old ideas and usages" by the knowledge that this was done in the first instance with regard to an English Prince and "would form some acknowledgment of the various proofs they had received of the goodwill of England." So everything was arranged amicably. The *Galatea*, with the Duke of Edinburgh on board, dropped anchor in Yokohama Bay on Sunday, the 25th August, 1869. It was not, however, until the 31st that the Prince ordered the Royal Standard to be hoisted. They did things leisurely in those days. Royal salutes were then fired by all the men-of-war in harbour, and also by the Japanese fort at Kanagawa. His Royal Highness proceeded to the British Legation, then situated on the Bluff in Yokohama, where he held a levee attended by the diplomatic corps and where a deputation of twelve members of the British community presented an address which bore the signatures of 250 persons comprising all the British residents of Yokohama at that time. Next day the Duke of Edinburgh took up his residence at the detached palace of "O Hama goten" where he spent a week. The audience with the Mikado—the Japanese had not then abandoned the stately title of their sovereign—took place on September 4th, and was considered of such far-reaching importance that it formed the subject of a special Memorandum sent to the British Foreign Office and written by Mr. MITFORD, afterwards Lord REDESDALE, author of "The Tales of Old Japan." The ceremonies are set out at full length, to show that nothing was wanting in the treatment of the Royal visitor as on an equality with the Imperial Family. In the audience chamber the Mikado stood on a dais, with two of his personal attendants and the Prime Minister. His Royal Highness, accompanied by the interpreter, Mr. MITFORD, took his place on the dais opposite to the Mikado. After a few compliments had been exchanged, the Mikado invited the Duke of Edinburgh to meet him in a more private manner in the garden. There another interview took place, at which the Mikado expressed a wish that the Prince

would overlook any shortcomings in his reception, to which the Duke of Edinburgh replied that the cordial reception given him had exceeded his expectations. He congratulated his Majesty on the restoration of peace after the recent troubles to which the Mikado replied by acknowledging the assistance and advice received from Sir HARRY PARKES, and was glad to take advantage of so important an occasion to acknowledge the debt of gratitude in order that an expression of his thanks might be conveyed to her Majesty Queen VICTORIA. On retiring the Duke of Edinburgh presented the Mikado with a diamond-mounted snuff-box in remembrance of the visit. Thereupon the interview came to an end. On the 8th September the Duke of Edinburgh returned to Yokohama by water—there was, of course, no railway in those days—and a few evenings later a dinner, followed by a ball, was given at the British Legation, which was attended by Prince ARISUGAWA, a member of the Imperial Family, an event almost as remarkable an innovation as the Imperial audience on terms of equality at Yedo.

On the 16th September the *Galatea*, with its Captain the Duke of Edinburgh on board, left Yokohama for Kobe, which, as on the present occasion, received but a very brief visit. Kobe and Osaka had only been opened to foreign trade on the 1st of January in the previous year. The vessel arrived at Kobe on Saturday, the 18th, at about noon. His Royal Highness landed privately in the afternoon, but apparently so little interest was aroused that he had visited the waterfall and was back on board ship before his arrival was generally known. At daylight on Sunday he proceeded in the *Salamis*, which accompanied the *Galatea*, to the Osaka Bar, whence he was conveyed up the river in a daimyo's State barge, and visited the Castle. It was a wet and somewhat dreary day, and the small group of British subjects assembled outside the Consulate, whose salutations the Prince acknowledged, did not have sufficient energy to raise a cheer. Perhaps they were too much abashed. The *Salamis* returned to Kobe on Sunday evening, and a dinner was given on

board the *Galatea*, at which Admiral KEPPEL, Captain STANHOPE, and "a Japanese official from Osaka" were present. Even Mr. J. J. ENSLIE, the acting British Consul, does not appear to have been invited. However, Mr. ENSLIE found occasion to present an address to the Duke of Edinburgh signed by "51 British residents of Hyogo" and formally handed to Mr. ENSLIE in a letter signed by Mr. H. ST. JOHN BROWNE, the founder of the existing firm of Messrs. BROWNE & Co. The signatories assured his Royal Highness of the fact that though distant from their native land, they cherished warm feelings of attachment to its Constitution and Sovereign. "We are assured," the signatories stated, "that your visit to the East will not only be productive of satisfaction to your countrymen, as affording them an opportunity of becoming personally acquainted with your Royal Highness, but it will also assist in cementing still more closely that intimate union between those far-distant communities and Great Britain, by means of which alone we can hope for success in our enterprises and a speedy return to the beloved country of our birth." So far as Kobe was concerned, none of the British residents appears to have had the opportunity of making the personal acquaintance of his Royal Highness, but in acknowledging the address the Prince expressed regret that his short stay prevented him from receiving the signatories or their representatives. At Nagasaki, which the Duke of Edinburgh reached on the 24th, he had a much more hearty reception. He was cheered on landing, while at night there was what is described as a "grand illumination." He received a deputation from the British community which presented him with an address. All nationalities vied in giving his Royal Highness a hearty welcome, and it is interesting to note that the Dutch still occupied their historical factory at Deshima, where, it is stated, they were "as hearty in contributing to his welcome as the British were at Oura." The Governor presented him with articles of porcelain and the Japanese appear to have vied with the foreigners in their attentions. Why there should have been so much

difference between Kobe and Nagasaki is not very clear, as it does not seem accounted for by the fact that the Prince was in Kobe for only two days (including the time at Osaka) compared to the three days spent at Nagasaki. Perhaps one of the days in Kobe being a Sunday prevented anything being done. It is noteworthy as indicating a change of view regarding blue-jackets in the last half-century that neither at Yokohama nor Kobe nor at Nagasaki do there appear to have been any entertainments provided for the men on the *Galatea* or the two war vessels which accompanied her. Blue-jackets were not considered in those days. The Duke of Edinburgh left Nagasaki for Chefoo in the *Salamis* on September 27th, 1869, thus bringing a memorable visit to a close. Little did he or any of those associated with him think in those early days of the Meiji era, when foreigners still carried their lives in their hands, that half-a-century later another British Royal Prince would be the guest of Japan, returning a visit to England by the Japanese Crown Prince and be received amid scenes of popular enthusiasm evoked by a visit of the heir to the throne of a country with which Japan had for twenty years been associated in an offensive and defensive alliance.—*The Japan Chronicle*.

Prince of Wales Cup The Prince of Wales has just given another concrete illustration of the fact that his interests often lie beyond political and social activities, and of his realization that the friendship of peoples is deepened by their mutual interests in the realm of sport. His name will from now on be associated with Japanese athletics as he has consented that the magnificent new trophy of the Japan Amateur Athletic Association shall be called the Prince of Wales Cup. This work of art for the encouragement of sport is eighteen inches high, weighs about twelve pounds, bears the Prince's crest and motto and is beautifully engraved:

Last Sunday Dr. Kishi, president of the Japan Amateur Athletic Association, and Mr. Konjo, one of the prominent directors, were received at the Akasaka palace by the Prince who talked with them about some international aspects of

sport. In the course of his more formal message to the Amateur Athletic Association he said, "I am very glad that this is to be called the Prince of Wales Cup, thereby associating my name with Japanese sport. Athletics in this country have made large strides during the last few years, and I am sure that they will be greatly encouraged by the sportsmanlike attitude of His Imperial Highness the Prince Regent, who has shown such keen interest in English games of every description, and already holds his own as a golfer, a horseman and a tennis player. I wish all success to your Athletic Association and look forward to a bright future for Japanese sport."

It is confidently anticipated that the present national record of fifty-two seconds for the 400 meters race will be relegated to the limbo of history not later than the next annual national meet, held in November. There will surely be some heart-breaking running done by the Japanese wearers of the spiked shoe in their efforts to get their names on this trophy of such international significance, for the winner for each year will have that honor.

It will be remembered that the championship for the 400 meters run at the Olympic Games at Antwerp in 1920 was won by Rudd, an Englishman running for South Africa. It is not generally known, however, that interest in track athletics was first stimulated in Japan through the presence of another Englishman. Nearly forty years ago there came to Japan as professor of English in the Tokyo Imperial University a young man by the name of F. W. Strange. He was an enthusiastic track athlete and oarsman and succeeded in communicating his enthusiasm in both these branches of sport to some of his pupils. During these and many days to follow, when Japan was struggling hard to win a place in the world, the seeds planted by Strange had a hard struggle to grow in a soil that was then foreign. In fact, the plant only came to flower with the organization of the Japan Amateur Athletic Association in 1911. The fruit has been plentiful.

Besides establishing amateur standards for the conduct of sport and conducting annual national championships in track

and field athletics, several other organizations are the direct outgrowth from this parent stem, among them being the Japan Amateur Rowing Association, the Japan Football Association and the Intercollegiate Athletic Association. Prof. Jigoro Kano was the founder of the J.A.A.A. and was its president for ten years. The International Olympic Committee elected him to membership in that organization. In 1921 the J.A.A.A. sent a small delegation to the Olympic Games at Stockholm, consisting of Prof. Kano, Mr. Hyozo Omori, and two runners.

Mr. Omori graduated from the Y.M.C.A. College at Springfield, Massachusetts, and his untimely death soon after returning from Stockholm was a blow to the cause of physical education in Japan. Mrs. Omori has ever since been working unremittingly to further one phase of her husband's interests and has established that wonderfully successful experiment in playground and social settlement work at Kashiwagi, Tokyo, called the Yurinen (House of the Friendly Neighbor).

In 1920 the Japan Amateur Athletic Association sent fifteen athletes to the Olympic Games at Antwerp, accompanied this time by Professor Nagai of the Tokyo Higher Normal School, Mr. Tatsuno of the Imperial University, and Mr. F. H. Brown of the Y.M.C.A.

The J.A.A.A. also represents Japan in the Far Eastern Athletic Association, which conducts meets every two years between China, the Philippines and Japan. Prof. Jigoro Kano has recently been appointed to the House of Peers in recognition of his long and eminent service in the world of education, though he is better known both in Japan and abroad as the founder of the present system of judo (jiu jitsu). As a young man he became the foremost exponent of the various schools of old Japanese jiu jitsu and from them evolved a graded eclectic system more suitable for the purposes of physical education. At the time of ex-President Grant's visit to Japan, about 1880, Mr. Kano was twenty-one, and he and another jiu jitsu expert were selected to give a demonstration before the illustrious visitor. Forty years later, at Ant-

werp, assisted by a husky pupil, he gave a demonstration before members of the Olympic Committee and many athletes whose interest lay principally in the combative sports. On returning to Japan in 1921 the pressure of work caused his retirement from the active presidency, though he is now honorary president of the association.

Two of Professor Kano's closest associates in the Japan Amateur Athletic Association were Professor C. Takeda and Dr. Seiichi Kishi, both of whom were pupils, many years ago, of young Professor Strange at the Imperial University, in the class room, on the athletic field and on the Sumida River. Professor Takeda is now president of the Osaka Higher Commercial College. He was the first Japanese athlete to adopt the spiked running shoe.

Dr. Kishi is one of the most successful lawyers in Japan, though he is as well known through his active interest in sport. He succeeded Professor Kano as president of the J.A.A.A. and is also president of the Far Eastern Athletic Association.

Mention of the officers and prominent committeemen of the Japan Amateur Athletic Association would include nearly every name familiar to both Japanese and resident foreigners as promoters of amateur sport.

That the Prince of Wales' name is now so signally connected with this organization and its objects is a fitting crown to an attained success, and promises much for a still greater service.—*The Japan Advertiser*.

Japan's Shipping Increase

The world's shipping stood at 45,000,000 tons in 1914 and last year had increased by approximately 10,000,000 tons to 55,000,000. The position of Japanese shipping in the world was low in rank before the outbreak of the world war, being subordinate to that of Italy, with England, America, Germany and France leading in the order mentioned. Japanese shipping has now far outstripped German, French and Italian in importance, having made a phenomenal increase of 3,500,000 tons from the antebellum tonnage of 2,500,000. Even this however stands in very striking contrast to British

shipping, which totals 18,000,000 tons, and which has more than 20 ocean-going services extending to almost every nook and corner of the earth.

Reviewing however, the aggregate value of the foreign trade of England and Japan, a 7 per cent increase in ratio is in favor of Japanese shipping. Moreover Japan's great twin steamship companies, the Nippon Yusen Kaisha and the Osaka Shosen Kaisha, have taken over since 1915 an interest in 16 steamship lines which had been practically monopolized by British and German companies for many years. These lines are now unparalleled, and not only in the Orient, since they have become companies rivalling the Peninsular and Oriental Steam Navigation Company and the Cunard Line in England. Thus, Japanese shipping has made an unprecedented development, but the inflation of shipping tonnage is not necessarily indicative of the development of shipping.

Japan is proud of having several ships of more than 10,000 tons gross and with a speed of not less than 15 knots. Only the Tenyo Maru and the Siberia Maru, the property of the Toyo Kisen Kaisha, do credit to this country in point of developing 17 nautical miles, while the Nippon Yusen Kaisha steamers Fushimi Maru and Suwa Maru each develop 15 knots. These are the pick of Japanese steamships, in which no pride is taken. Even the new passenger boats, Nagasaki Maru and Shanghai Maru, to be allotted to the Nagasaki-Shanghai regular run to be opened in July, can develop a speed of scarcely more than 18 knots, showing a striking contrast to some British steamers on the trans-Atlantic run capable of developing 25 knots.

In the course of a speech delivered to the London Trade Society last year, the late Lord Inchcape, president of the Peninsular and Oriental Steam Navigation Company, stated in part that it was a wiser policy for British shipping to overhaul ships, pick up superior boats and reap the fruit of efficiency than to outnumber other countries; that it was better to maintain intact the principal steamship services by saving fuel and other expenses than to spend energy

in building new ships; that in order to attain this object measures must be adopted to shift those vessels more than 25 years old to coastal services where there was no competition and to allot ships of 10 years or under to ocean-going service where they could compete with foreign steamers and that it was decidedly a clumsy policy to repair thoroughly superannuated ships. Indeed, it is the height of folly to take a pride in the continued increase of ships when the world's financial and industrial circles are extremely blighted by the prolonged business torpor.

Japan has 119 steel steamers totaling 327,000 tons ranging from 25 to 30 years in age, and 262 steel steamers totaling 688,000 tons more than 30 years old, giving a combined tonnage of 1,015,000. The addition of wooden ships brings the aggregate total of Japan's tonnage to 3,500,000, one-third of which is boats more than 25 years old, which should be relegated, as in England, to coastal or inland water service as superannuated ships. These "old timbers" are used in Japan on the principal lines to North America, Europe and Australia and, under these circumstances, they cannot rival the superior foreign ships on the same services.

Now that the war of peace has been entered into, ships which are the best medium for foreign competition must be thoroughly equipped. Japan has now about 250,000 tons tied up. If a proper method of readjustment is adopted, no shortage of space need be feared. The United States Shipping Board intends to encourage American shipping through a subsidy of \$30,000,000 to be paid out of the Treasury, while the Canadian Pacific Steamships, Ltd., plans to float a leviathan having a speed of 23 knots in the Pacific preparatory to adopting a protective policy to replace the present free trade policy. Now is high time for Japanese shipping to be up and doing. —*Asahi*.

The Philippine
Mission

The Philippine Independence Mission, including Mr. Manuel L. Quezon, president of the Philippine Senate, and Mr. Osmena, speaker of the Philippine

House of Representatives, is now in Japan on the way to the United States. Its members will compare notes with the Speakers of both Houses of the Imperial Diet and leading business men of this country. A Philippine Independence Mission has visited America yearly, since 1916 following the adoption of the Jones Bill. This is the first time for the Mission to stay in Japan a week. The Filipinos were given a pledge by the United States through the Jones Bill that they might acquire independence. The Jones Bill provides for the establishment of a solid and stable government in the islands. They were allowed extensive autonomy preparatory to the acquisition of complete independence. The pledge of independence to the Philippines is accepted even by the Republican Government, which is inclined to Imperialism, but it has remained a question as to what standard and opportunity for the establishment of a stable government can be fixed. Under such circumstances independence has been postponed indefinitely, and it has so far failed to become a practical question.

The above was principally limited to an internal problem between America and the Philippines, but there are other important diplomatic questions with regard to the recognition of independence. The foremost question that confronts the United States regarding the independence of the Philippines is whether or not the islands are capable of maintaining their defence against aggression from other countries after the declaration of independence. With regard to this vital question, a senate was created in the United States Senate about the proposed conclusion of a treaty with other Powers, guaranteeing the neutrality of the Philippines and reserving an American naval base in the islands. This finally resulted in the adoption of the Clark amendment and the introduction of the Kinyon motion. Needless to add, Japan is the sole imaginary enemy in the eyes of Americans fearing aggression against the Philippines.

The fact that the United States feared Japan's menace in connection with the Philippines was beyond imagination.

Suspicion of Japan's policy toward China added much to America's imaginary fear of Japan's territorial designs on the islands, and this developed into a Far Eastern and Pacific problem between Japan and America, finally culminating in friction between the two countries. Under these circumstances, we took the initiative in 1920 in strongly advocating the conclusion of a special treaty between Japan and America with regard to territorial integrity of the Philippines, together with a solution for the Shantung and Yap issues, advising General Leonard Wood, Governor-General of the Philippines, of this on his visit to this country last fall. The necessity of solving Far Eastern and Pacific problems prompted America to open the Washington conference, where the United States made a bold proposal for a naval holiday, the fundamental important measure for settlement of outstanding issues between the two countries, which gave birth to the Quadruple Treaty, the Nine-Powers Treaty and the agreement concerning the restrictions of defense in the Pacific. Thus, the unfavorable relations between Japan and America with regard to the Philippines was materially harmonized and, consequently, the Philippine independence problem has become an internal affair, pure and simple, and remains to be solved between America and the Philippines.

We must not be indiscreet as to the internal affairs of another country but we fully express our sympathy toward the independence movement of the Filipinos, which is the demand of racial necessity, and hope that the United States will speedily carry out the emancipation of the islands in conformity with the spirit of the foundation of the Republic of the United States and of her declaration since the occupation of the Philippines. Our utmost joy lies in the fact that the cloud of suspicion hovering over America and Japan concerning the Philippines has been dispersed by the Washington conference and thus we can establish intimacy and friendship with the Filipinos in peace, fulfilling mutual economic needs by trade and commerce.
—*Yomiuri*.

Japanese Lily Bulbs

The annual importation of lily bulbs from Yokohama begins about the middle of January, and thenceforward for about a couple of months they are a staple of the nurseryman's trade, says a correspondent of the Times, who gives the following information about a little known trade.

The export of bulbs and plants from Japan began after the treaty ports were opened to commerce in the sixties. Up to that time a few of the Japanese lilies were known to botanists and connoisseurs, but in 1862 Veitch introduced the magnificent *Lilium auratum*, and that set the ball rolling. Other lilies followed, and gradually the business grew. Lilies are common wild plants of Japan and the Japanese do not look on them as we do. To them their value is economic rather than artistic and so they prize the bulb more than the flower. The bulbs of the Tiger Lily, for instance—a common Japanese species—are almost as much an every-day vegetable in parts of Japan as the potato is here, and only the comparative scarcity prevents *L. auratum* being regarded in the same light. These bulbs are usually eaten with a sauce made from the soya bean, and the taste is an acquired one, for to Western palates the flavour is acrid.

When it was realised that other nations coveted lilies purely for the refreshment of the eye the bulbs assumed a double value, and their collection and marketing for export, first to Europe and then to the United States as well, became an important industry. In the initial stages difficulties arose because of the lack of a satisfactory method of packing bulbs for the long voyage, packages arriving with the contents decayed and worthless. Ultimately it was realised that to arrest decay air must be excluded, and so each bulb was encased, dumpling fashion, in a thin coating of clay. That rather cumbersome method prevails to-day.

One serious drawback to the use in gardens of lily bulbs imported from distant countries is the suspension of the natural process of growth which is entailed and the consequent shock to the system of the bulb. Unlike the daffodil, tulip, gladiolus, snowdrop, iris, and other

genera, the bulbs of lilies cannot be lifted, dried, and stored for months without hurt to the plant. Normally, lilies go to rest in the autumn, and life begins to stir in them anew after an interval varying according to the species but seldom very long. Under commercial conditions, Japanese bulbs are dug up in late autumn and sent to warehouses, where they are cleared, sorted, partially dried, and prepared for export. In due course the consignments are shipped, eventually reaching their destination thousands of miles away, in mid winter, and incidentally passing through the torrid heat of the Red Sea on the journey to Europe. Arrived here, the bulbs are removed from their clay envelopes and dispatched hither and thither to purchasers, whose hands they reach about five months after their removal from the earth in Japan. And as if that were not enough the bulbs are planted at a time when the ground in Britain is cold and wet, in fact, in its most uncongenial condition. In the result thousands succumb, and the expectant planter has often little or nothing to show for his pains or his pence. It is a veritable massacre of the innocents. The fact that a proportion of the bulbs wins through only illustrates the astonishing recuperative power possessed by plant life.

Experience shows that if instead of being planted in the inhospitable earth the bulbs are potted, kept out of the weather, and nursed for a month or two, a high proportion recovers. At the end of the season such bulbs as are in good heart can be planted out, and there is then some prospect of their attaching themselves to the place. The bulbs of *L. auratum*, *speciosum*, *tigrinum*, *rubellum*, and *japonicum* should be dealt with in this way. *L. Hansonii* alone seems capable of establishing itself without any preliminary nursing.—*The Far East*.

Cosmopolitan writes in
Tsingtao as it is the China Advertiser,
Tientsin:—

I came to Tsingtao to escape the winter of Tientsin, and also to learn something of the place which was the cause of so much political discussion. My experiences have been so different from what I was

led to expect, that I think that many who also have been incorrectly informed, may find the following remarks of interest.

Before coming here, I was told that Tsingtao was "quite a nice place," but that militarism and espionage made life so unpleasant, that it was not to be considered as a holiday resort. On arrival, the usual precautions of passport inspection and enquiries as to my occupation were made, but most courteously, and since then there has been no sign of officialdom. Possibly, private inquiries have been made, which as a good citizen of the world, I have no reason to fear, but that this has been done, is only a surmise.

I have met many Japanese officials, as well as business men, and have received the greatest courtesy and even kindness. I understand from reliable sources, that both here and in Japan, the utmost vigilance is exercised to prevent the influx of Bolsheviks or any undesirable characters, but law-abiding foreigners are welcomed, which is only what one would reasonably expect. In addition to the above salutary precautions, there is a sense of security under an established and properly organised government, which one does not feel in the China which is under purely Chinese jurisdiction.

There is little criminality, and even the Chinese "boy" seems to have mended his ways,—perhaps from the reason that this is a well-policed town! I write feelingly on this subject, having lived many years in Malaya—but the less remembered about the servant question there, the better for one's peace of mind. Unsatisfactory as the servant question may be in China, it is Paradise after having suffered from the unspeakable, Government-pampered Hylam Celestial of the Settlements.

The natural beauties and the climate of Tsingtao compare favourably with any health resort I have visited, and I have travelled in many lands. I believe that the Germans devoted much care to the selection of this particular spot, and in the laying-out and development of the town they were lavish in expenditure. The Japanese have followed the policy of their

predecessors, and have added many beautiful buildings.

With the exception of a few days when there was a north wind, and a little snow, hardly a day has passed during the last two months, that has not been healthily cold with sunshine. Even those who have given up the walking habit, find themselves sufficiently stimulated by the invigorating air to explore the various spots of interest on foot. Tsingtao, with all its natural advantages, seems an ideal spot for Sanatoriums or Hydropathic Establishments, and the existence of such would, I think, result in there being a winter as well as a summer "season" here.

Besides the numerous sheltered bays and coves, with sandy stretches suitable for safe and enjoyable bathing, the country abounds in pine groves and places of interest, which are easily accessible by means of well-kept roads—these latter being a joy to motorists. There are also many beautiful islands that are visited by picnic parties during the summer and there is plenty of hill-climbing for those who enjoy it.

Also, and a great point for those who contemplate either taking up residence here, or choosing a place for the holidays, there are no dust storms. Looking at the beautiful Bund and the exquisitely clean streets everywhere throughout the town, one cannot help feeling what a calamity it would be to hand over Tsingtao to an administration which does not possess the same sense of responsibility. Here, there is every means for one to traverse the streets without one's olfactory nerves being assailed by the odours of garbage and decaying matter as is the case in towns situated not far off, which may be described shortly as "Yells, Bells, and Smells," and where diseases and deformities are exhibited to the casual passerby. As regards Tsingtao, there is an air of cheerfulness and wholesomeness about the whole place. From what one sees every day, the young men, when their released from their daily work, spend their time in healthy exercise. They are keen devotees of tennis, baseball and all athletic sports, and their industry and energy contrasts favourably with that of their

neighbours of other races. The children are happy and well-cared for, and, what is a most significant fact, animals are well-treated, and the lovers of our dumb friends are not shocked and made miserable by the pitiable sights of underfed, overworked horses and many homeless dogs which are only too common in so many of the parts before indicated.

I hold no brief for or against the Japanese, but I would say to those who are anti-Japanese, let not rivalry blind you to the merits of a race which is so industrious, inherently cleanly, and so considerate of those dependent whether human or otherwise, but extend a more cordial welcome into the circle of those nations which "count."

In conclusion, I can only hope that when this place is eventually vacated by the Japanese, it will become internationalised.

It is indeed the "Reviera of the Far East."—*The Far East*.

Hochi on the Prince
of Wales

It goes without saying that the visit of the Prince of Wales to this country, coupled with the visit of the Crown Prince to Great Britain, has had a considerable effect in promoting Anglo-Japanese friendship. The pleasant behavior of his Royal Highness has enhanced to a greater extent than was expected the sense of love entertained by Japanese towards the British people. Though the Anglo-Japanese Alliance is shortly to be abrogated, there is no doubt that spiritually and sentimentally Japan and Great Britain will long remain even more friendly than they are today. Not only has the visit of the Prince of Wales deepened our sense of love and adoration towards the Royal Family and people of Great Britain, but it has given us an excellent opportunity to consider the relations between the ruler and the ruled. Though Great Britain is noted for the presence of anarchists and socialists from other countries, being thus exposed to the danger of extreme ideas, there is no interference with the state of affairs. This may partly be due to the calm, imperturbable character of the British, but the main reason must be that the Royal Family enjoys the confidence of the

people so implicitly that there is no fear of danger from the propagators of extreme ideas. We know that it is improper to compare our Imperial Family, which has the unique distinction of being unbroken in lineage with the ruling family of a foreign country, but it cannot be denied that the relations between the Royal Family and people of Great Britain give us food for thought. Indeed, the visit of the Prince Wales to this country, besides greatly contributing to the promotion of Anglo-Japanese friendship has enabled the Japanese to see, much to their advantage and enlightenment, how the British Royal Family stands on a popular basis, firm and unshaken.

His Royal Highness the Prince of Wales whom we have so deeply loved and respected, is leaving Japanese territory today. While offering congratulations to His Royal Highness on the successful fulfillment of his mission, let us pray for the safety and pleasantness of his trip home.

That Noted Singer Quite recently we had the pleasure of welcoming home after eight years' absence from Japan Madame Tamaki Miura, the foremost opera singer in this country. This artist has gained world wide fame in the role of "Madame Butterfly," which play itself has become so well known to everybody because of her excellent interpretation of the part in the performances. Madame Miura has appeared in all the leading cities of the world including London, Paris, New York as well as many absence from her native land.

If there is one person in Japan who is known all over the world, among all classes of people, that person is Madame Miura. Her excellent accomplishments are known alike to men, women and children in many countries. Through her art, she has appealed to more people in foreign lands than any other living Japanese. No Japanese statesmen, general, admiral, diplomat or member of any other profession has ever received laurels equal to Madame Miura's, and Japan should rightfully be proud of her.

We have read of an interesting episode in the life of a young Tokugawa Shogun who is said to have shed tears while

looking at a famous dancer's performance. When asked the reason, he is said to have replied that when a woman can attain superexquisiteness in her art and win fame, a man should be ashamed unless he also makes his name in life. The story says that the young Shogun has grown to be very wise and has become a good ruler.—*The Japan Times & Mail*.

The Genoa Conference has come to an unexpected deadlock on account of the Russian question, and the situation is so critical that the Conference may suffer a rupture, as is reported by recent dispatches. Though the scope of the Genoa Conference is geographically confined to Europe, as its object is to consider important questions relative to the economic rehabilitation of that part of the world, yet the fact should be noted that Russian territory extends far into the Far East, having close political and economic relations with Japan stands in a fairly important position in regard to the Genoa Conference. Moreover, the question of the economic rehabilitation of Europe has an important bearing on the economic restoration of the whole world, and its decisions will effect Japan not inconsiderably, if indirectly. We cannot, therefore, be little the importance of the success or failure of the Genoa Conference as if it were no concern to us. Japan's interest at stakes are very considerable, especially because the crux of the situation lies in the Russian question which in the event of certain developments, it is said, may make the Genoa Conference a complete success. If the Conference should unfortunately come to grief, the political and economic conditions in Europe, might become further aggravated. In view of the serious consequences on the whole world of the collapse of the Conference, we must hope that the Powers will do their utmost in a spirit of compromise and conciliation to make the Conference a success.

So far the Russo-Japanese question has not been formally considered at the Conference, and it may not come up for formal consideration after all. The Soviet Government of Russia has taken

this opportunity to carry on a sort of propaganda inveighing against Japan's policy in Siberia, especially against the maintenance of Japanese troops. It was even alleged that Japan had placed the Far Eastern Republic in jeopardy by occupying Siberia and inciting and supporting the counter-revolutionaries. These allegations are entirely groundless, as has been made clear by the denials of the Japanese delegate to the Conference who has reaffirmed that Japan has no intention of undertaking territorial aggression or of prosecuting any selfish ends by taking advantage of the present unhappy plight of Russia.

Before the Genoa Conference Japan agreed to settle all outstanding questions by negotiation with the Chita Government, and for this purpose the Dairen Conference was held over a period of seven or eight months. Japan approached the subjects of discussion with utmost sincerity but Chita often tried to obstruct the progress of negotiations. We made concession after concession, but they obdurately insisted on their claims without showing any conciliatory intention. As a result, the negotiations had to be broken off. The entire responsibility for this state of affairs rests with the Chita Government, and nothing can be more embarrassing to Japan than the settlement of the Siberian question should have been indefinitely put off for that reason. If the Dairen Conference had fructified, there can be no manner of doubt that the Japanese troops in Siberia would have been speedily withdrawn, as was declared by Japan, and that Russo-Japanese relations would have long since been restored to normal conditions. As the Chita Government assumed an insincere and treacherous attitude, apparently placing hopes on the Genoa Conference, the withdrawal of Japanese troops has been delayed. In these circumstances whatever propaganda may be carried on by the Soviet Government, no one should take it seriously. Russia intended to solve the Siberian question in her favor by taking advantage of the Genoa Conference, but if this Conference fails, what does she propose to do? It will become clear that Russia has erred in her policy

towards Japan. In view of the fact, however, that Russia is looking at the Genoa Conference as a means of effecting her resuscitation as she conceives it, it may be presumed that she will take all possible steps to serve her ends, including various forms of unscrupulous propaganda. It will be very troublesome to explain Japan's position each time such propaganda is launched. Besides, the necessity of voluntarily withdrawing our troops is clear in the light of the existing circumstances and whatever the fate of the Genoa Conference, Japan should speedily set about evacuation so as to demonstrate the fairness of her attitude to the whole world.—*Jiji*.

Japanese Land Ownership in California

The Japanese in California have constantly been in a state of uneasiness owing to the unreasonable Alien Landownership Law. Some see no hope for the future and have quit farms where they have sold long; others nothing and are seeking more favorable occupations. Thus the number of Japanese agriculturists on the Pacific Coast has notably decreased, and there is not almost nobody who would commence new agricultural undertakings. The reason for all this is that should the land law be adjudged legal, the object of investments in land would be completely undermined.

When the land law was adopted the year before last, some right-thinking men in California noticed that it was unconstitutional, and took the view that it remained with the Federal Supreme Court to pass a final verdict on its status. It was also thought that if a test case was brought up, the result would be favorable to the Japanese. On this possibility the Japanese residents placed their final hopes, and there was not lacking a gleam of hope amid the darkness of uneasiness.

The Supreme Court of California has now quartered the judgment of the Upper Court at Sutter, passing the verdict that a Japanese can buy land for his American-born minor and act as its guardian. The land law was deliberately intended to subject the Japanese to a discriminatory treatment by restricting the landownership of Japanese minors born in America. The law rests on no legal basis whatever.

That no such law can long remain in force has been clearly evidenced by the verdict of the Supreme Court.

The unreasonable land law has been fundamentally stultified by the just and unprejudiced judgment of the Supreme Court. This is a great blow to the anti-Japanese, and we may, together with Californians generally rightly congratulate ourselves on the right action taken. In the crop-share affair of some times ago the Japanese won the case, and we now find the question of guardianship solved. The Japanese in California are being boycotted socially, but legally they are making their way. The Japanese are said to be incapable of nationalisation, but they can buy any amount of land for their children born in America. Agriculture is the only undertaking in which the Japanese in California can profitably engage. In no other undertaking have they been successful. And the contribution which the Japanese farmers have made to the amenities of daily life in California is incalculable. The development of agriculture in California is due to Japanese efforts,—a fact which is acknowledged even by the staunchest of anti-Japanese agitators.

In any case a new road has been opened for the Japanese residents by the verdict of the Supreme Court. If they have American born children they can engage in agricultural pursuits with their minds at ease. We have been enabled to ascertain that there is in America a strong body of public opinion in favor of justice and for the inviolability of Court judgments. This power of popular opinion is constantly preventing America from deviating from the path of right, and is pushing her up all the time instead of downwards.

In this connection, however, the attitude of the jury towards the Turlock intimidation case is regrettable. The facts involved are so clear, yet none of the accused persons have been found guilty. We do not know how to comment on this issue. We know that it is not rare that American jurymen are influenced by private considerations, but we cannot but be struck by the total ignoring of facts. The Dollar affair has

likewise been dismissed in oblivion. On these points we should like to urge self-criticism on the part of American citizens.—*Tokyo Nichinichi*.

Farewell to the Prince of Wales

His Royal Highness the Prince of Wales bids farewell to Japan today and starts on his homeward trip to England. It would be interesting to know His Highness' real impressions of Japan and her people.

Naturally, His Highness like any other human being, will experience a thrill of delight when he boards the cruiser Renown to start on the last leg of his journey which began last fall. For in the language of the poet "Breathes there a man with soul so dead, who never to himself hath said 'This is my own, my native land'; Whose heart hath said ne'er within him burned as home his footsteps he hath turned?"

But it is to be hoped that His Highness will at least feel a slight pang of regret over his departure from Japan and that within his breast there will dwell a desire to return to these shores at some not too distant date. Surely the cordial welcome which has been universally extended to him during his brief sojourn in Japan has been all that even one of his lofty position in life could wish for. His frank and thoroughly humanitarian air have served to more firmly cement the ties of friendship which bind the two Island Empires. The sincere good wishes of a multitude of new admirers will accompany His Highness when he starts on his homeward voyage.—*The Japan Times & Mail*.

The Prince Regent as Sportsman

Since his appointment as Regent H. I. H. the Crown Prince has been very busily concerned with the duties of State, but he finds time to indulge in the satisfaction of his sporting inclinations. His Highness takes care to use his spare hours for the purpose of bodily exercise.

His love of sport takes various forms, and it is said that he exhibits skill especially in horsemanship, lawn tennis, golf, and swimming. His Highness practises riding in the Palace grounds twice a week irrespective of the state of the weather. He demonstrated his attainments in the art by his equestrian activity during the

grand autumnal manoeuvres last year, in which he joined as general superintendent.

In the peculiarly Japanese sport of wrestling, His Highness is a good contestant. During his journey to the Occident last year, a wrestling ring was provided on board the warship Katori, which carried the Imperial Heir, and he showed game by trying his skill with Prince Komatsu and other members of the party including myself.

Last winter His Highness took a fancy to the youngest of the imported sports—skiing—and had retraining in snowcraft at the foot of Mt. Fuji under the guidance of Baron Inada and myself. In the training His Highness followed a progressive course starting from the fundamental exercises, and, by reason of his natural aptitude and daring spirit, combined with enthusiasm born of his innate love of sport, he made rapid progress considering the limited time placed at his disposal. The august figure of the Prince Imperial at practice in skiing with the noble Fuji for the background, make picture so impressive that it will not easily slip from the memory of those who had the good fortune to be witnesses of this memorable sporting event.

His Highness takes a lively interest in all forms of exercise, and, whenever occasion present itself, takes care to encourage physical training and impress the nation with its importance. The latest instance of his efforts in this direction was the invitation extended to Mr. Shimizu, the world-famous tennis player, to play in a match of which His Highness was an interested spectator. By Count Y. Futara (in the Tourist).

Japan and Russia

The Russo-Japanese problem has so far failed to be brought to the fore at the Genoa Conference and it is feared that the Conference will terminate without touching this problem. Russia has, however, taken the present opportunity to indict Japan's policy toward Siberia and the stationing of her troops in Siberia, and to claim that Japan has occupied Siberia and incited the anti-Bolsheviks into assuming warfare against the Far Eastern republic at Chita.

Japan pointed out the mistakes and

errors into which the Soviet Government had fallen, and declared that Japan had no territorial designs on Siberia. Japan enters into negotiations with the representatives of the Chita Government wholeheartedly at the Dairen conference, but unfortunately Japan's sincerity as expressed to Russia for the solution of the Siberian question failed to be accepted and thus the conference was suspended. Under such circumstances, the whole responsibility for the diplomatic rupture at the Dairen conference should properly be borne by Russia. The indefinite postponement of the Siberian question will place Japan in a false light in the eyes of the world. If the Dairen parley had ended amicably, the withdrawal of the Japanese troops from Siberia would have been carried out without delay and the relations of Japan and Russia in the Far East would have been restored ere long.

Whatever propaganda Russia may resort to at Genoa, no country will take it seriously. If the Genoa conference ends in a fiasco, what policy will Russia take in connection with the Siberian problem? Withdrawal must, however, be executed at Japan's own volition, taking into consideration the drift of the world situation. Irrespective of the result of the Genoa conference, Japan must carry out evacuation at an early date. (Jiji)

Decorations Given Japanese Officials

The Prince of Wales presented decorations to eight members of the Japanese entertainment committee, which were ordered by the King and bore the date of April 12. Major-General T. Yoshida received the Victoria Cross, second class. Mr. N. Sakenobu of the Foreign Office, Rear-Admiral K. Yamashiro and Captain S. Yamamoto received the second rank of the Order of the British Empire. Commander K. Kurokawa was given the third rank of the Victoria Cross. Viscount K. Matsudaira master of ceremonies, Marquis Nakano-mikado and Lieutenant Colonel M. Tsunoda received the third rank of the Order of the British Empire.

The Empress has presented Captain Walter Legh, Captain Bruce Ogilvy, Captain E. P. Metcalfe and Surgeon

Commander Alexadder Newort, all of the Prince of Wales suite, cloisonne cigaret cases bearig the Imperial Chrysanthemum as tokens of sympathy in their losses in the Imperial Hotel fire.

The Emperor has also given to each member of the suite a set of cloisonne vases bearing the Imperial crest.

Mrs. Cornelia A. Ladd,
Ladd Dedication widow of the late Professor

George Trumbull Ladd of Yale University, unveiled the monument erected in the Sojiji-Temple, Tsurumi, by former pupils and other friends to the memory of her husband, a portion of whose ashes are buried at its base.

The ceremony was held Saturday when addresses were made by Marquis Okubo, President of the Yale Association; Mr. Charles Beecher Warren, the American Ambassador; Wiscount Maki-no; Prince Tokugawa, and Mrs. Ladd.

The monument, which stands on the summit of a little hill scattered with pinegroves, overlooks Tokyo Bay on east, while far out in the west lies Mt. Fuji.

"In Memony of George Trumbull Ladd (1842-1921), Educator, Friend of Japan, American, Gentleman.—'I have

Is Well'—Lived, and Loved, and La-Erected By His Friends and Pupils" is bored. All the inscription in English.

Wu Pei-fu, whose victory in the recent fight with Chang Tso-lin was through the support of Americans, is controlling the situation in Peking. It is difficult, however, to get at the truth of the political situation in China. Mr. Wang Shih-chen does not yet accept the premiership. Chang Tso-lin, who was ousted from the post of High Military Commissioner of the three eastern provinces of Manchuria by Presidential decree, is still at Lanchow and is preparing to start another armed campaign against Wu. China is now in state of anarchy.

The State Council at Peking is prone to seek the support of America by broaching to foreign correspondents a groundless rumor that Japan had agreed to the transportation of Chang Tso-lin's troops over the South Manchuria Railway to Shantung by way of Dairen. While Japan's diplomacy is weltering in its worst mood under the Takahashi Cabinet, China is quickly coming under the control of America.—*Yorozu Choko.*



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Works:

Nagoya, Kobe

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KAISHA**

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Cable Address:

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RESERVE FUNDS	-	-	-	-	23,900,000

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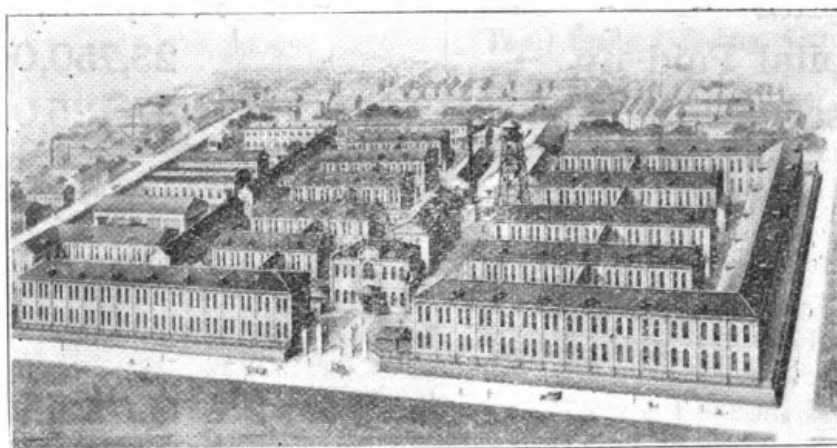
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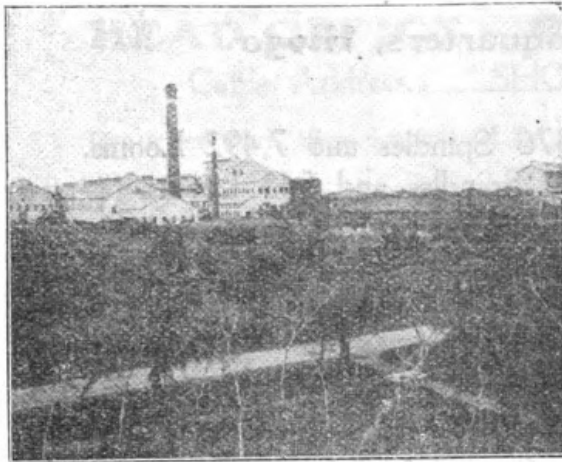
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Balance of Profit and Loss Account	17,837,788.291

(Including Amount brought forward from Last Account)

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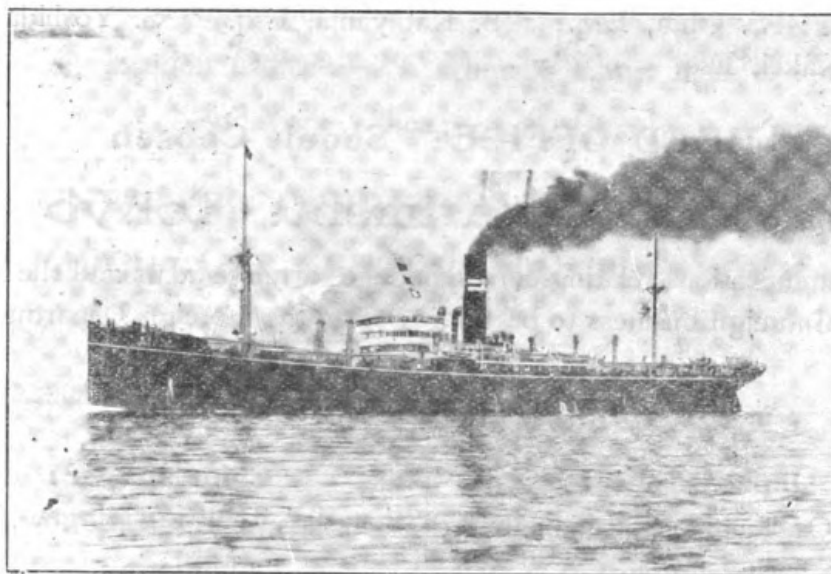
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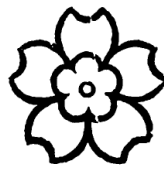
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CAPITAL PAID-UP	„ 60,000,000.00
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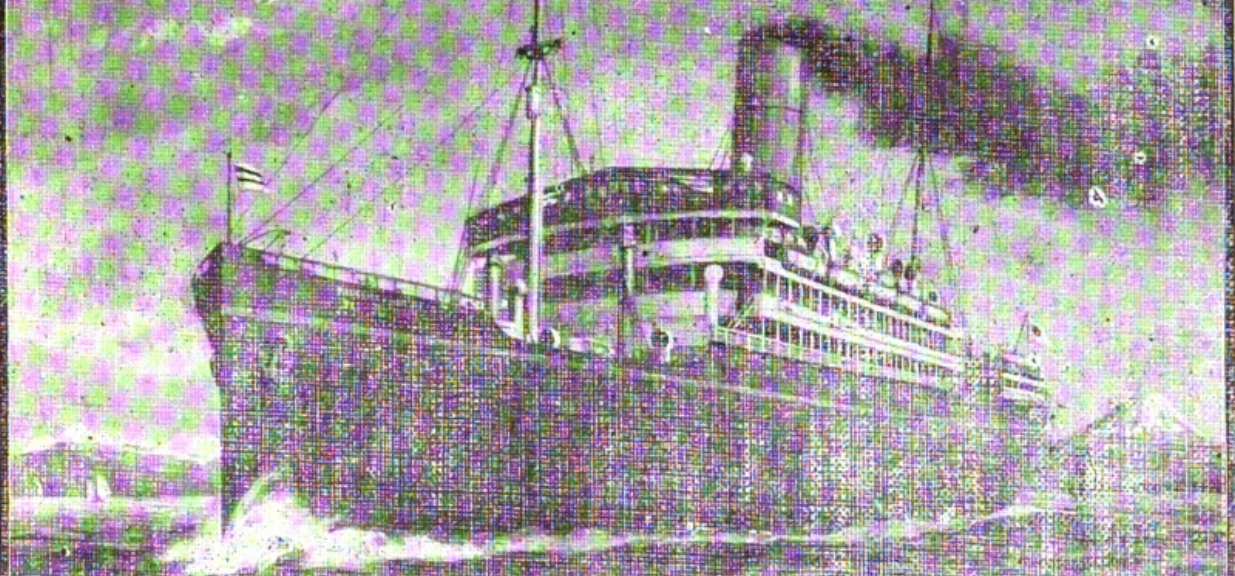
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